

Adventist Review

General Organ of the Seventh-day Adventist Church

April 19, 1979

Christ gives victory

Page 8

The weekend I became a cheating tax collector

Page 11

How the SDA Church is organized

Page 14

Modern Vikings invade islands

Page 22



On Wednesday, April 4, Artist Harry Anderson and his wife, Ruth, were honored guests at an open house held at the Review and Herald Publishing Association. In this portrait of the Andersons appears one of the most beloved Mr. Anderson's paintings, *What Happened to Your Hand?*

For more about the Andersons, the open house, and this painting, see pages 2, 31, and 32.

THIS WEEK

Contents

General Articles	Pages 4-15
Columns and Features	
Response From Readers	7
For the Younger Set	13
Family Living	16
From the Editors	18
Newsfront	20-29
Inside Washington	23
News Notes	25
Bulletin Board	29

One of the Review readers' favorite covers in recent years has been the May 1, 1975, needlework cover, upon which Harry and Ruth Anderson collaborated, a photograph of which appears with this column.

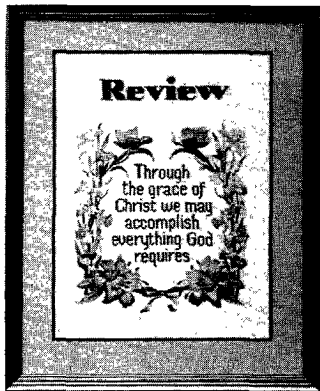
When the REVIEW staff asked Mrs. Anderson to execute one of her favorite Ellen White quotations in crewel, they had no idea how much work was involved. It was only after one of the women on the staff learned crewel herself that she realized the hours of labor Mrs. Anderson had put into the work.

When the Andersons posed for this week's cover, they confirmed that the needlework had

indeed taken many hours. Yet, while they worked on it, they never mentioned that what the staff had requested was impossible or asked to have their deadline postponed.

Such has been their attitude in all their dealings with the Seventh-day Adventist Church. They have made their unique contribution in an attitude of humility and helpfulness.

What Happened to Your Hand? the painting featured on



this week's cover with the Andersons, has an interesting history. While it was at The Progressive Engraving Company in Baltimore, Maryland, for color separations, the plant was destroyed by fire. However, *What Happened to Your Hand?* sustained only minor water damage. It now hangs, along with another painting of Mr. Anderson's, in the lobby of the Review and Herald, where visitors may see it. In fact, throughout the publishing house many of Mr. Anderson's paintings have been put on permanent display.

Bible credits: Texts in this issue credited to T.E.V. are from the *Good News Bible—Old Testament*: Copyright © American Bible Society 1976; *New Testament*: Copyright © American Bible Society 1966, 1971, 1976.

Art and photo credits: Cover, Ed Greene; pp. 2, 31, 32, Vernon Tooley; pp. 4, 6, A. Rios; p. 11, courtesy Standard Publishing Company; p. 13, H. Armstrong Roberts; p. 16, A. R. Simons; all other photos, courtesy of the respective authors.

LETTERS

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

Our effort needed

I really appreciated the article "Why I Have Not Apostatized From the Seventh-day Adventist Church" (March 8).

I believe that the devil is trying his hardest to make us believe that we can sit back and let Christ do everything for us without any effort on our part.

In *Education* Ellen White says, "As soil once overgrown with thorns can be reclaimed only by diligent labor, so the evil tendencies of the heart can be overcome only by earnest effort in the name and strength of Christ."—Page 111.

I'm thankful to the Lord that we can rely upon His strength and power to do His will.

GARY W. PYKE
Hendersonville, North Carolina

Newlywed subscription

I enjoy each issue of the REVIEW and wish it would be given as a gift from the church to its newlyweds.

JANET A. WILSON
Bryant Pond, Maine

► A one-year subscription to the REVIEW is given to new members and newlyweds. A church officer should submit the names and addresses to the local conference.

Pan Am helps

The article "Surgeons Restore Beauty of Young Yugoslavian" (March 22), the account of a Yugoslavian girl with severe burns, and of the many people who cooperated to bring about her healing through plastic surgery, prompted this letter.

Among those who helped, I was happy to note, was Pan American Airways. As a former employee of that company, I know that they accomplish many philanthropic missions, and that many of Pan Am's employees will go to great lengths to provide humanitarian service beyond that which normally might be expected.

I was thrilled, too, that our church at the General Conference level is able and anxious to make contacts that can bring about "miracles" such as this one.

CATHERINE BLISS
Fox Island, Washington

Our hearts

The semantics of righteousness by faith are not what should concern us, but our relationship to God! The apostle Paul probably could have made mincemeat out of John the Baptist's theology, yet Jesus says of John that there was none greater.

Let's keep things in their proper perspective. God wants our hearts, even if we don't have correct theology.

MARY ELLEN MEIKLE
Tucson, Arizona

More victories

I was pleased and excited to read "Protests From Virginia Alter Brewery Plans" (Feb. 22).

The case is a good example of how change can be effected by persons working together with the help of the media.

With this "victory" in hand, I
Continued on page 18

Adventist Review

(ISSN 0161-1119)



129th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Don F. Neufeld, Leo R. Van Dolson

ASSISTANT EDITOR
Joeclyn Fay

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL ASSOCIATE
Aileen Andres Sox

EDITORIAL SECRETARIES
Pat Alden, Chitra Barnabas

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

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, W. Duncan Eva, W. J. Hackett, Richard Hamill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick

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

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

EDITORS, SPANISH EDITIONS
Inter-America and North America, Humberto M. Rasi, Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

EDITOR, PORTUGUESE EDITION
R. S. Lessa

EDITORS, AFRO-MIDEAST EDITION
Jack Mahon, Jean Thomas

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

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

UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

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

Editions in English, French, Portuguese, Spanish, and Braille are available.

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

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

The Adventist Review is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Takoma Park, Washington, D.C. 20012. U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$15.95. Single copy, 45 cents.

Vol. 156, No. 16.

Thoughts on COCU—1

During the time that President Jimmy Carter was in the Middle East endeavoring to resolve the differences between Egypt and Israel—two countries that have been at war for 30 years—200 Christians met for five days (March 5-9) in Cincinnati, Ohio, to seek unity among ten churches that have had sharp differences for 100 years or longer.* The occasion was the fourteenth plenary session of the Consultation on Church Union, commonly referred to as COCU.

En route to appointments in California, I stopped in Cincinnati for a day and a half to observe the proceedings.

As I watched the delegates endeavoring to achieve an objective that they feel is God's will—organic unity among the churches—my mind turned to two statements by Ellen G. White: "The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived."—*The Great Controversy*, p. 444. "I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth."—*Early Writings*, p. 261. The sincerity and earnestness of the COCU delegates was evident. Also evident was their willingness to go almost to any lengths to secure agreement.

Not surprisingly, some aspects of the meeting made me uncomfortable. More about that later. First, let me sketch the history of COCU.

Back in 1961 Eugene Carson Blake, a Presbyterian pastor who later became general secretary of the World Council of Churches, preached a sermon in San Francisco's Grace Cathedral, pastored at that time by Episcopal Bishop James Pike. In the sermon Blake called upon major churches in the United States to resolve their differences and unite. The sermon created considerable excitement. Optimists felt that at least six churches, and perhaps as many as ten, could find common ground for unity. A Consultation on Church Union was established, with a modest annual budget of \$125,000 (later raised to

\$145,000) and a small staff. In 1968 the churches voted to base COCU at Princeton, New Jersey.

During the first few years of COCU's life many ecumenical enthusiasts expected that only a short time would be required to weld the participating churches into one large united church. But this expectation proved unrealistic, and in 1972, when the United Presbyterian Church voted to withdraw from the COCU conversations, many felt that ere long COCU would be dead.

But COCU did not die. In fact, it revealed unexpected vitality. Plenary sessions continued, harmony was achieved in some difficult theological areas, and the Presbyterians rejoined the discussions. At the recent meeting in Cincinnati, further steps were taken to encourage mutual recognition of members by all participating churches (including a common baptismal certificate); acceptance of ministers of any church to be called or appointed to any congregation in the Consultation; eucharistic fellowship in all places and on all levels; joint planning and implementing of mission; employment of members of other denominations in staff positions, even in key posts; and official participation in church councils by invited representatives from other denominations. (The Presbyterian Church in the United States, for example, now officially invites representatives of other churches to participate in its General Assembly, with voice and vote in its standing committees and with voice in its plenary.)

A statement was adopted that pledges all churches to remove various practices that might give offense to "sisters and brothers of other traditions." Among practices of this type are "the increase of the membership of our congregations at the expense of other Christian churches" and "rebaptism of persons who have previously received Christian baptism."

A Christological question

In an hour-long address to the plenary on March 6, Dr. Gerald F. Moede, general secretary of COCU since 1974, quoted Jean Tillard, an eminent Roman Catholic theologian, as saying, "A divided church is an insult to Christ Jesus."

Dr. Moede pointed out that theological differences had been the chief cause of separate church organizations, but since agreement has been achieved on many aspects of theology, it is time for organizational structures to reflect this agreement. Churches must not give priority to juridical structures and thus prevent the kind of Christian fellowship enjoyed by the apostolic church.

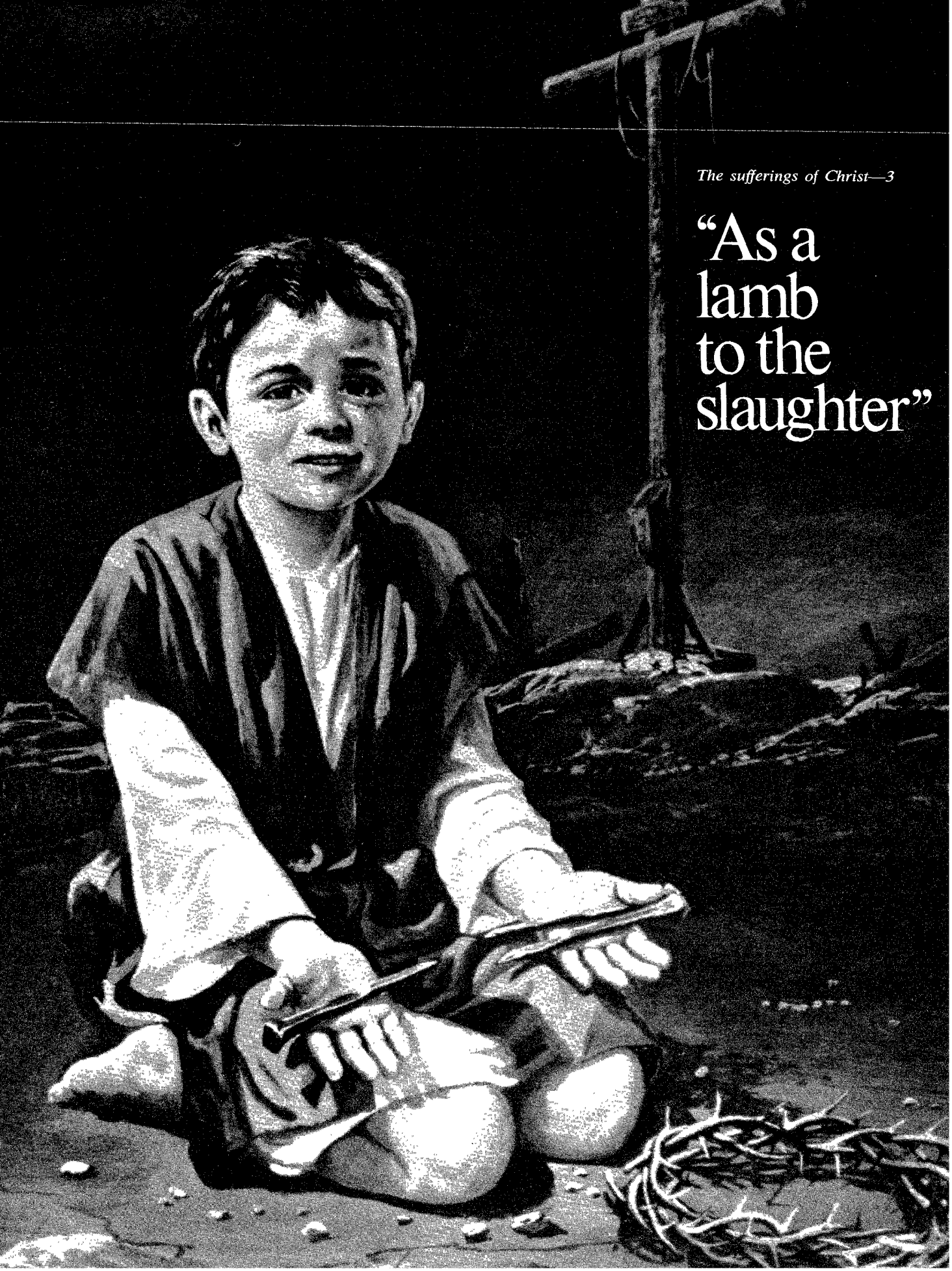
During the plenary a number of COCU's commissions, task forces, and committees reported. Among these were: Theology Commission, Commission on Generating Communities, Commission on Interim Eucharistic Fellowships, Commission on Middle Judicatory Concerns, Commission on Worship, Women's Task Force, Task Force of Persons With Disabilities, and the Committee on Strategies for Racial Justice.

Continued on page 19

* The ten denominations are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, The Disciples of Christ Church, the Christian Methodist Episcopal Church, the Episcopal Church, the National Council of Community Churches, the Presbyterian Church in the United States, the United Church of Christ, the United Methodist Church, and the United Presbyterian Church in the United States of America. Observer-consultants and others from more than a dozen additional religious bodies (including the Roman Catholic Church) also attended the plenary in Cincinnati.

The sufferings of Christ—3

“As a
lamb
to the
slaughter”



He who had worn the crown of glory gladly submitted Himself to wearing the crown of thorns.

By ELLEN G. WHITE

The fearful hour in Gethsemane is passed. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man He has conquered in the hour of temptation. Serenity and calmness are now seen in the pale and blood-stained face. And the third time He comes to His disciples and finds them overcome with sleep. Sorrowfully and pityingly He looked upon them, and said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Even while these words were upon His lips, He heard the footsteps of the mob that was in search of Him. Judas took the lead, and was closely followed by the high priest. Jesus aroused His disciples with these words: "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of Christ wore an expression of calm dignity. The traces of His recent agony were not visible as He walked forth to meet His betrayer.

Jesus steps out in front of His disciples, and inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." Jesus replies, "I am he." At these words the mob stagger backward; and the priest, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release Himself if He chose. But He stands as one glorified amid that coarse and hardened band. As Jesus said, "I am he," the angel which had ministered to Him in His anguish, moved between Him and the murderous mob. They see a divine light glorifying the Saviour's face, and a dovelike form overshadowing Him. Their sinful hearts are filled with terror. They cannot stand for a moment in the presence of divine glory, but fall as dead men to the ground.

The angel withdrew, and left Jesus standing calm and self-possessed, with the bright beams of the moon upon His pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. As the angel removes, the hardened Roman soldiers start to their feet, and, with the priest and Judas, they gather about Christ as though ashamed of their weakness, and fearful that He would yet escape out of their hands. Again the question is asked by the world's Redeemer, "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus answered, "I have told you that I am he. If, therefore, ye seek me, let these go their way." In this hour of humiliation Christ's thoughts are not for Himself, but for His beloved disciples. He wishes to save them from any further trial of their strength.

Judas, the betrayer of our Saviour, does not forget his part, but comes close to Jesus, and takes His hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He addressed deluded Judas. "Betrayest thou the Son of man with a kiss?" This most

touching appeal should have aroused the conscience of Judas, and touched his stubborn heart; but honor, fidelity, and even human tenderness seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not resist the traitor's kiss. In this He gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood returns as they see the boldness of Judas in touching the person of Christ, whom so recently they had seen glorified. They lay violent hands upon Jesus, and are about to bind those precious hands that had ever been employed in doing good.

As the disciples saw that band of hardened men lie prostrate and helpless on the ground, they thought surely their Master would not suffer Himself to be taken. The same power that prostrated that hireling mob could have kept them there, and Jesus could have passed on His way unharmed. They are disappointed and indignant as they see the cords brought forward to bind the hands of Him whom they love. Peter in his vehement anger strikes rashly, and cuts off an ear of the servant of the high priest.

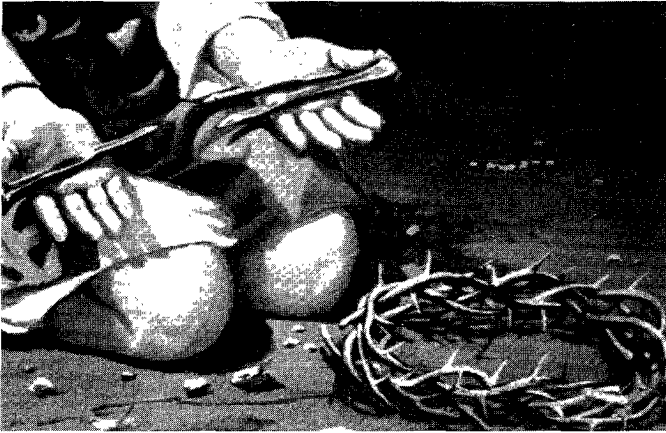
Unmistakable evidence of divinity

When Jesus saw what Peter had done, He released His hands, already held by the Roman soldiers, and, saying, "Suffer ye thus far," He touched the ear of the wounded man, and instantly it is made whole. Even to His enemies, who are bound to take His life, He here gives unmistakable evidence of His divine power. Jesus said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus said unto the chief priest, and captains of the Temple, who helped compose that murderous throng, "Are ye come out as against a thief with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled."

When the disciples saw that Jesus did not deliver Himself from His enemies, but permitted Himself to be taken, they forsook Him and fled, leaving their Master alone. Christ had foreseen this desertion, and had told them in the upper chamber before it took place, of what they would do: "Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own,

and shall leave me alone; and yet I am not alone, because the Father is with me."

The Saviour of the world was hurried to the judgment hall of an earthly court, there to be derided and condemned to death, by sinful men. There the glorious Son of God was "wounded for our transgressions, he was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until His "visage was so marred more than any man, and his form more than the sons of men."



Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. Behold the patient sufferer! Upon His head is the thorny crown! His lifeblood flows from every lacerated vein! All this was in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected, by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery.

Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A vast multitude enclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy.

His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and elders, and imbues them with religious frenzy. They are actuated by the same satanic spirit which moves the most vile and hardened wretches.

There is a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased. Christ, the precious Son of God, was led forth, and the cross was laid upon His shoulders. At every step was left blood which flowed from His wounds. Thronged

by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

His sorrowing disciples follow Him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking him with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said I am the Son of God."

Not one word did Jesus answer to all this. Even while the nails were being driven through His hands and the sweat-drops of agony were forced from His pores, from the pale quivering lips of the innocent sufferer a prayer of pardoning love was breathed for His murderers: "Father, forgive them, for they know not what they do." All heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom His people with His own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan and his vile host to be vanquished.

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of His Father's displeasure which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath that broke His heart. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him, and forced from His pale and quivering lips the anguished cry: "My God, my God, why hast thou forsaken me?"

Jesus had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in His expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering, until they can look on no longer, and hide their faces from the horrid sight. Christ is in despair! He is dying! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the

terrible hour. They could only behold in amazement their loved Commander suffering the penalty of man's transgression of the Father's law.

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror, and His Father's acceptance of His sacrifice. The sin of the world with all its terribleness was felt to the utmost by the Son of God. The displeasure of the

Father for sin, and its penalty which was death, were all that He could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him, caused that piercing cry from the cross, "My God, my God, why hast thou forsaken me?"—Reprinted from *Signs of the Times*, August 21, 1879. □

To be concluded

RESPONSE FROM READERS

Should we begin over again?

We welcome the forthright, objective analysis of our North American Adventist school system by its director, Dr. Charles Hirsch (Oct. 19, 26, 1978). The church deserves such information. We have not only the world's largest Protestant school and college network, with some of the world's most consecrated teachers, but also the certainty that its mission was established by God Himself. This is an astonishing challenge—and test—at a time when we are implored by God's messenger to experiment with God.

When faced with school and college problems, there are at least four imperatives: (1) recognize that as our schools (and their standards) go, so goes the church, including its membership stability and evangelistic growth; (2) realize that laymen as well as church workers must be active in ensuring sound school programs at reasonable costs; (3) refrain, as Dr. Hirsch suggests, from pointing fingers at our present educators for past deficiencies in standards, enrollment, and finances, realizing that many of these have emerged from human inclinations over many years; and (4) work with our educational leaders to take realistic remedial action under specific direction from the Master Designer, who waits to help and to bless.

It is clear from Dr. Hirsch's data and from long

church experience that if we use conventional school and college approaches to cope with such problems as accreditation, minimum wage laws, labor unions, enrollments, and student achievement and conduct, we will be driven before the wind. It is hardly God's design for us to compare ourselves among ourselves, especially in the company of the world's schools and universities.

In such conventional company we do not stand a chance—unless we go God's way. We have neither the financial power nor the political clout. Nor may we subordinate our system to any worldly association or State in the slightest respect if it impedes our return to the educational pathway of God, for we and our schools belong to Him.

"We are not to inquire, What is the practice of men? or, What is the custom of the world? We are not to ask, How shall I act in order to have the approval of men? or, What will the world tolerate? The question of interest to every soul is, What hath God said? We are to read His Word and obey it, not swerving one jot or tittle from its requirements, but acting irrespective of human traditions and jurisdiction."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 5:29, p. 1056. We are not to be cowards (*Testimonies*, vol. 6, p. 178; *Patriarchs and Prophets*, p.

290; *The Great Controversy*, p. 460).

The Creator's plan of operation is clear. He has told us that, whenever possible, our homes should be our children's schools until they are 8 to 10, and when we do send them away to school (entering them in grades with those of their age) they are to go to schools and colleges that are becoming more and more like the schools of the prophets (*Education*, p. 208; *Fundamentals of Christian Education*, p. 489; *Counsels to Parents and Teachers*, pp. 548, 549).

Our concerned Father has not failed to give us many sterling models—such as Elisha, Christ, and Paul (see *The SDA Bible Commentary*, vol. 6, pp. 1062, 1063). God's prescription includes: teaching not only facts but how to think; relative smallness and simplicity; high admissions standards in terms of character and motivation; teacher-student balance in work and study; and careful personal and financial management. This program, when systematically followed under God's direction, has produced sound academic, behavioral, and financial results far above those produced by conventional programs.

Perhaps, as counseled in *Testimonies*, volume 6, page 142, we should begin again to concentrate on experimenting precisely with God's plan more than with conventional education—training and retraining our principals and teachers specifically in God's design (see also *Fundamentals of Christian Education*, p. 290; *Testimonies*, vol. 6, p. 145). There is presently among our members a

widespread groundswell calling for such action.

Interestingly enough, such an educational plan nearly always receives the enthusiastic support of outside educational authorities from coast to coast and overseas. In the city of Los Angeles six major high schools have agricultural programs, turning part of their playground areas into little farms. For some time, the city of Cleveland has been experimenting profitably with school gardens. In a section of California's affluent Orange County more than 10,000 high school students work half of each day along with their teachers, studying the rest of the day and demonstrating higher achievement and improved behavior.

In fact, it is likely that the uniqueness of God's balanced plan and its promise of character education, achievement, and great self-sustaining capability may well be our best defense for the future from the political and moral threats about which Dr. Hirsch warns—as some of our conference and self-supporting schools are demonstrating. It is we who are to be the head and not the tail.

Otherwise, we are indeed on the road to pricing, educating, and policy-developing ourselves out of business. It is no secret that many of our schools already are in serious trouble. Yet with God's help there is every hope that these schools may yet be brought back to their intended position, bringing a higher missionary purpose, stronger evangelistic outreach, and membership strength and continuity to the church.

RAYMOND S. MOORE
Berrien Springs
Michigan

Christ gives victory

God's ideal for His people is that they commit no sin.

By ERWIN R. GANE

It was not a very large house, and there were crowds of people jamming the doorways and the hallways, sitting on the windowsills, and crowding around in the street outside. Jesus was teaching in the house of Simon Peter. All sorts of people were there—the curious, the anxious, the reverent, the unbelieving, the critical, and the skeptical. And there was a large ecclesiastical deputation. Pharisees and doctors of the law from various parts of Galilee and Judea, as well as Jerusalem, were present.

But Jesus knew that not far away in another house a man lay dying. That man was diseased because he had led a life of sin. He could not forgive himself for what he had done, and his burden of guilt intensified his illness. Hearing of Jesus, he began to hope, and begged his friends to take him to Jesus. They did. They put him on a stretcher and carried him to Peter's house. But they could not get in. They tried again and again, but there were too many people. So they carefully lifted his stretcher up onto the roof, removed the tiles, and with ropes let him down in front of Jesus, who was preaching.

Can you imagine the reaction of those learned doctors? The local theologians had given this man up long ago. In their view he was sick because of sin, and deserved God's wrath. But Jesus looked kindly at the man. What this sinner wanted more than anything else was to know that he was forgiven, and so Jesus said, "Man, your sins are forgiven you." And the burden of despair rolled from that sick man's soul. Forgiven he was, and it was wonderful!

But the learned doctors set in motion their ruthless ruminations. "Mere men can't forgive sins, you know. This man is a blasphemer." And Jesus, reading their thoughts, said, "Which is easier to say, 'Your sins are forgiven; or, 'Arise and walk'? But so that you may know that the Son of man has power to forgive sins"—

and He turned to the paralytic—"I say, Rise, take up your bed, and go home" (see Mark 2:1-11).

At that moment the man rose to his feet—fresh life-giving blood bounding through his body, every organ springing into revitalized activity, and his face beaming with the ruddy glow of health. Jesus is able to heal, to forgive, and to cleanse.

The interesting thing about this story is that divine transformation of body was associated with divine transformation of the spirit. Jesus' power to save from sin was demonstrated by His power to heal physically. (See *The Desire of Ages*, pp. 267-270.)

There is a struggle against sin going on in every human heart, as there was in the heart of the paralytic. The spiritual conflict and failure described in Romans 7:14-23 certainly will be the experience of every person who is aware of the will of God but who is relying for victory upon his own efforts instead of upon the power of Christ. Such a conflict and failure are the habitual experience of a person who has not yet surrendered his life to Christ. There is a conflict between good and evil also in the life of the converted soul. And, despite habitual victory, occasionally he experiences failure because he temporarily neglects to lean upon the mighty arm of power.

Our union with Christ must be fostered and maintained by daily prayer and Bible study. Communion with our Lord, eating His flesh and drinking His blood (John 6:53) daily, is essential to a life of victory. One act of surrender will not resolve the struggle with evil for all time to come. Jesus must be taken into the life every day. "The inward man is renewed day by day" (2 Cor. 4:16). The born-again Christian is victorious over the world because of his faith (1 John 5:4). But faith involves our perpetual heart union with Christ, by which He is permitted to function as the guiding force in all our conduct. The healing virtue of Jesus must be permitted to operate continually in our hearts and minds.

When Paul wrote that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17) he did not intend to suggest that this conflict would inevitably prevent us from obeying God's law. The King James Version translation, "so that ye cannot do the things that ye would," creates a wrong impression. The Revised Standard Version more correctly renders the phrase, "to prevent you from doing what you would" (literally, "lest you should do whatever things you would wish"). That the internal conflict between the flesh and the Holy Spirit of God can be resolved by total surrender to the will of God is suggested in the preceding verse, "This I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." A life filled with the Spirit is a life of victory. "And those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal. 5:24, R.S.V.).

In Romans, Paul underlines the point that "one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9, R.S.V.). But those who have the Spirit of God in their lives are those who are thus empowered to

Erwin R. Gane, Ph.D., is professor of religion at Pacific Union College, Angwin, California.

obey "the just requirement of the law" and "who walk not according to the flesh but according to the Spirit" (verse 4, R.S.V.). No wonder Paul was able to exclaim in triumph that the presence of the Spirit in the life renders a man righteous in the sight of God (Rom. 8:9, 10). He is our righteousness in our hearts, and His presence there is the means of our healing and our victory over acts of sin.

Since God has given us power by His Spirit to serve Him, He expects us to be overcomers. The Lord's ideal for us is that we do not commit sin (1 John 2:1). Our keeping His commandments is evidence that we know Him, that the truth dwells in us, and that the love of God is perfected in us (verses 3-5). The divine ideal of victory is depicted in the New Testament as an imperative. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

"Through defects in the character, Satan works to gain control of the whole mind."

Peter, too, was insistent: "As he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy'" (1 Peter 1:15, 16, R.S.V.). Is God's intention merely to confront us with an ideal of complete victory over sin, knowing full well that we can never have it? Is it His purpose to provide us a goal so that we will continue striving, even though the ultimate aim of our strivings is unattainable? I do not think so. What God commands is possible! His biddings are enablings! "I can do all things in him who strengthens me" (Phil. 4:13, R.S.V.). Ellen White wrote, "Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Gospel Workers*, pp. 112, 113.

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every fault, resist every temptation, and sit down at last with Him in His throne."—*Our High Calling*, p. 353.

"The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness."—*Christ's Object Lessons*, p. 391.

"Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: 'My grace is sufficient for thee.' 2

Corinthians 12:9. . . . Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. . . . Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—*The Great Controversy*, pp. 489, 490.

Thus in a multitude of statements Ellen White indicates that victory over sin will be the experience of those who surrender to Christ and receive the gift of His righteousness. Speaking of the judgment, she says, "All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. . . . Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: 'They shall walk with me in white: for they are worthy.' Revelation 3:4. . . . The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord."—*Ibid.*, pp. 483-485.

Referring to the spiritual condition that God expects of His people prior to the end of the judgment, Ellen White wrote, "I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence."—*Early Writings*, p. 71.

At the end of the judgment probation will close. At that point Jesus ceases to forgive sin. No longer does He function as a mediator. If by His grace we are victorious when probation closes we are in His hands for eternity. If we are lost then, we are lost for eternity. Those people who have accepted His righteousness, and, as a result, have received the gift of victory over sin, will be sealed.

The close of probation is symbolized in Revelation

8:3-5 by Christ's casting the censer into the earth. The offering of incense in the sanctuary represented Christ's mediation for our sins. When incense ceases to be offered the mediation of our heavenly High Priest comes to an end. The same final close of probation is the subject of Revelation 22:11. Many ancient manuscripts here read, "Let him who is doing wrong do wrong still, let him who is defiled be defiled still, and let him who is righteous do righteousness still, and let him who is holy be holy [sanctified] still."

There is no more solemn declaration than that in the Word of God. Seventh-day Adventists are not alone in applying Revelation 22:11 to the close of probation. In his famous commentary, H. B. Swete wrote, "It is not only true that the troubles of the last days will tend to fix the character of each individual according to the habits which he has already formed, but there will come a time when change will be impossible—when no further opportunity will be given for repentance on the one hand or for apostasy on the other."—*The Apocalypse of St. John* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1908, 1968), p. 305.

William Barclay agrees. "There comes a time, when it is too late to change. . . . There comes a time when a man is so set in his character that all any situation can do is to make him more deeply and more ineradicably what he

is."—*The Revelation of John* (Philadelphia: Westminster Press, 1960), vol. 2, p. 287.

Ellen White's comment leaves us in no doubt as to the meaning of the text. "Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne."—*Early Writings*, p. 48.

Since sins will no longer be forgiven after probation closes, how vital it is that now, while it is still possible, you and I take Jesus into our hearts as our righteousness and our victory. Character perfection is not our achievement, it is His gift to us as we receive Him every day. It is not yet too late for us to wash our robes and make them white "in the blood of the Lamb" (Rev. 7:14). Have we taken Jesus into our hearts today? And do we plan to renew our union with Him again tomorrow? Only thus can we be overcomers. *Concluded*

He knows and cares

By D. J. HANDYSIDES

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:14-16).

Our God is a loving God, who knows His children individually, personally, and particularly. His interest in us is seen in Isaiah's statement that He has graven us upon the palms of His hands. Everything that distinguishes us as individuals—our idiosyncrasies, our ambitions, our frustrations, our hopes, and our fears—is known to Him.

One of the great problems we face today is that individuals are so often sacrificed for numbers, case histories, and identification cards. Computers register us as a series of punched empty holes; that's all they see in us—empty holes!

In many large teaching hospitals teachers are given the assignment of training interns to look upon patients as individuals—as persons who have a need of particular attention and skilled nursing care. However, too often patients are identified by disease. For example, physicians and nurses refer to the cancer case in Room 44.

In supermarkets, individual attention and the person-to-person contact that made shopping so mean-

ingful in the days of our parents have been sacrificed.

In spite of these practices that are demeaning to our individuality, we are not mere cogs in a great machine. Nor are we mere pebbles on the beach of life. The Bible tells us that we are God's special children. He loves each and every one of us, despite our individual peculiarities. He calls each of us "My son," "My daughter," "My child." He knows our burdens, our fears, our perplexities, and our disappointments. He is fully aware of the burdens we are called on to carry—but He promises to strengthen us to bear the load.

The words the angel spoke to Mary Magdalene and the women at the sepulcher are simple, but are written for our encouragement. In the same way that Jesus knew and loved Peter, He knows John, Gregory, Cynthia, and Barbara today. Listen again to Jesus' personal and tender appeal to Judas: "Judas, betrayest thou the Son of man with a kiss?" (Luke 22:48). Then listen as He speaks to a modern Thomas: "Tom—come here. Reach here with your finger, feel the wound in my side, look at these nail scars." And with great compassion He counsels, "Don't be faithless, but believing."

We're neither pebbles on the beach of time nor a series of empty holes. We're God's children, and He is interested in each of us just as much as He was in the Son born in the manger of Bethlehem.



The weekend I became a cheating tax collector

Yesterday's emotion-packed scene was being replayed today with different actors.

By CARROL JOHNSON SHEWMAKE

It was a sunny Sabbath morning, nearly time for Sabbath school to begin, when Stella, our primary leader, stormed into the foyer of the church. Because her piano player had not arrived, she was angry and didn't care who knew it. Being the adult superintendent, I tried to soothe her. Suggesting someone else to play, I went to start the program in the main Sabbath school. Later, thinking about Stella's emotional reaction, I rejoiced that I had long since gained the victory over the temptation to blow up if my plans went awry.

A bit smugly, I recalled that only last week the man who was to give the mission reading had forgotten about it and didn't even come to Sabbath school. I had managed to carry on quite well and hadn't even felt upset.

"Father," I breathed, "I thank You that I'm not like Stella."

The next day, Sunday, was the day to register my teen-agers for school at the nearby academy. Julie was out of town and would have to register later. Tom and Paul wanted to get there early enough to acquire choice lockers for the new school term. I had so much to do that I hated to take the time to go over to register *twice* in one week, but it seemed unavoidable.

Resignedly, I hurried Tom and Paul out the door. We

made the half-hour drive to the school in 20 minutes. Waiting in line impatiently for an hour, we finally got to the first stop in the long process of registering.

"Say, Tom," Miss Owens said objectingly, looking my youngest son over carefully, "we sent out letters asking all the students to wear school attire to register in. You can't register in those blue jeans."

My eyes crossed and uncrossed. I felt a dull roaring in my head. I looked at Tom—neat and clean in a shirt and blue jeans, freshly trimmed hair—then back at Miss Owens. Surely she wouldn't really . . . yes, she really would not let Tom register! We'd have to drive home and back—*one hour* of driving!

Instant fury took over.

"Look here!" I exploded in a much louder voice than I would have ordinarily used, "Tom is neat and clean. He has a haircut. I am far too busy to drive home and back again today. I didn't see that letter, and I want Tom registered now!"

The vice-principal immediately appeared and began speaking to me in his familiar, soothing voice. The blood receded from my angry brain as I realized that yesterday's emotion-packed scene was being replayed today with different actors. I remembered with dismay my smug little prayer of thanks to God. Contritely I plunged into another prayer.

"O God, be merciful to me, a sinner!"

Shamefaced, I turned to the vice-principal.

"Forgive me, please, for losing my objectivity. Of course, Tom and I want to comply with the school rules. Since he looked neat and had a haircut, I didn't think beyond that."

Will I ever forget the lesson I learned that day? I sincerely hope not—but, being human, I may. If I do, God will be there to remind me again, lovingly adding a bit more of the painful polishing my character requires.

"Once there were two men who went up to the Temple to pray: one was a Pharisee, the other a tax collector. The Pharisee stood apart by himself and prayed, 'I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you that I am not like that tax collector over there. I fast two days a week, and I give you one tenth of all my income.' But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, 'God, have pity on me, a sinner!' I tell you," said Jesus, "the tax collector, and not the Pharisee, was in the right with God when he went home. For everyone who makes himself great will be humbled, and everyone who humbles himself will be made great'" (Luke 18:10-14, T.E.V.).

I had really lived that parable that memorable weekend, playing both roles—the Pharisee on Sabbath and the cheating tax collector on Sunday.

Thank You, Father, for the Holy Spirit, who helps me recognize myself in the Bible stories and in the lives of fellow human beings. Thank You for loving me enough to keep me humble. □

Carrol Johnson Shewmake is the librarian at San Diego Academy, National City, California.

Glorying in infirmities

A new Christian suffering a physical malady finds her trust in her Saviour rewarded.

By MAXINE T. RASMUSSEN

Sally wept bitterly that morning. It seemed to her that Jesus, whom recently she had come to know, love, and serve with all her heart, had turned His back on her. Everything seemed to be falling apart, and she wondered whether anything could make her smile again.

Getting out of bed that morning, she found that she was acutely tortured by pain from an ever-present bone and joint defect, for which corrective surgery could not immediately be undertaken. There was no alternative to her decision to phone her boss and tell him that she would not be in to work that day.

"Not again, Sally!" he exclaimed indignantly. "We have so many work orders to fill today, and nobody can possibly do your job in addition to his own. Each has his own work to do, you know."

Tearfully, Sally explained that she realized all this but that she could neither drive to work nor do the necessary walking and standing once she got there.

"Well, I'm just going to have to get somebody in to do your work," he said crossly.

As she hung up the phone, Sally's first reaction was frantic fear.

"What will I do if I lose my job?" she questioned herself. She felt very much alone. She had supported herself completely, not wishing to be a burden to her children, who lived in a far-off State.

The clouds in the sky that dark winter morning were not as black as the clouds in Sally's heart. Only recently she had given her heart completely to the Saviour, and she could not help asking herself why this misfortune had come to her.

After telephoning one of her dearest friends to talk things over, Sally sat seriously thinking over her situation.

"You are not doing a very good job of trusting and having faith in the God you say you love, Sally," she reprimanded herself. "How can you pray to a God you believe in, who has done so much for you in the past, and still not completely trust Him?" And she remembered the short saying she had heard in a recent sermon: "If you pray, why worry, and if you worry, why pray?" Suddenly realizing that God was speaking directly to her, she bowed her head in shame and remorse at her failure to trust Him. Was He going to let her down in this time of great need when He had so firmly raised her up from a path of failure and transgression to feel forever grateful for His saving power?

Sally doubled her worship time that morning, seeking earnestly for help after breathing a heartfelt prayer to God for guidance to select the right words in the worn volumes she used for worship each morning. Ellen White's books *Radiant Religion* and *My Life Today* and H. M. S. Richards' *The Promises of God* had pulled Sally out of many a spiritual slump when the going had been extra rough.

She reviewed the promise found on page 9 of *The Promises of God*: "'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. 1:3)."

I walk and talk with God

By MARGARET C. MARTIN

*I thank You, God, for many things:
The burst of life that springtime brings,
The sunshine slipping in 'round showers,
The buds that promise early flowers,
For beauty, yes, and fragrance, too,
But, mostly, God, for hours with You.*

*I thank You, God, for Calvary.
You suffered much upon that tree.
And now You wait for folk like me
To turn from sin, and loving be.
The good I would, I cannot do,
So oft I must commune with You.*

*I love to walk with You, my God.
You've cherished me, You've used the rod.
But, through it all, I talk to You,
And You to me, as good friends do.*

Maxine T. Rasmussen lives in Inverness, Florida.

She also read Elder Richards' comments that "a tree keeps on growing as long as it lives; so should the true believer. Like a tree, he grows stronger day by day and year by year. The age of a tree can usually be determined by its annual growth rings. . . . But the tree always grows some. . . . The law of a tree is 'grow or die.' So it is with the man who delights in the law of the Lord. He grows spiritually—in easy times and hard—in prosperity and adversity—sometimes rapidly, at other times slowly, but he grows."

Help in time of need

Sally began to believe that God could water her soul in hard times to help her grow like the tree by the waters.

She also found another promise: "'Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee' (Deut. 31:6)." In his closing meditation prayer for that day, Elder Richards repeats the psalmist's words, "'I will love thee, O Lord, my strength' (Ps. 18:1)."

On page 153 of *My Life Today*, Sally found this beautiful text quoted: "'I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope'" (Ps. 16:8, 9).

The message underneath the Bible text practically jumped out at her: "It is the duty of everyone to cultivate cheerfulness instead of brooding over sorrow and troubles. . . . While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, 'are life unto those that find them, and health to all their flesh.'"

Thoroughly refreshed by these Bible promises and the comments on them, Sally rested the remainder of the forenoon, and kept a doctor's appointment that afternoon. When he suggested hospitalization for a course of physical therapy to help her learn to cope with her physical handicap more effectively, Sally readily agreed and was admitted to the hospital shortly thereafter.

She had not been long in the hospital when she discovered that her trust in her Saviour had been rewarded. Among her visitors was her boss, now a changed person in his attitude toward her. He had arranged a light post-hospital work schedule for her, with the understanding that she was to do what she could when she could, and her supervisor would try to cover for her the best way possible in her absences.

This promise was kept. Sally found that the attitude of her supervisor had changed drastically toward her. Daily she praised God for the miraculously kind attitude of her co-workers and friends at work, as well as in her church. It seemed that nothing was too much for any of them to do for her. Sally concluded that God had truly blessed her despite her physical weakness. He had given her the gifts of love, cheerfulness, and acceptance which he had long been waiting for her to accept from Him in their fullest measure. □

FOR THE YOUNGER SET



Sugar gets lost

By MARJORIE SNYDER

"Sugar! Here, Sugar!"

Alex cupped his hands around his mouth, calling at the top of his voice. As he called, he walked around the camp where he and Mother and Daddy had stayed in their trailer the night before.

"Come on, Alex, it's time to go now," Mother called.

"Oh, Mommy, we can't go and leave Sugar here alone. I love Sugar. She's the only dog I ever had."

"I know, Son." Mother nodded sadly. "But your father must be back to work by noon today, and we have more than 100 miles to go. We'll help you look for Sugar, but if we don't find her soon, we'll have to go home without her."

The family searched the camp again, calling and whistling, but Sugar could not be found. Alex cried quietly as the car and trailer pulled out of the campground for home. He just knew he would never see Sugar again.

That night when Alex got ready for bed, he knelt by the bed to pray.

"Dear God," he began, "I love Sugar very much. Could You please send her back to me? I know You can do it, if You think it is best."

Alex was lonely the next few days without Sugar to play with. Every night he prayed that God would send her back.

One day after Alex had gone to school, Mother and

Daddy talked about what could be done. They decided that Sugar could never find her way home. "Let's get Alex another dog like Sugar," Mother suggested. She knew Alex would soon have a birthday. "If we get him another dog, maybe he won't be so sad about Sugar."

"I have to go to Frankfort this afternoon," Daddy answered. "I'll see if I can find a dog like Sugar."

Backing his car out of the driveway, Daddy drove toward Frankfort. As he watched the road ahead, he noticed a dog running down the road toward him.

As the dog came closer, he thought it looked familiar. Could this dog with its dirty gray fur and thin body be Sugar?

Quickly Daddy put his foot on the brake and stopped by the dog. Before he could call, the dirty bundle of fur ran up to the side of the car, barking and wagging his tail excitedly. Sure enough, Sugar had found her way home.

When Daddy opened the car door, Sugar jumped into the car. When they arrived home later that afternoon, Alex was home from school.

"Oh, Sugar! Sugar! I knew God would answer my prayer." Alex hugged Sugar, dirt and all.

"Well," Daddy said and smiled at Mother as Alex went to feed the hungry dog. "We'll not have to get a new dog after all."

How the SDA Church is organized

Operating a representative form of government, the Seventh-day Adventist Church is known for the efficiency of its organization.

By WALTER R. BEACH

Seventh-day Adventists are well known for the efficiency of their church's organization. This was impressed upon me some years ago when the leadership of the National Council of Churches in the United States invited me to present a lecture at its organization's headquarters in New York City on "How Seventh-day Adventists Organize and Operate a World Work." A meeting that was scheduled for one hour ended in a question-and-answer session that lasted nearly three hours. Church leaders associate Seventh-day Adventists with good organization.

It was not always so. Our pioneers, few in number, often with unhappy memories of having been cast out of other churches, walked cautiously and with uncertainty in the area of organization. They were sure of the doctrines and the message, but unsure of the form (if any) of organization to adopt. They feared any form of centralized, arbitrary order and government.

Yet, all the time certain believers saw with increasing clarity that some kind of church government was imperative if good order was to prevail and the movement was to grow and achieve its goals. Their conviction was strengthened by Ellen White's messages. The result was that in 1860 a church name, "Seventh-day Adventist," was chosen, and a legal body was created to hold church property. This was followed in 1861 by the organization of the Michigan Conference. This step involved the organizing of local churches in which the members signed a covenant. The grouping of these regularly organized churches into a collective body set the pattern for the local conference. In 1863 the General Conference

was organized: the several conferences were to work as one.

Organization is of God. "System and order," wrote Ellen G. White, "are manifest in all the works of God throughout the universe."—*Testimonies to Ministers*, p. 26. In heaven there is faultless organization: "Angels work harmoniously. Perfect order characterizes all their movements."—*Ibid.*, p. 28. "Order is the law of heaven, and it should be the law of God's people."—*Ibid.*, p. 26.

The people of Israel were efficiently organized. "The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy."—*Patriarchs and Prophets*, p. 374. There was responsible leadership (Moses and his immediate associates) under God. Then there was the Council of Seventy chosen from the elders of the tribes. There were priests, chiefs (princes), who ruled over the tribes, with captains over fifties and tens. There were other appointed employees.

Organization in the New Testament church is likewise evident. The members of local churches, though many, all "are one body in Christ" (Rom. 12:4, 5; 1 Cor. 12:4, 5, 12, 27, 28). The form of organization was patterned largely after the efficient organization of the Jewish synagogue.

Forms of church government

Across the centuries the development of organization in the Christian church has followed a tortuous and sometimes precarious course. Today generally four forms of church government are recognized.

Episcopal: This is a form of church government by the bishop. Usually there are three orders of ministers: bishops, priests, and deacons. A synod is the governing body of an episcopal province. The organization and function of the synod can differ widely.

Papal: This is a church government in which the supreme authority is vested in the Pope. From him the church is governed by cardinals, archbishops, bishops, and priests. The local church or member virtually has no administrative (or other) authority. The papal system convokes councils whose role and authority vary according to world circumstances and necessities. But church government under these conditions is never truly conciliar.

Congregational: Church policy under this form of government makes the local church congregation independent and self-contained. The congregation has full control and final authority over church matters within its own area. Certain church bodies recognize only the most tenuous and seldom meaningful association with other church bodies, even with those of the same faith and practice. The local church is governed by a board of elders.

Representative: This form of church government recognizes that the authority in the church is vested in the membership. Leadership derives its authority and r

Walter R. Beach, retired vice-president of the General Conference, lives in Loma Linda, California.

sponsibilities from this constituency. Executive responsibilities are delegated to representative bodies and officers.

The representative form of government is practiced by the Seventh-day Adventist Church. Authority and responsibility are vested in the constituency and shared by delegation with duly elected or appointed representatives who function freely within the purview assigned to them by church policy. This representative form of government operates among Seventh-day Adventists in four steps, from the individual believer to the worldwide organization.

1. The church is a united body of individual believers.
2. The local conference or field (mission or section) is a united body of churches in a state, province, or other local territory.
3. The union (conference or mission or federation) is a united body of conferences, missions, sections, or local fields within a larger geographical territory.
4. The General Conference or general body embraces the churches and organizations worldwide through the unions (and some so-called detached organizations, so constituted because of geographical, political, or other circumstances). The unions are the constituent members of the General Conference organization and send delegates to its world sessions.

Division organizations

The general organization operates through divisional sections of the world field. Currently there are ten divisions. They are set up and operate as sections of the General Conference and not as conferences. Working arrangements between the general office in Washington, D.C., and the divisional offices (by officially adopted policies) assign certain responsibilities to the division organization, and reserve others to the general office representing the world body. A world budget covers the operation of the General Conference and its divisions.

From church member to the General Conference we see a relationship that unites a world work and believers in all lands in one common body. From member to General Conference we practice a strictly representative form of government. Commenting on this democratic procedure, Ellen G. White many years ago wrote:

“Every member of the church has a voice in choosing officers of the church. The church chooses [through delegates] the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference.”—*Testimonies*, vol. 8, p. 236.

Thus the General Conference becomes the organization of the total church and is, when meeting in session (with delegates from the world field), the highest au-

thority in the organized church. Between world sessions the executive committee of the General Conference, excepting in matters reserved for the session, which are clearly outlined by policy, is the highest authority. A regulated procedure is set up to deal properly with all matters and/or problems of organizational relationships. Some items are reserved for the Spring Meetings and the Annual Councils of the General Conference Executive Committee where larger representation is available.

“I have been shown,” wrote Ellen White, “that no man’s judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has on earth, is exercised, private independence and private judgment must not be maintained, but be surrendered.”—*Ibid.*, vol. 3, p. 492.

Naturally the *Church Manual* and General Conference policy statements provide procedures for normal appeals from one level to another until a decision is made by the General Conference ultimately in full session.

It should be emphasized that the Seventh-day Adventist plan of organization provides for homogeneous organizational authority on all levels. When organizational units are set up for geographical, cultural, linguistic, evangelistic, or institutional purposes, they operate on a self-contained basis with the full prerogatives assigned to them by church policy. There is one responsible committee on each level—the executive committee. The executive committee can and should set up subsidiary committees to deal with items assigned to them. They perform an advisory function.

Each level of this representative organization operates autonomously within the framework set up by the world session or by the General Conference Committee in matters of its purview. Each unit has its authority and limitations, including the General Conference. The responsible units on all levels are constituency, committee, and officers (and associates). Each must have inviolable responsibilities and privileges. When these are not respected, or are bypassed, irresponsibility and chaos soon result. When they are respected, peace, harmony, strength, progress, and love of church and work prevail.

“Some have advanced the thought,” wrote Ellen G. White, “that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man’s being independent.” “How Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work.”—*Testimonies to Ministers*, p. 489. □

Nature tells about God

Parents' attitude toward their natural surroundings can awaken emotions in a child that will make it hard for him to forget his parents' God.

By EDA A. REID

As I walked down the road on this unseasonably warm October morning, my thoughts turned in gratitude to my parents. The partly sunny, partly cloudy sky, the clean fresh air washed in last night's rain, the greenery of shrubs and grass and trees, reminded me that it was they who taught me to see beauty in the varied displays and moods of nature.

Their responses and reactions to their everyday natural environment unconsciously impressed me and has helped me to find beauty everywhere—in the windblown fields of grain, in the varying shades of brown and yellow and tan on a dry hillside, as well as in the delicate colors of a rose.

My parents never complained about the weather. "God sends the weather," they would frequently remark. The cold of winter and the heat of summer were to them facts of life, not causes for complaints. Blue Mondays or dark, gloomy days were never mentioned. Cloudy days they described as "soft gray days." What a difference their attitude made.

And the rain? When mamma said, "It's raining," in her native Swedish, it sounded beautiful. Who could complain of rain when there was a lilt in her voice, especially when she called it "the blessed rain"?

Whether on Sabbath-afternoon walks or in our daily outdoor activities, my parents taught me to take notice of

various sounds—the sighing of the wind through the trees, the rippling of flowing water, the chirping of crickets, the "singing" of the frogs.

Mamma always had a flower blooming on the windowsill during our cold Nebraska winters. Years later, when papa was alone and living in a different climate, he too had a flower blooming on his windowsill, as I discovered when I visited him. And my sister Mae has a "grandchild" of the Christmas cactus he carefully tended.

My freight-conductor brother (religiously inclined, but rebellious) wrote:

"You should ride the cupola of a caboos at sunup! Sunrises and sunsets are reserved for air pilots and us; few others see them. To see the sky get lighter at 3:00 A.M., watch it blossom forth as God flings His banner across the sky as the sun rises behind scattered clouds, to see the unnamed and unnameable colors as they fade away, is wonderful. I arrange my work and ride the cupola at sunrise. It does something to me. I worship without benefit of church or clergy."

Though specific incidents may be forgotten, the influence of such teachings about nature lingers a lifetime and awakens emotions that make it hard for children completely to forget their parents' God.

"To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction."—*Education*, p. 100. □



Eda A. Reid, now deceased, was a homemaker and lived in McKinleyville, California.

SIZZLE FRANKS. LOMA LINDA DISCOVERS THE MISSING LINK.



Other people have made meatless franks before, but they always left a lot to be desired. Namely, the real taste and texture that make franks such a favorite among both adults and kids.

Now Loma Linda has discovered the missing link.

We call them Sizzle Franks, and we think you'll call them delicious. Because Loma Linda uses a special ingredient that combines two different vegetable proteins for better flavor and texture, and a more favorable nutritional balance.

Of course Sizzle Franks have something missing, too. Things like animal fat, preservatives and cholesterol. And chemicals like sodium nitrate and nitrite. So with Sizzle Franks you get all the flavor and fun that make franks so

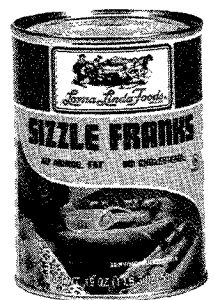
popular, together with the pure, wholesome nutrition of vegetable protein.

Sizzle Franks come packed in handy cans, ready to heat and put between a bun. They also make a hearty main dish served with beans and hot bread. Or you may cut them into scrumptious bite-sized hors d'oeuvres.

Try some Loma Linda Sizzle Franks soon. And see what you've been missing.

Loma Linda Foods®

SINCE 1906 RIVERSIDE, CA 92515



hope that more of us will register complaints regarding other objectionable television commercials and programs.

JIM D. ALDRED
College Relations Office
Pacific Union College
Angwin, California

Overcoming divisions

In his article "The Strongest Witness," in the March 1 issue, the General Conference president said that the practice of love is what matters most for the church. This is surely true, and so is the emphasis in the same article on how Christ's love builds up a "world church," a "new creation" with a "common spirit of Christian affection, respect, and harmony."

In a world often bitterly divided by nationality, race, class, and sex, a world church—which by definition is tied to no exclusive group and which through service and evangelism is meant to overcome divisions among people—may be the special bearer of God's purposes on the earth. I wish to express strong support for his remarks.

CHARLES SCRIVEN
St. Helena, California

Hams answered

We at the amateur radio operator's club here at Montemorelos University have heard that the REVIEW intends to discontinue the annual listing of the hams around the world. Please don't do this, as we use these lists constantly not only for calling one another but as a sort of mailing-address list. I think the REVIEW is a good clearinghouse for this hobby, which ties all of us Adventist workers overseas with our associates everywhere.

We hope you will kill this rumor and continue this most urgent service.

JESS C. HOLM, M.D.,
F.A.C.S.
Montemorelos, Mexico

► The REVIEW plans to continue publication of the list of amateur radio operators. In odd-numbered years, beginning with 1979, we will publish an update list, giving changes and additions. In even-numbered years we will publish the complete list.

Fat and analogs

"How Much Fat Is Safe?" (Jan. 11) contains much truth, but the author lulls his readers into Laodicean complacency

with his closing remarks: "If we get rid of the rich desserts and animal flesh foods on our tables, the fat question will solve itself in the process."

This advice is about as safe as sleeping on a freeway. As a second-generation Adventist who followed the above suggestions and suffered a massive coronary at 52, I beg to differ. In my investigation during the past two years, I have found a great deal of information suggesting that many among us are suffering from cardiovascular disorders brought on by our "good Adventist diet" with its analogs and vegetable oils.

The well-documented, dramatic improvements in health that come to patients who abandon the recommendation of compromise—and corn oil—indicate that elimination of visible dietary fat has great merit.

LLOYD R. GRIFFITH, D.M.D.
Port Angeles, Washington

Please discipline!

I work evenings and must rise considerably earlier than usual on Sabbath to make a 30-minute trip to attend church. Once more, I feel the trip was almost a total loss. My little church is comprised of families with a great many small children, most of whom are uncontrolled. I could not hear today's sermon.

A friend of mine suggested that I tactfully speak to our young minister, asking that parents be encouraged to make greater use of the church nursery. After searching all week for the proper words, I know I cannot talk to him about it, because today his child was the loudest child in the service. The mother did not remove the child from the sanctuary until the last third of the service.

I am a new member who used to love to attend church. Now I skip every other Sabbath. Please pray for this situation.

NAME WITHHELD

► Perhaps you could suggest that several persons—yourself included—take turns caring for children in the nursery during the worship service, or that the back rows in the sanctuary be reserved for families with small children. Try sitting in one of the front rows yourself. It is amazing how much quieter a church seems when one is seated on row two or three.

Warm welcome

Some time ago you printed a letter from someone who, when visiting in a certain Seventh-day Adventist church, had not been welcomed. We would like to share our experience, which was vastly different. We recently returned from a six-month trip that took us to the tip of Florida. Each Sabbath we planned to be in a city where there was a Seventh-day Adventist church.

In all, we visited 18 churches and were warmly welcomed in every one. Some had many members; a few had no more than 20. However, someone always greeted us and requested that we sign the guest book. Often we received a little badge to place on our lapels, marking us as visitors. We were frequently introduced from the pulpit and were always invited to share in the day's activities. Some of the churches had a special luncheon for visitors each Sabbath. If no luncheon was planned, the pastor would inquire whether we had a place to eat.

Our becoming Seventh-day Adventists last May has given a new dimension to our travels, because we were made to feel completely at home in whatever church our Sabbath was spent. We would like to express our appreciation to the warm, wonderful people everywhere who make it a point to welcome the strangers in their midst each Sabbath.

Mr. and Mrs. PAUL E. EBERLE
Camarillo, California

Who is greater?

Re Bible Questions Answered (Feb. 1).

In explaining the relationship between the Father and the Son, it is helpful to consider Philipians 2:5-10, Colossians 2:9, and John 1:1-3.

Christ was God and was equal with God, yet He humbled Himself for the sake of fallen humanity. "The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him; for He was independent and above all law."—The SDA Bible Commentary, Ellen G. White Comments, on Phil. 2:5-8, p. 904. The response of the Father to this voluntary humility was to exalt Christ and bestow on Him a name above every name. The relationship is not one of "who is greater," but one of mutual love for each other and for all created beings.

In answer to the question "When did Jesus become the Son of God?" it may be appro-

priate to consider the answer given in Luke 1:35. The angel said, "Therefore also [for that reason]" that holy thing which shall be born of thee shall be called the Son of God." I consider this a fulfillment of the promise in Psalm 2:7 as explained by Paul in Acts 13:32, 33: "And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, "Thou art my Son, today I have begotten thee"" (R.S.V.).

J. STANLEY MCCLUSKEY
Naches, Washington

Choosing a partner

I agree with the letter "Don't Do It!" (Feb. 15) regarding marrying a non-Adventist. But I would warn that a union with one of like faith also should be carefully and prayerfully considered. One must take God into his plans and act only on His counsel.

Years ago I married an Adventist man despite warnings that, except in musical lines, our interests were entirely divergent. Although there was considerable disparity in our ages, I decided that I was mature enough to make my own choices.

After our marriage he became dictatorial and abusive, ordering me around as if he had married me for the sole purpose of having someone around to act on his slightest wish.

Once when we were moving to another home a few blocks away, he decided to work overtime the evening of our move, leaving me with the moving, including the tricky task of backing the trailer into the driveway. I had to pack all our belongings, carry all the boxes to the trailer, and move everything into the new place alone. Similar incidents happened uncounted times.

Finally we were divorced, and many of my friends encouraged me to marry again, which I was free to do because my husband had been unfaithful. One woman wanted me to marry her brother, as did he. But she told me, "My brother has led a very checkered life. He divorced his first wife. She lives in town. I doubt that he was married to the second woman with whom he lived." Rather appalled at her counsel, I told her that another man—a fine moral man—wanted to marry me, to which she let out the startled response, "Oh, but sister, he isn't an Adventist!"

There are Adventists and Adventists. Beware! You might get burned as I did.

NAME WITHHELD

The "bootstrap spirit"

Bureaucracy in the United States may be in deeper trouble than it realizes, with the do-it-yourself-and-do-it-cheaper spinoff from the taxpayers' revolt.

The February issue of the *Reader's Digest* reports that a "bootstrap spirit" has asserted itself, as New Yorkers are rallying to help themselves through the worst of the city's many fiscal crises. An incredible 10,000 of the city's 39,000 city blocks have formed block associations to fill in the gaps where city services have been cut back. Such self-help activities as cleanup drives, security patrols, and shopping escorts for the elderly have sprung up spontaneously.

Meanwhile, the mayor of a small town in New Jersey has thrown a "haymaker" punch at the fragile chin of the State's welfare bureaucracy. As reported on CBS's 60 Minutes television program on February 4, the State welfare authorities are going to court in an attempt to stop a town-initiated "workfare" program that has cut the annual cost of welfare drastically.

The major reason the State official interviewed gave for not being in favor of the program, besides the obvious fact that it did away with the necessity for a State welfare office in the community, was that it was degrading and humiliating to welfare recipients. He cited the case of one woman on welfare, stating that she was forced "to wash chairs in full public view in the town square."

It turned out that the woman actually washed chairs in a public building adjacent to the town square. She stated to the 60 Minutes interviewer that no one had ever watched her perform this menial task. "In fact," she told the interviewer, "I'm very happy about this workfare program. I feel that I'm doing something to earn the money I'm getting, and I'm much happier than if I were being given a handout."

Wouldn't it be wonderful if more communities and citizens would become as involved in meeting community problems? Not only would it be likely to lower taxes and cut bureaucratic waste, but think of the good it might do people to take more responsibility for their own community needs and programs.

But—come to think of it—this kind of do-it-yourself "bootstrap spirit" also might be just what is needed to bring new life into our churches.

Commenting upon Isaiah 58 and its call to combine works of beneficence with the giving of the Sabbath message, Ellen White lists such good works as loosing the bands of wickedness, dealing our bread to the hungry, bringing to our houses the poor that are cast out. Then she adds the startling comment, "This is the recipe that Christ has prescribed for the fainthearted, doubting,

trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help someone who needs help."—*Testimonies*, vol. 6, p. 266.

On the next page she challenges, "See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest them. . . . When the church accepts its God-given work, the promise is: 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.'"

What a promise! Maybe the spinoff from the taxpayers' revolt is something that will catch on in the church, as well. Maybe there will be a tithepayers' revolt. Not in cutting down on tithes and offerings we donate, of course, but in our doing what we can to help out in our local churches and to reach out to our neighbors and friends, thus enabling the church organization to use its funds in the most efficient way during the present dollar crisis.

If we support the program in this way, the neighbors and friends mentioned above should begin to see that the religion that we have chosen for ourselves stands for selfless love and the spirit of community service. Wouldn't that do a lot toward bringing us the breath of life and the fulfillment of the glorious promise, "Then shall thy light break forth as the morning" (Isa. 58:8)?

L. R. V.

Thoughts on COCU-1

Continued from page 3

The Women's Task Force pointed to a number of its accomplishments, including relocating the fourteenth plenary of COCU in Cincinnati from Richmond, Virginia, Virginia being a State that has not ratified the proposed Equal Rights Amendment to the U.S. Constitution. Interestingly, the 15-member Women's Task Force has two male members.

At the meeting in which the task force reported, Susan Savell, an ordained minister of the United Church of Christ, New York, led the session in singing one of her original compositions. The words of the song speak of God as "Mother" instead of "Father." Later I asked Ms. Savell, a graduate of Union Theological Seminary, whether she had purposely used "Mother" instead of "Father." She said that indeed she had, and that she felt that Christ would be horrified by the way Christians attribute a masculine image to God. As she puffed on a cigarette, I asked her other questions, including whether she had served as pastor of a church. She had not.

Incidentally, she was not the only smoker at the plenary. At one point during a session the chairman asked that delegates go out into the halls if they felt they must smoke.

K. H. W.

To be continued



The orphan asylum in which Hannah More labored is no longer standing, but was located in the open space in the right foreground of the scene above.

A visit to Liberia: scene of Hannah More's labors

By GEORGE E. BRYSON

Hannah More, a missionary serving the Protestant Episcopal Church, wrote on January 2, 1864, from Cape Palmas, Liberia, "Your people may now consider that you have wholehearted Seventh-day Adventists here, waiting with you for that blessed appearing of Him whom we love and adore, and purpose to worship evermore."—*Review and Herald*, March 29, 1864.

On July 16, 1978, nearly 115 years later, I arrived in Cape Palmas, Liberia, as a missionary, hoping to learn more about this remarkable woman, who could be considered the first Seventh-day Adventist working overseas.

I knew that Hannah More,

George E. Bryson is president of the North Ghana Mission.

a missionary for the Mendi Mission in West Africa, had while on furlough in her homeland in 1861 met S. N. Haskell in Woodstock, Connecticut. He gave her J. N. Andrews' *History of the Sabbath* and some tracts. After her return to West Africa she received the *REVIEW AND HERALD*. Eventually she made her decision to become a Seventh-day Adventist. Through her influence Alexander Dickson, an Australian missionary, also accepted the Sabbath.

After her return to America, Miss More was baptized in 1866 and became a member of the South Lancaster, Massachusetts, church. She died two years later at the age of 59 on March 29, 1868, in Leland, Michigan, strong in her new-found faith.

From research in the Wil-

liam V. S. Tubman Library in Cape Palmas, Liberia, I learned that before coming to West Africa, Hannah More had been a missionary among the Choctaw Indians in the United States. During the six years before 1861 she served as a missionary teacher in Sierra Leone, West Africa, for the Mendi Mission, which was under the auspices of the American Missionary Association.

On March 13, 1863, Bishop Payne, of the Protestant Episcopal Church in Liberia, wrote that he had recently met Miss More and Mr. and Mrs. Miles, who had left the Mendi Mission two years before and were then in Monrovia, Liberia, seeking employment. The bishop employed both Miss More and the Mileses and assigned them to the mission of his church in Cape Palmas, which was under the direction of the noted missionary C. C. Hoffman. Two missionaries at Cape Palmas had recently died, and the mission was in the process of evacuating three others who were ill, so they considered it a remarka-

ble providence to gain the services of these new recruits.

Hannah More was assigned to teach at the orphan asylum, where she cared for 22 students, all of whom were offspring of the Liberian settlers. Fourteen months after beginning her work at the orphan asylum a report was made that "the state of her health, which has been poor of late, and other circumstances, will probably induce her soon to revisit the United States" (*African Repository*, April, 1865). Perhaps this was a reference to her new religious views.

The building that housed the orphan asylum, the scene of Hannah More's labors, is no longer standing, but I was directed to the original site, which is at the tip of the cape. The view of these surroundings brings to mind the words of Miss More in the joy of her new-found faith in January, 1864. "We have here now warm summer weather. The birds are singing, frogs peeping, insects humming and flowers blooming, and all nature smiling."—*The Review and Herald*, March 29, 1864.

Prison ministry reaches 18,000 bimonthly

By THELMA LEWIS

In our March 21, 1974, issue we published a short article explaining the work of the Bible Portions League, whose plan it is to give a portion of the Bible to every prison inmate possible. The work began with a letter to the sheriff's office in every parish (county) of Louisiana, offering a free monthly shipment of Scripture pamphlets published by the American Bible Society if an official would agree to distribute the pamphlets to prison inmates. The following article further describes the work of the Bible Portions League.—Eds.

We drove up to the gate in the high wire fence and waited. In a little while a trustee arrived to get the Scripture portions we threw over the fence to him. As the man stooped to pick up the booklets, a voice from a third-story window called down, "Bring me one of those religious books." Others joined in: "Bring me one." "I want one."

I shaded my eyes with my hand and strained to see faces behind the barred windows, but saw only shadows. We stood for a few moments watching the bent back of the old man as he walked slowly back into the gloom of the building.

"Why do they want the booklets?" I asked my husband. "Do you think being in jail makes them more willing to turn to God?"

Ed hesitated. "Well," he said slowly, "if I were in trouble and no man could help me, I'd certainly want God on my side. But, I'm sure part of it is because they're bored. They have nothing to do all day but sit and stare at the barred windows. They'll probably read anything given them. We literally have a captive readership."

That was how we distributed Scripture to county jails in our area before my husband, Ed, who has arthritis of the spine, became so crippled that we were forced to abandon our weekly trips. We decided to try mailing the pamphlets, offering the booklets free to the jails if an official of

Thelma Lewis is U.S. national director of the Bible Portions League.

the jail would agree to distribute them to the inmates. Approximately 20 percent of the jails in Louisiana responded favorably.

After a small item about our work was published in the REVIEW, people from all over the United States wrote to us. Several joined our league, and by 1977 Scripture booklets had been offered to every county jail in the United

States except those in Alaska.

Our plan calls for each member to buy his or her own portions from the American Bible Society at ten cents each postpaid and mail them to a particular list of jails. The number of portions mailed in each package depends on the population of the jail. The 14 members of the Bible Portions League send more than 18,000 leaflets into more than 600 jails every other month. And they are firmly convinced there is no other way so many people can be reached so economically with God's Word.

A leaflet offering a free New Testament is inserted in

each Scripture pamphlet. Many prisoners request the New Testaments. When we mail them, we send *Steps to Christ*, an offer of a correspondence course, and other literature. League members gladly give their time to correspond with prisoners in the effort to help them understand God's Word and accept His Son as their Lord.

A recent issue of a catalog listing prison ministries names 107, with areas of ministry from local to international. But as far as we can determine, ours is the only one serving county jails exclusively. By working in county jails we have the op-



Far East aviators meet in Kuching, Sarawak

The first division-wide aviation meeting for the Far East was held in Kuching, Sarawak, February 5-9. Bill Smith and Harry Lloyd, special guests from the Adventist Aviation Center at Berrien Springs, Michigan, attended the meeting after ferrying a new Piper Aztec plane to Papua New Guinea.

Far Eastern Division pilots in attendance were Ken Smith and Leroy Kelm, from West Irian, Indonesia; Larry Amundson from Menado, Indonesia; Bill Tol and Victor Aaen, from Balikpapan, Indonesia; Don Christensen, from Mountain View College in the Philippines; and Paul Dixon and Stanley Seery, from Kuching, Sarawak.

Don Gilbert, division treasurer and chair-

man of the aviation committee; Bob Jacobs, division secretary; and Maurice Bascom, lay-activities director, represented the Far Eastern Division office. Three union treasurers were present as special guests: Jim Greene, from East Indonesia; Fred Schlehner, from West Indonesia; and Marshall Chase, from Southeast Asia.

The flight seminar covered a wide range of topics that were especially meaningful to all pilots in the division; a considerable portion of time was spent on flight safety. Elder Smith presented a new SDA flight operations manual for discussion and critique.

At present, the Far Eastern Division has eight planes in service. M. T. BASCOM

portunity to reach the young first offender. If we can show him there is a better way of life, he will not be a repeater. We try to reach the inmates before they are subjected to the hardening influence of a State or Federal institution.

Letters from inmates show they have a deep longing for the comfort and peace of mind the Spirit of God gives. One prisoner put it thus: "I am hungry and thirsty for God."



Nurse voted to Hall of Fame

Elva Heald, of Fitzwilliam, New Hampshire, was voted to the Hall of Fame of the Association of Seventh-day Adventist Nurses (ASDAN) at its recent convention at Glacier View Ranch, Ward, Colorado. ASDAN's 38 chapters throughout the United States once each year recommend a person to the board of directors for nomination to its Hall of Fame.

Mrs. Heald has given 48 years of service, 27 on a voluntary basis in Africa, Hong Kong, Singapore, Taiwan, New York State, New York City, and Washington, D.C. Her work has included organizing and developing surgical and central supply in hospitals, volunteer work for the American Red Cross, and teaching classes in home nursing and first aid. She also has taught Community Services classes.

FAROE ISLANDS

Modern Vikings invade islands

The adventuresome spirit of the Vikings still lives in the hearts of Adventist youth in Scandinavia. Last summer 250 young people from Denmark, Norway, and Iceland went by bicycle and boat to the Faroe Islands to share their faith.

The Faroes, a self-governing unit within the Danish realm, are a group of small islands between Iceland and Norway with about 40,000 inhabitants. The youth stayed at the church's new school and camp about one and one-half miles from the capital city of Thorshavn. They brought their own bicycles for transportation to the city each day.

Finn Myklebust, West Nordic Union youth director, and Jens K. Jensen, East Danish Conference youth director, coordinated a wide range of witnessing activities. These included choirs, children's programs, and health and temperance demonstrations such as Five-Day Plan to Stop Smoking clinics, health-food demonstrations, blood-pressure testing, and physical fitness tests. Another group conducted a two-week public evangelistic crusade.

During this time the Faroe Islanders celebrated their national holiday with liquor drinking. Adventist youth got a big barrel of drinking water and drove through the streets offering passers-by a drink of the "pure stuff." This was popular and brought the youth to the attention of the radio and newspapers.

The brass marching band from the church school in Oslo, invited to take part in the national holiday, marched through the streets each evening before the evangelistic meetings. The evangelistic series was followed by additional meetings conducted by Anders Nielsen, the church pastor, and four people were baptized in December. Pastor Myklebust reports that an active Adventist Youth Society is now meeting weekly in the Thorshavn church.

This is the third year that an



As an Adventist youth demonstrated the effects of smoking with a "Humpty Dumpty" artificial smoker, onlookers decided not to take up smoking.

evangelism camp, as these activities are called in Scandinavia, has been held. All the youth who attend these camps engage in evangelism, and the youth leaders report that they have had no disciplinary problems since they began the camps three years ago.

JOHN H. HANCOCK
Youth Director
General Conference

INTER-AMERICAN DIVISION

Year begins with a bang

The Inter-American Division's Evangelistic Explosion 1979 has begun even more powerfully than expected.

The Mexican Union, the first to report total baptisms for January, reported 1,682. Laymen in the Tapalapa district in the South Mexican Conference, where there is no pastor, had set a baptismal goal for 1979 of 180. During January, 204 were baptized as a result of their labors.

The Nicaragua Mission, with a goal of 1,000 baptisms for the year, reported 500 for January.

The president of the Panama Conference, Luis Alana, conducted an evangelistic campaign during the first month of the year and became a centurion.

A. L. Lyle, publishing director of the West Indies

Union, concluded a six-week crusade in the Petersfield church in Westmoreland, Jamaica, that resulted in the baptism of 35 persons.

An estimated 800 persons attended the opening meeting of the crusade by M. G. Nembhard and C. V. Henriquez of the Inter-American Division in St. George's, Grenada. The speakers also are appearing on television with Roy L. Hoyte, the president of the East Caribbean Conference.

J. H. FIGUEROA
Secretary
Inter-American Division

SOUTH AMERICA

Book sales near \$11 million

Literature evangelists of the eight countries that comprise the South American Division sold US\$10,905,765 worth of books and magazines in 1978, an increase of \$2,623,746, or 31.68 percent, over the previous year.

Nelci Viegas, director of the publishing department of the South American Division, reports, "Our goal was \$10 million, but through the grace of God we reached almost \$11 million. This year our directors and literature evangelists are aiming toward \$13 million worth of sales of our books and magazines.

These sales are made through 3,998 regular, part-time, and student literature evangelists.

"Up to the month of October we had sold 1,612,285 books and magazines. During the same period of the previous year 1,357,019 books and magazines were sold; therefore, this year's increase of books and magazines delivered was 255,266."

One worker, Sebastiao Marques, of the Rio-Minas Conference, was the victim of an automobile accident in October, which meant he was unable to work the last three months of the year. Even so, he had already sold approximately \$110,000 worth of literature. In October alone Osvaldo Prudencio, of the East São Paulo Conference (South Brazil Union), sold books and magazines totaling \$40,134.

Antonio Zuza, who has specialized in selling *The Great Controversy* for the past 11 years, worked for some time in the northern part

of Brazil but has now returned to work in the Minas Mission in the East Brazil Union. He says, "I went north because I was the only Adventist in my family and I wanted to bring the truth to them. Now I am happy. My family has joined the church along with others I contacted. I am continuing to work with *The Great Controversy*. I ask that you pray for me."

Reporting on the new members brought into the church by these dedicated literature evangelists, Elder Viegas says, "One report shows that we have gained 1,219 persons for Christ through October. However, we believe that our literature evangelists have done far more. We are gathering information showing that in the past year these workers brought more than 5,000 people to Christ."

ARTHUR S. VALLE
Communication Director
South American Division



Nyabola, Kenya, church dedicated

On December 13, the Nyabola church, near Kendu Bay, Kenya, was dedicated. Recently completed on the campus of Nyabola Secondary School for Girls, the church became a reality through donations of material and labor. These donations augmented the US\$10,000 raised by members in Nyabola and elsewhere.

Yohana, Lusingu, Afro-Mideast Division stewardship director; A. J. Kutondo, East African Union Sabbath school director; and S. Omulo, Kenya Lake Field executive director, took part in the dedication.

Inside Washington

By VICTOR COOPER

● **Preparation for Dallas:** Small AM radio receivers with earphones will be provided for delegates to the General Conference session in Dallas, Texas, to enable them to hear a translation of the proceedings in either Spanish, Portuguese, German, French, or Norwegian. Additional receivers will be available for sale to nondelegates at approximately \$10 each. Any attendee may bring an AM receiver, provided it is used with an earphone.

This is one of scores of decisions already made by the session's Central Planning Committee with its 36 subcommittees, and by the Physical Arrangements Committee with its 22 subcommittees.

The session will open at the Dallas Convention Center, Thursday, April 17, 1980, at 7:00 P.M., and close on Sabbath, April 26, at 8:30 P.M. There will be a break from Friday noon, April 18, to Sunday noon, April 20, for a delegates' council on faith and unity, conducted by the Ministerial Association. During the week, meetings open both to delegates and nondelegates will be held in the arena, which seats 10,493 persons, and on Friday night and Sabbath in the exhibition halls, which seat up to 25,000. Manager for the session, General Conference assistant treasurer Rudolf Reinhard, says that blocks of seats will be reserved for the delegates but that there will be no seat reservations for nondelegates. There are ample hotel and motel facilities in Greater Dallas for those who attend, he adds.

Attendees on Sabbath, April 26, will see not only the speaker but also a large magnified image of the speaker on two 24-by-32-foot screens, one on each side of the stage.

Each of the evening programs, which will be open to the general public, will feature the work of two of the church's ten divisions. The conference will conclude with a mission pageant and a Festival of Praise.

● **Personnel changes:** Upon the resignation of Robert H. Pierson, former General Conference president, F. C. "Ted" Webster, who served as his administrative assistant since July, 1970, was appointed director of personnel administration (replacing A. Gordon Zytoske, who retired) and special assistant to the president. Arthur J. Patzer, formerly assistant to the vice-president for North America, was appointed administrative assistant to the new General Conference president, Neal C. Wilson.

After Charles E. Bradford's election as General Conference vice-president for North America, J. William Bothe, General Conference associate secretary, was assigned to serve as secretary for North America. Joseph Espinosa, recently elected a General Conference associate secretary, has been assigned to serve as associate secretary for North America.

● **Cults seminar:** Americans United for Separation of Church and State held its thirty-first annual national conference in February. One of the features of the conference was a seminar on "The Cults, Religious Liberty, and the First Amendment" chaired by Melvin Adams of the General Conference Religious Liberty Department.

● **Health program:** The Communication Department reports that the Voice of Prophecy has produced 130 new health-oriented programs called Health File. Produced by John Robertson, the programs last four and one-half minutes and cover such topics as first aid; safety; heart, skin, and dental health; nutrition; digestion; cancer; alcohol; and drug abuse. An Eva-Tone sound sheet with sample programs has been sent to radio stations across North America.

● **12 to One:** Each year it takes 12 church members to win one new member to the Seventh-day Adventist Church, according to the latest figures available from Archives and Statistics.

Special Introductory Offer to LIBERTY Subscribers!

**BASEBALL,
POPCORN,
APPLE PIE, &**

LIBERTY



Right now you can purchase Roland Hegstad's newest book, **BASEBALL, POPCORN, APPLE PIE, AND LIBERTY**, for only \$4.95—\$2.00 off the regular \$6.95 retail price!

LIBERTY subscribers who appreciate the way LIBERTY has consistently championed the cause of religious freedom and kept vital issues before the attention of America's thought leaders will value LIBERTY Editor Roland Hegstad's newest book, **BASEBALL, POPCORN, APPLE PIE, AND LIBERTY**: a collection of articles from the past two decades representing the best of LIBERTY's content. Church-state entanglements, Ulster, freedom of the press, mail-order religions—all of these and more are examined, in carefully documented style or with humor, as the need may be.

Take advantage of this limited time introductory offer today to be sure you receive your copy of **BASEBALL, POPCORN, APPLE PIE, AND LIBERTY at its current low price!**

Name

Address

Zip

Order from the ABC Mailing Service,
P.O. Box 4353, Washington, D.C.
20012. Please include State sales tax,
where necessary, and add 10 percent or
a minimum charge of 75 cents for
mailing.



Circle 10 on Reader Service Card

Afro-Mideast

● Although failing to reach a goal of 1,000 literature evangelists by the end of 1977, the Afro-Mideast Division publishing department reached the goal of 1,100 by the end of 1978. The new goal is 1,250 by January, 1980.

● The Happy Life Singers, a group of six young people, spend Sabbath mornings visiting churches in Beirut, Lebanon. Their special music brings cheer and encouragement in the tense and often dangerous situation in which church members live. Adventist youth in Beirut also have formed a choir to present weekly features in the churches.

● When Bekele Heye, president of the Adventist Church in Ethiopia, spoke recently at a top-level meeting of the Ethiopia Orthodox Church, he gave 632 Bibles in Amharic to the bishops to give to their evangelists.

● The work of the 1,100 literature evangelists in the Afro-Mideast Division resulted in 1,482 baptisms during 1978. Sales for this same period totaled more than 6 million shillings (US\$827,586). The literature evangelists enrolled 16,313 customers in Bible courses and gave approximately 50,000 Bible studies.

● The first Five-Day Plan to Stop Smoking has been conducted in the New Better Living Center in Nairobi, Kenya, and a second plan is in progress with 48 attendance. Upon completion of the kitchen with a large demonstration counter, cooking and nutrition classes will be added to the program.

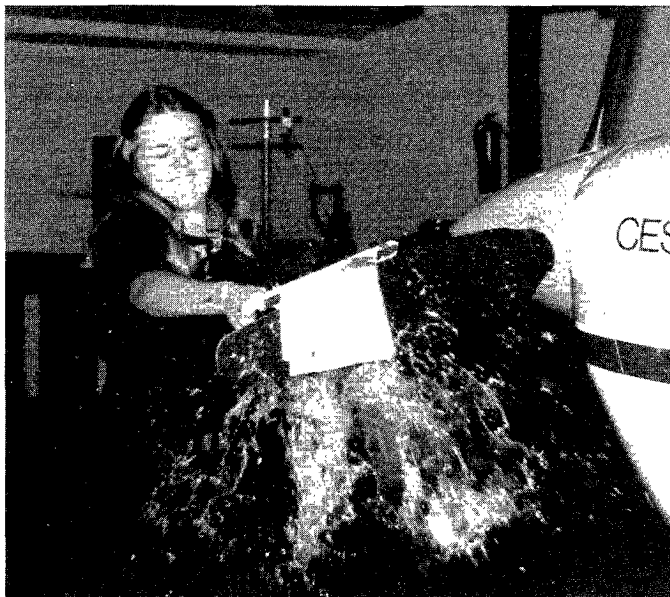
● After 49 years of service to the church in Ethiopia, retirement was approved on March 5 by the division committee for Wolde Zadik Dagne, who has assisted many pioneer missionaries in planning for new mission institutions.

● The highlight of division stewardship director Yohanna Lusingu's visit to Ethiopia in January was his participation

in the dedication of the first of 29 new churches to be completed in the South Ethiopia Field. Pastor Lusingu was also the guest speaker at the Sidamo camp meeting, attended by 1,500 people.

● New wooden pews and a carpet from the upstairs chapel of the Armenian church in Mouseitbeh, Beirut, Lebanon, have been donated to the College Park church, on the campus of Middle East College, to replace the faded, worn pews and carpet in the main chapel. These additions have helped fill the emptiness left by the departure of faculty members and division staff who have transferred to other parts of the division. Occasional visitors still spend a Sabbath at the college.

● Twenty of the students who attended the Youth Leadership course held at Ethiopian Adventist College for the Master Guide class will receive a certificate for completing the requirements.



Wings for Mexico dedicated

With a gusto worthy of mission enterprise, Trevia Tucker, daughter-in-law of Pastor and Mrs. LaVerne Tucker, of The Quiet Hour, christens *Wings of Love*, the forty-ninth mission aircraft sponsored by The Quiet Hour supporters. The dedication ceremony was held recently at the Adventist Aviation Center, Andrews University, Berrien Springs, Michigan. *Wings of Love* will serve in Mexico.

Australasian.

● Eight young people have volunteered their services for ten months to form an Adventist Youth Taskforce in the North New Zealand Conference. M. Allen, youth director, launched the project at the recent camp meeting, and the youth enthusiastically supported the project to the amount of \$6,800. Senior members have now pushed this figure over the \$8,000 mark. The Taskforce will visit churches for six weeks to inspire youth, visit former Adventist youth, and establish an ongoing program of youth involvement.

● For 1978 the South Australian Conference reports record baptisms—244. Members pledged \$9,500 for evangelism at their recent camp meeting.

● Junior boys and girls in Suva, Fiji, are conducting a Junior Voice of Youth meeting in a large tent. Leaders

are finding difficulty in coping with the nightly crowds of up to 2,000.

● In order to raise funds for a church school, members in Esperance, West Australia, planted a barley crop. Their harvest of 313 long tons (close to 350 tons) of grain provided \$10,000 for use over the next two years.

● After 14 years of negotiation, Atoifi Hospital, Solomon Islands, has received permission to operate a school of nursing beginning in January, 1980.

● Children attending schools in the Trans-Australian Union Conference will be raising money this year for equipment for the high school that is being established at Kukudu, Solomon Islands.

● Pulepada Ghemu, a Seventh-day Adventist minister from the Solomon Islands, was one of the 26 representatives at the Commonwealth Industries Ministers' Conference held in Bangalore, India, March 2-7. One-time missionary to Papua New Guinea and a director of the Solomon Islands Mission youth department, Mr. Ghemu is now the Minister of Trade, Industry, and Labour for the Solomon Islands. Mr. Ghemu visited Adventist churches and institutions during the conference and preached in two of the 25 churches in the city.

Euro-Africa

● The membership of the Euro-Africa Division, December 31, 1978, stood at 239,845 in 2,762 churches. Last year 11,931 persons were baptized, and 503 were accepted on profession of faith. The Romanian Union is the largest, with more than 51,000 members, whereas the North African Mission, consisting of Algeria, Morocco, and Tunis, has but 37 members.

● Those who attended the division committee on March 19 discussed no routine business whatever. They devoted a whole morning to the dis-

cussion of a spiritual topic. Two other such meetings are planned for the year.

- Pierre L'Eplattenier reports 300 persons attending his evangelistic meetings in Rennes, Brittany, and 140 expressing interest in following his series of lectures next month. In Angers, about 100 miles to the southeast, Gilles Georges is having similar success.

- Mid-February to mid-March was set aside for special missionary outreach with the German-language Missionary Book of the Year, *Gelebter Glaube* ("Faith Alive"). Hamburg Publishing House has printed 100,000 copies of a new edition of the book in cooperation with the Swiss and Austrian publishing houses.

Far Eastern

- An Adventist neighborhood outreach program was launched Friday night, February 2, at the Tibanga church, Iligan City, Philippines. About 100 volunteers have been assigned to assist 18 churches around the city.

- Korean Union College's new administration and classroom complex was completed in December.

- Victor Aaen, Sabbath school director of the Kalimantan Mission (West Indonesia), reports 104 persons were baptized recently on the island of Sawa as the result of a Bible study group. Non-Adventist Christians had requested a visiting Adventist minister, Pastor Thina, to explain to them the Scriptures.

Northern Europe-West Africa

- Plans for the division-wide youth congress to be held July 23-28 on the island of Tromoy in Norway are well under way, reports Mike Stevenson, division youth director. The theme is "An old-time camp meeting for a new generation," with an empha-

sis on recapturing the spirit of the pioneers. Young people from 30 countries plan to be present.

- A two-day training seminar for British Union departmental directors—believed to be the first of its kind in the history of the church in Britain—convened recently at union headquarters.

- Approximately 20 delegates participated in the discussion periods that followed lectures on such topics as Recognizing Priorities; Human Relationships; Effective Communication; Finance; Denominational Policies and Practice; Training Programs; and Office Procedures.

- Walter Bobey, photographer from Sweden, and Paul Sundquist, Northern Europe-West Africa Division communication director, recently visited Masanga Leprosy Hospital to take documentary pictures of the rehabilitative work at the institution. The trip also included filming at Bazega in Upper Volta, where a church-sponsored agricultural project is aimed at helping to offset the difficulties during drought conditions in the Sahel area, south of the Sahara desert.

Southern Asia

- The Remnant Singers, a group of some 20 young people from Salisbury Park, Poona, recently made tours to Bombay, other places in Maharashtra, and to Bangalore.

- The Sri Lanka Union is planning to accept a record number of 50 student literature evangelists during the coming summer vacation.

- L. E. Tucker, of The Quiet Hour radio program, dedicated a new Adventist church at Kootappana in Kerala. Half a dozen new Adventist churches have been dedicated in Kerala recently.

- Some 60 young people from the Garo Adventist Youth Organization attended a youth rally in the Garo Hills.

Trans-Africa

- On September 23 the first 22 converts from the June evangelistic crusade in Lilongwe, capital of Malawi, were baptized in the Lilongwe River by H. B. Kanjewe and H. S. Johnson. Another baptism was planned for December 23.

- Student Missionary Graham Magee, of Helderberg College, in South Africa, witnessed the baptism of 118 persons in the Sankuru River Valley while on an 18-day trip with Gordon Ellstrom, director of the Kasai Project in Zaire.

- "Evangelism is taking priority in the country of Malawi," reports Fred E. Wilson, South-East Africa Union director. In 1978, 113 lay evangelistic meetings resulted in 1,320 conversions.

- A dental seminar was held in Blantyre, Malawi, in September, for dentists from three divisions, Trans-Africa, Euro-Africa, and Afro-Mideast.

North American

Canadian Union

- The 14 active adult members of the Vanderhoof, British Columbia, church are erecting a building of their own, with a little help from personnel of Sanctuary Ranch and several men from the Prince George church.

- Members of the Cranbrook, British Columbia, church are remodeling the church they purchased recently by refinishing the front of the sanctuary and installing a baptistry.

- Members of the Nelson, British Columbia, company have purchased a two-acre lot on the southern edge of the city, and plan to begin constructing a church there this spring with the aid of the British Columbia Chapter of Maranatha Flights International.

- Since the Williams Lake, British Columbia, church

school was built eight years ago, enrollment has doubled to 150 students. As a result, consideration is being given to moving the high school level to another site, and continuing the present plant as an elementary school.

- As the result of a lay activities program, 14 converts have been baptized into the Ottawa, Ontario, church.

- Twenty-six students from the Lacombe, Alberta, elementary school were baptized on January 27 by Don Corkum.

Central Union

- Reports at the Central States Conference session on March 20 indicated that six new churches were organized during the past triennium. Conference membership increased from 4,402 to 5,344, and during the three years the tithes showed an increase of \$658,513.

- Jerry Page is the new pastor of the Cortez and Dove Creek, Colorado, churches.

- A weekend seminar on death and dying was held in Wichita, Kansas, recently. Bruce Dame, chaplain of the Shawnee Mission Medical Center in the Kansas City area, was keynote speaker. A similar program had been conducted by the chaplains from the medical center at the Chapel Oaks church in Shawnee Mission, Kansas.

- The 3,447 church members in North Dakota recently gave special offerings to the conference to help liquidate the construction indebtedness of Dakota Adventist Academy. The total they gave between September 24 and February 25 was \$875,369, an average of more than \$250 per member.

Columbia Union

- Sligo church's second quarter-page ad in the *Washington Post*—"Where Do Morals Come From?"—drew wide attention from non-SDA clergy and resulted in a television interview for the pastor and associate pastor for communications.

● The Allegheny West Conference's Park church in Oberlin, Ohio, has begun another church in nearby Lorain as a result of Bible instruction they held.

● Allegheny East Conference's Metropolitan church in Chillum, Maryland, presented some 20 certificates, plaques, and trophies to its pre-Pathfinders during the club's first awards banquet.

● Some 50 former members and friends attended the twenty-fifth anniversary celebration of the groundbreaking (1953) for the Chester, Pennsylvania, church.

● Korean Adventists in Burtonsville, Maryland, have formed a new 63-member

church and merged with the Parkville and Essex congregations in the Baltimore area.

North Pacific Union

● Delegates attending a special education constituency meeting of the Oregon Conference gave their approval to a study suggesting the continuation of the two day academies and the two boarding academies. Two years ago the group voted to make Columbia Adventist Academy a day school instead of a boarding institution. This has aided the financial standing of the Oregon academies.

● Seventy volunteers aided the Myrtle Creek, Oregon,

church in applying Sheetrock to the interior of the new sanctuary under construction. The workers from eight southern Oregon churches formed 13 teams and applied more than 13,000 square feet of Sheetrock in six hours, according to the pastor, Harvey Corwin.

● Members of the Green Lake, Washington, church raised more than \$3,000 in an auction of donated goods. The funds will be used to decorate and furnish the earliten room.

● Unusually cold, late winter weather failed to deter people from attending evangelistic meetings held in the Baker, Oregon, church by Evangelist and Mrs. C. A. Walter, of Portland. Twelve have been baptized so far.

● In response to a plea by the pastor, Lloyd Herr, after hundred-mile-an-hour winds collapsed four walls of the new church school under construction in Tillamook, Oregon, 18 men from Portland, Nestucca, and Astoria, along with Tillamook members, cleared the debris the next Sunday and began reconstructing the walls.

● The 80 Sabbath school members of the Cashmere, Washington, church had set a \$2,800 investment goal for 1978, but the final total came to \$4,128. The investment leader, Forest Steward, and the pastor, Fritz Martinsen, encouraged the members to work on many projects. Two sales of handcraft items and produce brought in nearly \$900.

Southwestern Union

● An old-fashioned family camp meeting was conducted by the Texas Conference again this year at Nameless Valley Ranch from March 16 to 25. On the last weekend nearly 1,000 people heard Robert H. Pierson and Andrew Fearing bring messages of hope and challenge. In spite of rain, more than 100 people spent all or part of the week at Nameless Valley Ranch, receiving blessings from the morning and eve-

ning meetings and working together in teams, framing cabins, putting in foundation slabs, electrical wiring, plumbing, and air-conditioning, and doing numerous other tasks.

● Pathfinders of the Texas Conference "stole the show" at the annual Nameless Valley Ranch Hill Country Pageant on March 25. They demonstrated their expertise in marching, knot tying, fire building, bandaging, and other activities before the hundreds of people who attended the pageant.

● In a survey taken at the New Orleans First church's recent vegetarian cooking school, 57 people requested a correspondence health course; ten requested a Bible correspondence course; five requested Bible studies; 20 asked for a Five-Day Plan to Stop Smoking; and 42 wanted to be added to the church's mailing list for *These Times*.

● The Portales, New Mexico, church is planning a new approach for the upcoming *These Times* campaign. Teams of church members will visit homes, leaving a copy of *These Times*. The next week they will return and ask whether the individuals want the magazine sent to them for a year. This plan of sending the magazine where it is read and used was tried by the church elder and his wife last year and proved to be successful. One family with whom they had left a copy subscribed to it immediately.

● A conference-wide Festival of the Word was held in Tulsa, Oklahoma, March 28-31. Larry Schneider, Oklahoma Conference youth director, reports that 105 delegates, representing 21 churches, attended the four-day convocation, which included workshops, witnessing seminars, and inspirational talks. Forty-five teams of young people distributed 4,000 brochures and visited 1,500 homes in preparation for a three-week crusade to be held in Broken Arrow by Armour Potter, Tulsa church pastor.



Remnant Singers of Rhode Island perform in Portuguese

Os Remescentes ("Remnant Singers") is a group from the Portuguese-speaking church in East Providence, Rhode Island. Under the direction of Robson de Oliveira, the young people are active in the Portuguese churches in New England and New York, and also sing in Spanish under the direction of Samuel Cevallos.

According to Charles Case, Southern New England Conference youth director, the young people will be working with the church in three projects this summer: a Portuguese evangelistic crusade in Providence; a Spanish crusade in Hartford, Connecticut; and Spanish and Portuguese crusades in Lowell, Massachusetts.

The group has 11 members who want to share their faith, spread God's Word, and help young people.

LEO RANZOLIN
Associate Youth Director
General Conference

INVEST IN YOUR FUTURE!

To help you meet the costs of a CHRISTIAN education, SMC offers four solutions:

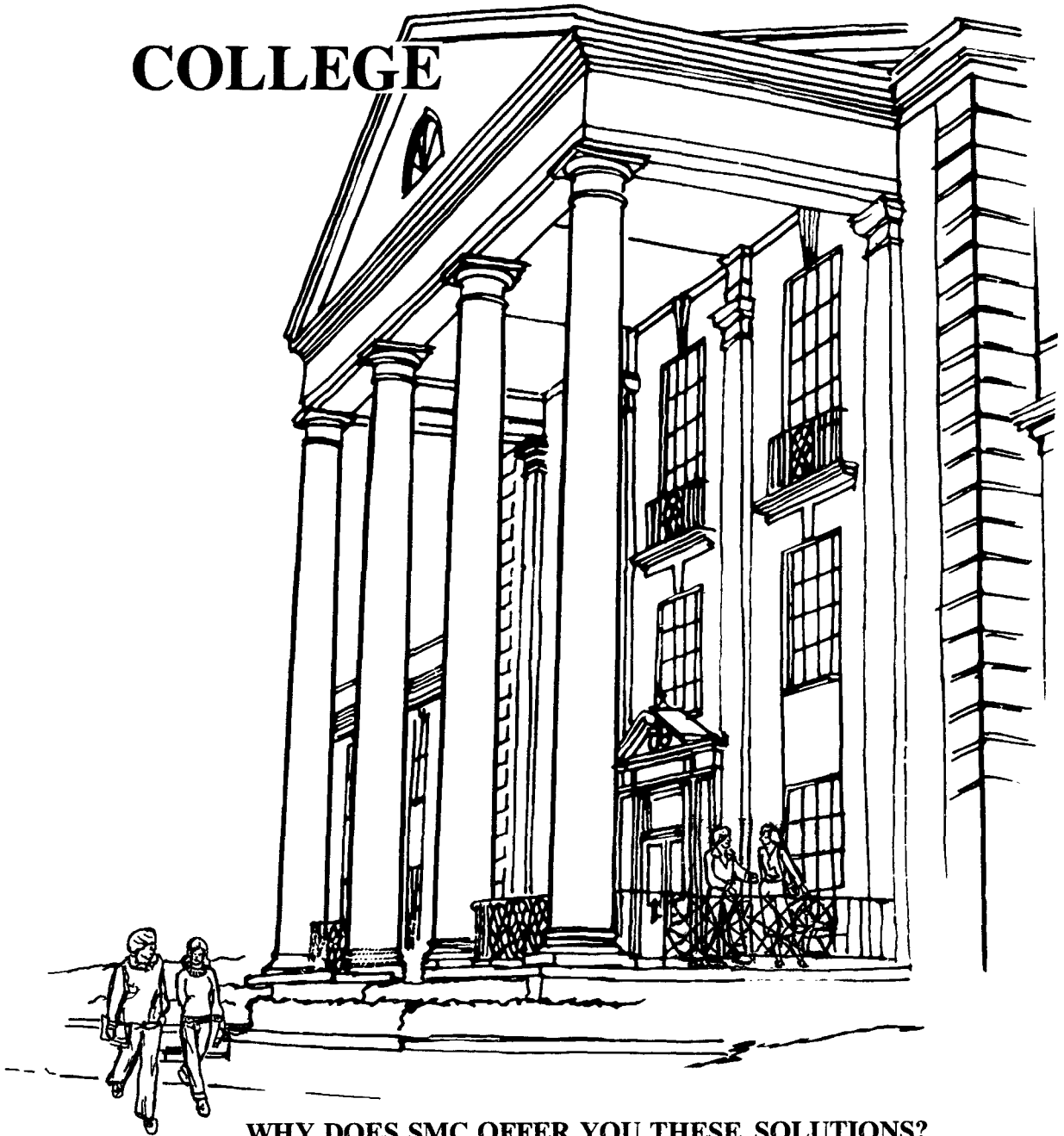
JOBS Anyone who wants to work is assured of a job. Our students earn from \$2.47 to \$4.50 per hour.

SCHOLARSHIPS Various funds are available for distribution.

GRANTS \$200 to \$1800 is available depending upon your eligibility.

LOW-INTEREST LOANS As of November 1, 1978, everyone is eligible for Federal Insured Loans regardless of income. Repay after graduation.

SOUTHERN MISSIONARY COLLEGE



WHY DOES SMC OFFER YOU THESE SOLUTIONS?

It is our goal that no eligible student be denied attendance because of lack of financial resources. SMC stands ready to serve you as you stand ready to serve Him.

For more information on Financial Aid, contact:

Director of Student Aid
Southern Missionary College
Collegedale, TN 37315

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

Harold Paul Bohr (AU), returning to serve as theology professor, River Plate College, Entre Rios, Argentina, and **Dorothy Evelyn (Stoner) Bohr** left Los Angeles, February 14, 1979.

Robert Franklin Roberts (East. Wash. St. Coll. '74), returning to serve as pilot and maintenance supervisor, Lukanga Institute, Kivu, Zaire Republic, left in his mission plane from Berrien Springs, Michigan, November 22, 1978. **Janice Erlene (Parker) Roberts** (WVC '73) and two children left Seattle, November 27, 1978, to join her husband in Zaire.

John E. Rodgers (AU '78), returning to serve as instructor, Antillian College, Mayaguez, Puerto Rico, and **Dora Mae (Echols) Rodgers** (AU '78), left Miami, February 13, 1979. Two children left the first week in August to attend school.

Fay Phyllis Welter (AU '56), of La Grange, Illinois, to serve as administrative secretary, Far Eastern Division office, Singapore, left Chicago, January 23, 1979.

Student Missionary

Robert Allen Shaw (UC), of Sheridan, Wyoming, to serve as construction, maintenance, and carpentry worker, Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, left Miami, February 11, 1979.

Volunteer Service

Bruce Gordon Avery (Special Service) and **Laura Marguerita (Lee) Avery**, of Weiser, Idaho, to serve as teachers, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, December 27, 1978.

Alex J. Norzow (LLU '65) (Special Service), to serve as physician, Yuka Hospital, Kalabo, Zambia, **Esther Leah (Moore) Norzow**, and two children, of Topsham, Maine, left

New York City, February 11, 1979.

Charles Mason von Henner (LLU '50) (Special Service), to serve on plastic-surgeon team, Manila, Mindanao, Philippines, and **Allene (Lancaster) von Henner** (Texas Christian U. '52), with plastic surgery team of five persons, and Mr. and Mrs. J. I. Eller, of Collegedale, Tennessee, left San Francisco January 14, 1979.

Philipp G. Werner (AU '49) (SOS), to serve as Ministerial Association secretary, Zaire Union, Lubumbashi, Zaire, and **Luise (Drangmeister) Werner** (Tuegingen U., Germany '37), of Luray, Virginia, left New York City, January 27, 1979.

David Zinke (LLU '73) (Special Service), to serve as health educator itinerating in the Far Eastern Division, Singapore, and **Maxine Zinke**, of Exeter, California, left San Francisco January 30, 1979.

Ordinations

David Huber, pastor, Valley View church, at the Mountain View Conference annual convocation in Charleston, West Virginia.

A. J. Kutonda, East African Union Sabbath school and stewardship director, in the Nairobi, Kenya, Central church on December 2.

Martin Weber, pastor, Huntington-Point Pleasant district, at the Mountain View Conference annual convocation in Charleston, West Virginia.

Deaths

KLINGER, Viva H.—b. May 11, 1900, Lacona, Iowa; d. Feb. 11, 1979. She and her husband served in the food service department at Union College and later at Hinsdale Sanitarium and Hospital. In 1959 they served at Battle Creek Sanitarium and then again at Hinsdale, while waiting for the Bates Hospital in New York City to open. They cooked for 25 camp meetings and are widely known for the good food they prepared. Survivors include her husband, Romeo; a daughter, Myrna Jean Myers; a son, Harvey; a granddaughter, Debra; and a grandson, Randy.

LAYMAN, Adam F.—b. March 5, 1907, Marion, Ohio; d. Aug. 18, 1978, Erie, Pa. He served as a literature evangelist, then as a publishing department director, in California, North Dakota,

Northern New England, and Greater New York conferences. After retirement he served as pastor of the Kokomo and Shelbyville districts in the Indiana Conference and later as director of Community Services in the Greater New York Conference. Survivors include his wife, Esther; three daughters, Mrs. Claudia Strohauser, Mrs. Sharon Roloff, and Mrs. Linda Schermerhorn; four sons, Paul, J. Roy, Ronald, and Darrell; two sisters, Mrs. Esther Longshore and Mrs. Nellie Leahy; 13 grandchildren; and two great-grandchildren.

PAULLY, Helen Ione Wright—b. Sept. 30, 1909, Chicago, Ill.; d. Feb. 5, 1979, San Diego, Calif. She served for more than 40 years as a minister's wife in the West Virginia, New Jersey, East Pennsylvania, Potomac, and Southeastern California conferences. She also served as a secretary in the New Jersey and West Virginia conferences and as an executive secretary in the Religious Liberty Department of the General Conference. Survivors include her husband, Stephen; one daughter, Linda Mae Nelson; and a sister, Phyllis Wright.

PEUGH, Elizabeth B.—b. Jan. 29, 1894, in British Columbia, Canada; d. Jan. 15, 1979, Crescent City, Calif. During her younger years she taught in various SDA church schools, including the La Sierra Academy church school when it was first started. Survivors include her daughter, Verna J. Cornwell; sons Franklin and Edwin; two brothers, John and Clarence Vipond; a sister, Ruth Shepard; and several grandchildren, great-grandchildren, and great-great-grandchildren.

RECHENBERGER, Charlotte E.—b. Feb. 13, 1883, in Illinois; d. Feb. 20, 1979, Eureka, Calif. She was a Bible instructor in Oklahoma for 21 years. Survivors include a daughter, Lamoine Hoover; a granddaughter, Lorinda Brummell; and two grandsons, Roy and Dennis Hoover.

RIPPEY, Edward E., M.D.—b. Oct. 23, 1895, Ellis, Kans.; d. Nov. 3, 1978, Berrien Springs, Mich. A longtime Portland, Oregon, surgeon, Dr. Rippey had an active medical and missionary career. He delivered more than 3,500 babies before limiting his practice to general surgery. He served as president of the medical staff at Portland Sanitarium and Hospital (now Portland Adventist Medical Center), was a member of both the Oregon and North Pacific Union conference executive committees and the Walla Walla College board, and was chairman of the board of Portland Union Academy. He and his wife also spent several years doing volunteer medical relief work in South America and Pakistan. Survivors include his wife, Hazel; a daughter, Retta Jean Valerio; two sons, Dr. William E. and Dr. John H.; a sister, Esther Riffel; and six grandchildren.

STEINERT, Alex B.—b. Nov. 8, 1905, in Oklahoma; d. Feb. 6, 1979, Sacramento, Calif. He was principal of the SDA elementary schools in Lodi, Loma Linda, and Sacramento. Survivors include his wife, Vera; a daughter, Susan Mauer; a sister, Lillian McClure; and two grandchildren.

WHITE, Wayne W.—b. April 6, 1902, North Star, Mich.; d. Nov. 5, 1978, Loma Linda, Calif. He served as pastor-evangelist in Mobile, Birmingham, and Montgomery, Alabama, and later in Nashville, Tennessee. He also pastored several churches of the Southeastern California Conference before returning to Illinois, Michigan, and the Detroit Metropolitan church. Survivors include his wife, Nelva; sons Donald and Gene; daughter Wanda Watson; nine grandchildren; and two great-grandchildren.

Newly Published

Southern Publishing Association

Impending Drama, by Fernando Chajj (\$3.50). Horizon Series. Answers questions regarding time, sequence, and nature of some of the climactic events of the last days.

Sabbath School Manual, General Conference (\$2.50). Prepared for worldwide use as a guide for officers in local Sabbath schools, for pastors, and for directors in whatever level of responsibility.

I Choose to Belong (III-3), by Susan Davis (95 cents). Come Unto Me Series. This doctrinal story book on baptism geared for ages 4-7 is designed to accompany the third quarter Sabbath school lessons for Year III of the three-year cycle.

Review and Herald Publishing Association

Our Real Roots, compiled by Leo R. Van Dolson, \$7.95. In the past several years Creation science has been gaining strength. Although much more is now being done in the way of research than has been done in the past, the potential in this field remains largely untapped. Nevertheless, every Adventist needs to be acquainted with what has been accomplished in establishing scientific support for creationism. While he was executive editor of *Ministry* magazine Dr. Van Dolson compiled and edited this recently published book, which contains some of *Ministry's* best articles on creationism.

Can Persecution Arise in America? by S. A. Kaplan (US\$1.75). This updated version of a popular book, written especially to be shared with Jewish people, shows the Judeo-Christian principles on which American government was built and cites case histories of religious persecution in America.

Lay Evangelist's Handbook, prepared by the General Conference Lay Activities Department (US\$1.25). Laymen and ministers will receive an inspiration and a plan for working in this new 95-page handbook, with 16 chapters covering the best methods of winning people to Christ.



the bottom line...

Pacific Union College certainly has strong academic programs, comprehensive financial aid and work packages, a deep spiritual emphasis and a dedicated and competent faculty.

You will appreciate our picturesque, invigorating location, our innovative approach to student life and our varied social and cultural activities.

You would expect this of a school with a tradition of quality.

But, frankly, the bottom line is that we *really* care about our students and their future. They are PUC.

If you're looking for a school that can provide that caring experience, we invite you to contact us about how we can help make it possible. For additional information, write to the Admissions and Records Office, PUC, Angwin, Calif. 94508, or call (707) 965-6336.

...we care about you

Pacific Union College



Review open house honors Harry Anderson

By JOCELYN FAY

The man behind the paintings that speak so eloquently of Jesus' love—Harry Anderson—visited the Review and Herald Publishing Association on April 4. On that day, during the Review's open house and special programs planned in his honor, Mr. Anderson heard from hundreds of well-wishers how much his artistic ministry has meant to the church.

Among those who joined Review workers and open-house guests in this special recognition of Mr. Anderson were Don H. Clausen, U.S. Congressman from California; John D. Roth, mayor of Takoma Park; Neal C. Wilson, General Conference president; and C. E. Bradford, General Conference vice-president for North America.

Another guest was T. K. Martin, former Review art director who commissioned the first Harry Anderson painting for the publishing house and worked closely with the artist for approximately 25 years.

Review employees were the first to honor Mr. Anderson and his wife, Ruth, at an 8:00 A.M. program in the Review chapel. After a devotional by Kenneth H. Wood, ADVENTIST REVIEW editor, four people told what Mr. Anderson's paintings meant to them—Barbara Palmer, representing the employees; Byron Steele, Review art director; H. F. Otis, general manager; and Bruce Wickwire, General Conference publishing director, representing the church's 21,000 publishing workers.

"The art has a great deal to do with the sale of our publications," said Elder Wickwire. "It's as much a ministry as the text."

From 9:00 to 11:00 A.M., Review workers went department by department to the board room to greet the Andersons. Also during the

same time visitors toured the various publishing house departments, most of which, for the occasion, had been repainted and redecorated by the employees. The publishing house was open to visitors again from 2:00 to 4:00 P.M. Every visitor, in addition to touring the plant, had the opportunity to meet Harry and Ruth Anderson.

The Andersons, their family, and invited guests attended a buffet dinner at the General Conference cafeteria, then returned to the Review chapel for an hour-long ceremony in which Congressman Clausen and Mayor Roth addressed the group, Elders Wilson and Bradford paid tribute to the Andersons, and W. Duncan Eva, a General Conference vice-president and chairman of the Review board, presented them with a plaque of appreciation from the church.

Congressman Clausen commended Mr. Anderson for capturing the feeling of

Americans much as did Norman Rockwell, and for bringing Americans courage through his paintings. He presented to Elder Wilson a flag that flew over the U.S. Capitol on April 2, asking him to fly it over the General Conference building and then give it to Harry and Ruth Anderson.

Elder Wilson, in his speech, referred to the fact that the Review looked like a "Harry Anderson art gallery." Approximately 60 of Mr. Anderson's paintings, including the ten paintings used on *The Bible Story* covers, were on display in the publishing house.

"Harry Anderson, we love you because you've brought us closer to Jesus" seemed to be the general theme of the day. And to the artist, who works in his solitary Connecticut studio and seldom hears these words, they meant a great deal. "I'm overwhelmed by it all" was his comment when asked his reaction to the day-long tribute.

But as Elder Eva told the Andersons in his remarks, "The other reward is waiting"—referring to the people who will be in heaven as a result of this Christian artist's ministry.

Offering for grade schools is April 28

Sabbath, April 28, has been set aside by Annual Council action as a special day to emphasize true education, and a special offering will be received all across North America toward the needs of the Adventist Church's elementary schools.

During 1979, designated International Year of the Child, the global emphasis on behalf of children should particularly appeal to Seventh-day Adventists. The future of our cause and of our society rests in young people's hands. Because God has entrusted children to us, we carry forward an ever-enlarging system of schools at all levels of education. According to our most recent report, we now operate 3,573 elementary schools with 12,701 teachers and 293,103 students. This is encouraging, but unfortunately there are thousands of children of elementary-school age who should be enjoying the privilege and blessing of attending our church schools.

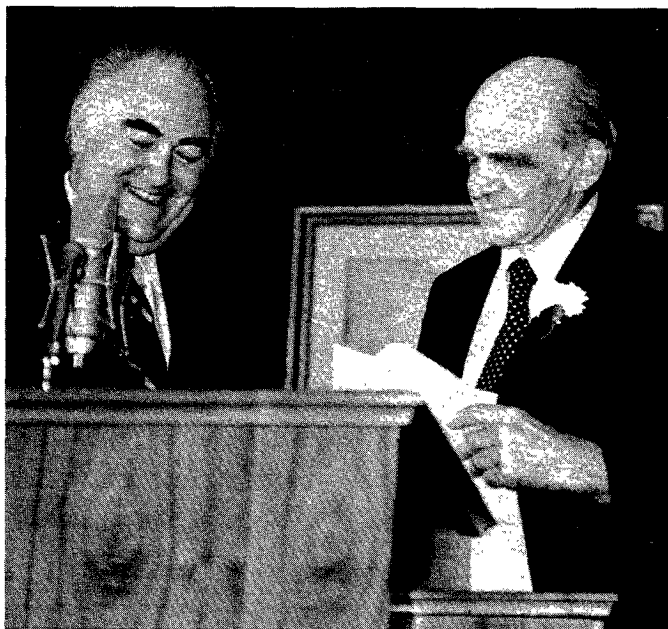
The April 28 offering is an opportunity for all of us to show our love for our children and for the plan of education Heaven blesses.

M. E. KEMMERER

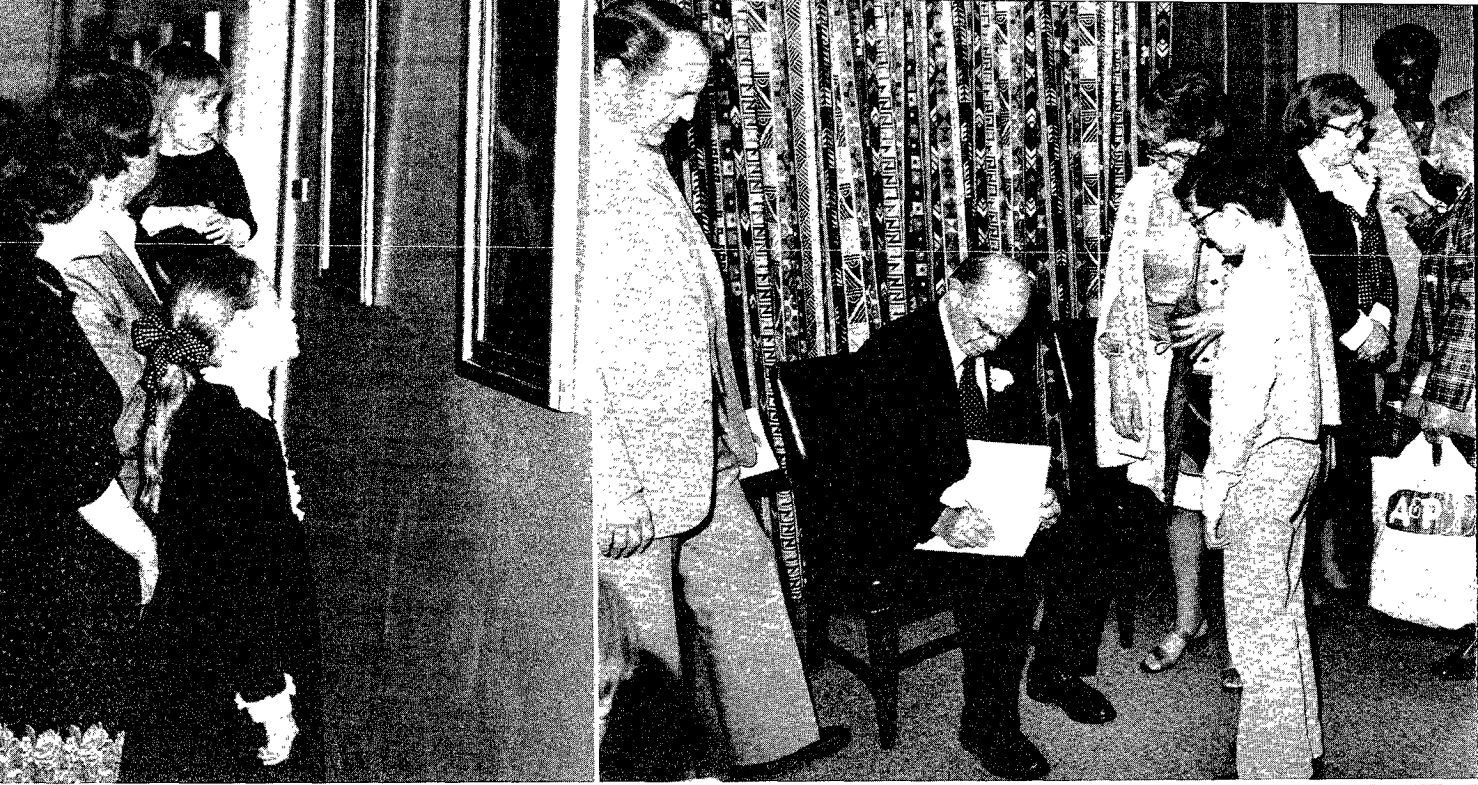
For the record

New positions: Gerry Karst, president, Seventh-day Adventist Church in Newfoundland (and Labrador), formerly evangelist, Maritime Conference. □ Harold Reiner, audio-visual and studio productions manager, SDA Radio-TV and Film Center, Thousand Oaks, California.

Aid from SAWS Australia: Recently SAWS Australia, established last year, had its first opportunity to send help to a disaster-stricken area. It responded with 20 bales of clothing when a cyclone ripped a path across Makira, southern Guadalcanal, and Rennel and Belona islands.



At the conclusion of his speech, Congressman Don Clausen, left, presented Mr. Anderson with a Congressional Certificate of Commendation.



Andersons are honored guests at Review open house

Above left: A "Harry Anderson art gallery" was a fitting description of the Review and Herald publishing plant on Wednesday, April 4. Lining the walls of the building were sixty of the artist's works for guests to enjoy during the Review's open house. Above right: Harry and Ruth Anderson spent much of the day in the board room, greeting guests and autographing *Harry Anderson, the Man Behind the Paintings*. Right: In several departments employees showed the way it was in the early days of the Review. On the third floor James Cavil, a copy editor, sat at the desk made by Uriah Smith, *Review and Herald* editor for many years in Battle Creek, Michigan. Below left: When the Andersons toured the bindery, Foreman Chuck Liers and a worker showed them how *The Bible Story* (each volume of which has a Harry Anderson painting on its cover) is bound and packaged. Below right: On the refreshment table in the board room were displayed the items given to the Andersons at a special program in their honor. H. F. Otis, Review general manager, was pleased that approximately 500 people attended the open house, which was planned to invite the public and "tell them who we are and what we're here for" as well as to honor Mr. Anderson for his contribution to the publishing work. More about the open house, page 31.

