

Adventist Review

General Organ of the Seventh-day Adventist Church

November 29, 1979

The greatest
battle

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Put off
your shoes

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We can choose

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Actions of
general
interest from
the Annual
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When Mary Van Dyke was born, few people thought she would live to see her first birthday. See "God 'Rebuilds' a Baby Through Loma Linda Doctors," page 20.

THIS WEEK

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In our November 15 issue in this column we mentioned the various monthly editions of the ADVENTIST REVIEW. These editions are digests of the weekly REVIEW. Thus, articles that appear in the November monthly editions, which are distributed near the end of October, also appear sometime during the month of November in the weekly magazine.

Olavi Rouhe's "Entering Into Christ's Rest on the Sabbath" (p. 3) is one such article. A monthly magazine reader, J. L. Shuler, of National City, California, has already written us a letter commenting on this article, part of

which we would like to share with you:

"'Entering Into Christ's Rest on the Sabbath' is, in my judgment, one of the best ever published in the REVIEW on the real truth about the Sabbath. True Sabbathkeeping is an outward sign of an inner experience of righteousness by faith.

"I believe there is a direct relationship between Ellen White's statements about preaching the Sabbath more fully and the sounding of the message of righteousness by faith. When God's remnant people receive the gift of Christ's righteousness they will preach the Sabbath truth by the power of the Spirit as the precious sign that Jesus is the Creator-Redeemer and as the fruitage of the inner experience of righteousness by faith, instead of placing nearly all the emphasis on it as legal requirement."

We encourage our readers to study carefully the Annual Council Actions (p. 13). These actions determine policies for the Seventh-day Adventist Church, our church. It is because well-informed members are able to be better members that we publish

these actions for careful study.

Ruth Jaeger Buntain's concluding article on "Parents' Shadows" appears in our Family Living section (p. 9). Having been a teacher for 27 years, Mrs. Buntain is well qualified to speak on the subject of how parents either help or hinder their children's progress in school, as well as their adjustment to life.

When she supplied her biographical information Mrs. Buntain wrote, "No day ever has enough hours for me to get done all the things that are planned upon arising in the morning." We fully believe her statement when we look over the list of articles she has written for various publications, both denominational and secular. She also has authored a number of books and booklets, including: *The Christian and Temptation*, *The Christian on the Job*, *A Cross or a Ladder*, *Help for Troubled Minds*, *Lonely?*, *Mary Is No More*, *Unbottled Poison*, and *Whose Tail Is It?*

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LETTERS

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

Righting wrongs

The editorial "Wrong Way to Right Wrongs" (Sept. 27) does not represent the views of Adventists like myself who believe that the Gospels do support the liberation of the poor.

It is unfortunate that you could, in this instance, support the views of an ultraconservative, George Will. Your tacit approval of repressive regimes, with support from Paul and Peter (Rom. 13:1; 1 Peter 2:13, 14), is completely antithetical to the sayings of Jesus as found in Luke 4:16-20 ff. I am certain that it would be of interest to your readers to find out what "revolutionary ideas" were implied in Jesus' words that led to a near riot in the synagogue (verse 28).

There is no doubt that a

number of church members perceive that the heart of the gospel lies in the restoration of the image of God in man. In this respect, the church leaders in Latin America and other parts of the Third World are endeavoring to develop an eschatology that deals concretely with humanity's present historical existence, an existence that emphasizes the dignity and equality of all human beings.

In this I think they are right!
LAWRENCE HENRY
West Hill, Ontario

Review to Africa

Not only does my family appreciate every issue of the REVIEW, we send all our old issues to my sister-in-law, Ruby Ratzlaff, who teaches at Kamagambo High School and Teachers' College in Kenya. The hardest part of sending her the magazines is, not wrapping them, but hauling all that weight to the post office.

However, when she described the keen pleasure it gave her to offer two copies to each student who came to her office, we were greatly moved. We decided that

it is no trouble at all to send her every REVIEW we can find.

CAROL RATZLAFF
Marshall, Michigan

Gift Issue

The content, art, and color of the Gift Issue (Oct. 18) are excellent.

However, I was a little disappointed that there is no picture of the Resurrection. As we read in Scripture, if there is no resurrection, Jesus' death is in vain (1 Cor. 15:13, 14).

LOIDA SCHMIDT
Loma Linda, California

► We did not intend to minimize in any way the importance of the resurrection by not having a picture of the event in the Gift Issue. Our space was limited, and because we published the issue especially for distribution during the holiday season, we concentrated on the events surrounding Jesus' birth. In the remaining space we included what pictures and commentary we could in a brief summation of His childhood, ministry, death, resurrection, ascension, and second coming.

Adventist Review



129th Year of Continuous Publication

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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 (ISSN 0161-1119) is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 156, No. 48.

Entering into Christ's rest on the Sabbath

Christ alone can give us real rest, because He alone is the Lord of the Sabbath.

By OLAVI ROUHE

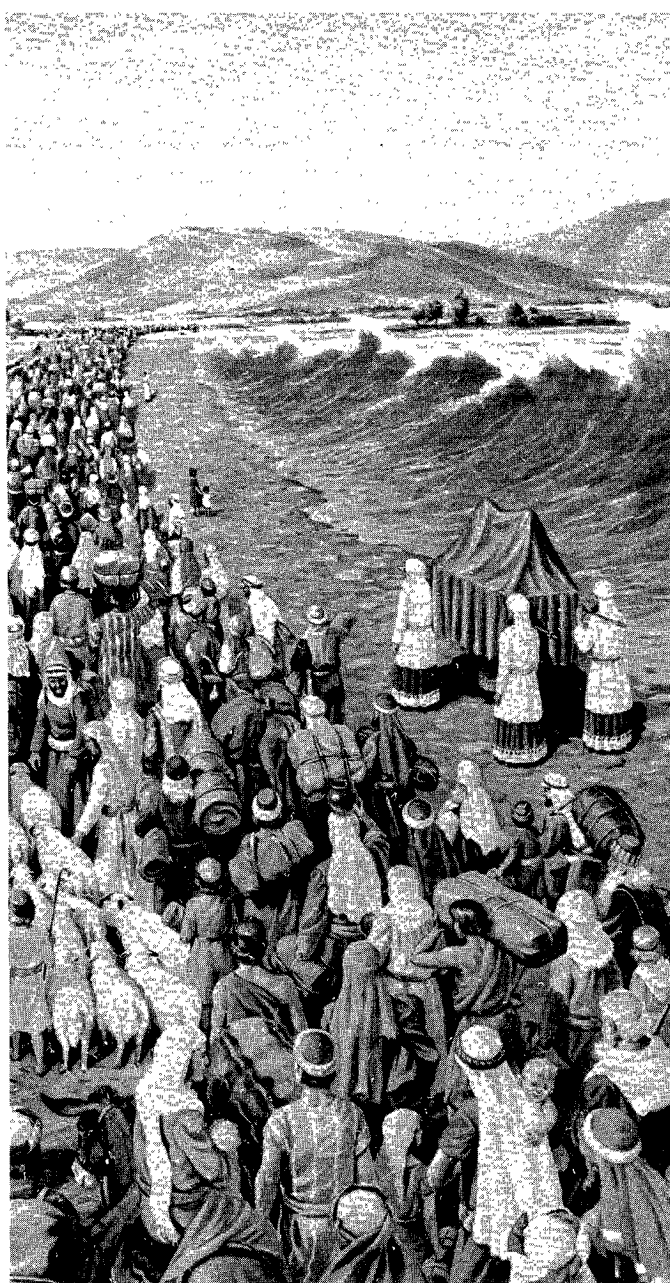
Only seldom have I heard Christ's invitation "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28) used in connection with a discussion of the Sabbath truth. It is interesting, however, that the Greek word *anapauō*, here translated "give . . . rest," is used in the Septuagint (a Greek translation of the Old Testament, made before the Christian era) of Deuteronomy 5:14 to refer to Sabbath "rest." The noun *anapausis*, related to the Greek verb, is used several times of Sabbath rest (Ex. 16:23; 23:12; 31:15; 35:2).

It is difficult for Western man to realize fully how important the Sabbath was in Jewish religious life during Old Testament times. The Sabbath rest constituted the symbol and fulfillment of all temporal and eternal good. Yet, to people holding such an exalted sense of the meaning of the Sabbath, Jesus proclaimed that He Himself was its real essence. To those searching earnestly for the true Sabbath rest, He declared, "Come unto Me, and I will give you what you are seeking."

Christ alone can give us real rest, because He alone is Lord of the Sabbath. The Sabbath is His day, the Lord's day. Unless we recognize Christ in the Sabbath we will lose its true meaning.

The Sabbath points to Christ as the Creator. The Sabbath commandment clearly expresses the concept that the Sabbath is the recognized memorial of Creation. It is found also in the first angel's message of Revelation 14, which urges us to worship Him that made heaven and earth. Most Adventists understand this passage as referring to a Sabbath reformation. By observing the Sabbath we honor Christ, our Creator.

Olavi Rouhe is editor in chief for the Finland Publishing House, Tampere, Finland.



The fact that Deuteronomy 5:15 points to the Sabbath as a symbol of the deliverance of Israel from the bondage of Egypt suggests that the Sabbath may be regarded also as symbolic of human salvation from sin.

As the evolutionary philosophy has gained ground in most Christian churches, the controversy as to whether one should rest on Saturday or Sunday has shifted from a debate over the authority of the Bible and the Ten Commandments to a more startling one—as to whether God ever gave any Sabbath commandment.

That this viewpoint has been prevalent for some time is evident in the following: "Why is Sunday to be observed? It is easier for us to answer this question than it was for the theologians of the seventeenth and eighteenth centuries, and that for two reasons. Recent investigations into early church history . . . have removed some prejudices which hampered our ancestors. We now know how gradually the observance of Sunday devel-

oped and how late was the theory which connected it with the Sabbath. And the modern study of the Old Testament has removed a difficulty which they could never fully meet. So long as the story of the creation in Genesis 1 and 2 and the account of the giving of the law on Mt. Sinai were regarded as historical, the question had to be faced: How can a divine command, directly given to men, be abrogated? The answer for us is plain: No such commands were ever given, and the stories which record them are legends. The Sabbath was made for man; and, under the guidance of Providence, it was made by man. Sunday, in its turn, was made by man and for man. Man, therefore, is Lord both of the Sabbath and of Sunday.”—*Encyclopaedia of Religion and Ethics*, ed. by James Hastings, 1921, vol. 12, p. 109.

In the light of such a development, we can better appreciate how important the Sabbath message is in upholding the Biblical truth of Creation.

The Sabbath memorializes more than creation—it points to Christ as our Redeemer. The fact that Deuteronomy 5:15 points to the Sabbath as a symbol of the deliverance from the bondage of Egypt suggests that it may be regarded also as symbolic of man’s salvation. This point is often overlooked. Some people in other Christian denominations have even thought that our insistence on Sabbath observance stems from a sort of legalism that tends to set aside Christ’s redeeming work. If our preaching about the Sabbath has failed to emphasize our faith in the redemptive work of Christ on the cross it is because we have failed to see the full length, breadth, and depth of this blessed truth.

The Father and the Son rested

We need to ponder carefully the significance of the following passage in *The Desire of Ages*: “In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. . . . Now Jesus rested from the work of redemption. . . . A restored creation, a redeemed race, that having conquered sin could never fall—this, the result to flow from Christ’s completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked.”—Page 769.

“To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ Matt. 11:28.”—*Ibid.*, p. 289.

“In order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. . . . As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its signifi-

cance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ.”—*Ibid.*, pp. 283, 284.

This statement demonstrates that a genuine observance of the Sabbath presupposes a righteousness-by-faith experience. Without our partaking of the righteousness of Christ, the Sabbath loses its significance. Mere outward observance is a mockery (*ibid.*, p. 286). Is this not the reason why “not all who profess to keep the Sabbath will be sealed” (*Testimonies*, vol. 5, p. 213)?

No wonder Satan has tried through all the ages to oppose the Sabbath and to distort and misrepresent its real meaning. He has tried to make of the Sabbath a symbol of man’s own effort to obtain salvation, a symbol of a legalistic attitude toward God. And yet, no other commandment is less legalistic than the Sabbath commandment. No other commandment points more clearly to the righteousness of Christ.

More than 120 years ago the servant of the Lord was given a vision in which she “saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commandment of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”—*Early Writings*, p. 33.

In explaining this vision, Sister White stated: “‘The commencement of that time of trouble’, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel.”—*Ibid.*, pp. 85, 86.

Without doubt we have come to the time when the work of salvation is closing. The world is in trouble. The nations are angry. Because the work of the third angel is not yet finished, the wrath of the nations is held in check still. We have come to the time when we must go forth and proclaim the Sabbath more fully. According to the promise we shall then be filled with the Holy Ghost. Only the latter rain of the Spirit can give the loud-cry power to the three angels’ messages.

God calls His people to a Sabbath reformation. The first step in this reform is to accept personally the invitation of Jesus. We must come to Him and learn of Him. We must become meek and lowly in heart. Only thus can we partake of the genuine Sabbath rest provided by Christ. Only then will the Sabbath become in our lives the sign of Christ, the sign of His work of Creation and redemption, the sign that says that we are putting all our hope in His righteousness. Only then will the Sabbath be both the remembrance of the cross and the foretaste of the eternal rest secured for us by the atoning work of Christ. □

The greatest battle

If we will allow Him to take charge of our lives, the Holy Spirit will raise the white flag of peace in our hearts.

By P. R. LINDSTROM

What was the greatest battle that was ever fought? Was it Arbela, the Bulge, Gettysburg, Leningrad, or Waterloo? None of these. "The warfare against self is the greatest battle that was ever fought."—*Steps to Christ*, p. 43.

This warfare is not the usual military battle fought for a patriotic cause or some sinister purpose, but a personal life-and-death battle fought against the flesh and the devil, with the odds seemingly against self-conquest. The stakes are high—endless bliss in heaven on one hand versus destruction in hell on the other.

In each human life God has built a control center—a mind intricately composed of perception, reason, imagination, memory, and willpower—to rule the human body, which is "fearfully and wonderfully made" (Ps. 139:14). "The faculties of the mind, as the higher powers, are to rule the kingdom of the body."—*The Ministry of Healing*, p. 399.

Before sin, the Creator and the human beings created in His image communicated on the same spiritual frequency. Environmental impulses originating outside of Adam and Eve entered their control centers through five sensory channels. What their eyes saw, their ears heard, their noses smelled, their tongues tasted, and their fingers felt were instantly converted from physical stimuli to nerve impulses. The control center received these impulses, registered them, and directed patterns of conduct in harmony with their holy natures. Not only was this total external input of data impulses divine in origin, but it endeared Adam and Eve to their Maker. However, everything was changed when the created pair fell into sin.

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As if by deliberate frequency jamming, the external impulse input became a chaotic and blurring mixture of good and evil. With the passing of time and the increasing degeneracy of humanity's fallen nature, evil impulses became preponderant. The control center had now become an arena of confusion and bedlam. The five sensory avenues to the mind (soul), once the thoroughfares of sanctified impulses, had now become boulevards for dual traffic, with evil impulses traveling roughshod over the diminishing good impulses. Turmoil and frustration resulted. The Edenic touchstone was gone.

Having lost the holy nature given them at Creation, human beings with their carnal, fallen natures fell heir to every unholy lust and passion that waged incessant war against their souls. Every cell clamored for self-indulgence of every kind. From without, Satan had gained a large measure of control of the input into the control center. From within, one's evil self responded to the evil from without with a jubilant chord of welcome. Unwittingly, humanity had fallen helplessly into the grasp of a soul-destroying master—Satan.

In such a lamentable state every human is helpless, held fast by the strong bonds of sin. Bulldog resolutions to free himself are to no avail. How can he extricate himself from his apparently hopeless and helpless condition? "Through the right exercise of the will, an entire change may be made in your life."—*Steps to Christ*, p. 48.

The will is the magic key, the open sesame, to deliverance. The will, the power of choice, can be summoned to lay hold of divine power. Together, the will combined with divine power can close the bridges to the external filth that flows in an endless stream into the control center.

Senses must be laid on the altar

"Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul."—*The Acts of the Apostles*, p. 518. Precious eyesight must not look upon visual objects that arouse dark passions and loathsome lusts. Keen hearing must not listen to sounds that rock emotions and vibrate the moral fiber beyond restoration. Taste buds must not savor tastes that minister to health-destroying appetites and that pamper soul-drowning thirsts. The nose must not inhale appealing fragrances that ascend from the bottomless pit. The touch must no longer feel the soft caresses of subtle tempters and temptresses. All the senses must be laid on the altar of sacrifice, along with the broken heart and spirit, to be sanctified by and for the Holy One.

The greatest battle you and I have ever fought continues as long as there is one ember of desire to minister to our carnal natures. But the moment our surrender is complete, the battle is over and victory is in sight. Cultivated and inherited tendencies to evil are then countermanded by an Infinite Power. Any human being connected to God becomes a conqueror—the greatest, even as the battle was the greatest. The living connection

must be maintained daily. "All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul."—*Testimonies*, vol. 3, p. 507.

With each passing day it becomes easier to live the sanctified life. The body temple is under a new Master, the rightful One. The control center is once again open to divine influences—providential leadings, angelic ministrings, the Holy Spirit, Bible study, prayer, witnessing, and living for others. It becomes just as natural to follow God's will now as it was before the Fall. Once again

human beings and God communicate on the same frequency.

The control center restored to God's control gives the converted person the self-control lost in Eden. He is restored to nobility, for "the highest evidence of nobility in a Christian is self-control" (*The Desire of Ages*, p. 301). All of us may have this noble experience. When we let God take charge of our lives, victory will be ours, and the Holy Spirit will raise the white flag of peace in our hearts—a peace that passeth understanding. □

TAKING EXCEPTION

Put off your shoes

I fear that several recent REVIEW items might nurture doubt in the minds of some concerning confidence in the Spirit of Prophecy.

1. An article in the November 9, 1978, REVIEW seems to indicate that the prophecy of Isaiah 6:10, given in 739 B.C. according to *The SDA Bible Commentary*, is dated by Ellen White "more than a thousand years" before Christ's ministry. At least two explanations could be offered for what appears to be an error: (1) Isaiah's prophecy repeats a previous prophecy that was (like Enoch's in Jude 14-15) not directly inserted into the Sacred Canon and that predated Christ by a thousand years. (2) More probably, Ellen White is not referring to Isaiah 6:10. In the cited REVIEW AND HERALD article of November 13, 1900, she refers to a prophecy that "Christ quoted," whereas John 12:35-40 indicates it is John who quoted Isaiah, after Jesus had "departed." Furthermore, after citing John (and Isaiah) and before mentioning the "thousand years," Ellen White speaks of "the parable of the unfaithful husbandmen" (Luke 20:9-18), in which Christ does quote a prophecy, Psalm 118:22, 23.

This prophecy refers to an actual historical incident that occurred when the foundation for Solomon's Temple was laid (see *The Desire of Ages*, pp. 597, 598) and may well have

been originally given at that sacred moment, even if Psalm 118 is of a later date. According to *The SDA Bible Commentary*, volume 2, page 749, the prophecy would then be dated about 966 B.C., and perhaps even earlier, while David was planning for the Temple. If it were given three years earlier in 969 B.C., it would indeed predate Christ's quoting of it in A.D. 31 by "more than a thousand years." In fact, even these three extra years can be eliminated if D. A. Courville's dating of Solomon's reign as 23 years prior to this is accepted.

All this, of course, is speculative and certainly underlines the point that it is dangerous to draw too large a conclusion from an isolated text that may be difficult to understand properly. Certainly no one ought to lose sleep by wrongly concluding from this text that God's revelation through Ellen White is unreliable.

2. While a writer in the November 2, 1978, REVIEW provides what may be a correct explanation of the "contradiction" between Ellen White (*Patriarchs and Prophets*, p. 686) and the Greek language on the meaning of "after" in 2 Thessalonians 2:9, he may have left some unsatisfied.

The simplest explanation would be that the secretaries, editors, or printers misplaced the opening quotation mark, and that what Ellen White wrote was ac-

tually: "Speaking of Christ's second coming, he [Paul] declares that it is after 'the working of Satan.'" If the word "after"—meaning "subsequent to" rather than "according to"—is Ellen White's rather than Paul's, the problem disappears. On the other hand, even if she herself placed the quotation mark as it appears in *Patriarchs and Prophets*, it is most certainly true that Paul does state in verse 8 that the coming of Christ is chronologically after Satan's wonders, even if in verse 9 the "after" has a nontemporal meaning. In this sense—when verses 8 and 9 are considered as a whole—she certainly has done no violence to Paul's meaning.

The shifted quotation mark is truly a "gnat" at which no one ought to strain—particularly since in numerous other passages "Ellen G. White, who had no firsthand knowledge of the original languages of the Bible, brought out . . . elements of interpretation hidden in English texts but evident in the Greek and Hebrew."—*Problems in Bible Translation*, p. 48.

3. An editorial in the April 28, 1977, REVIEW claims to "summarize Ellen White's . . . comment on the human aspects of Scripture, as set forth in *Selected Messages*, book 1, pages 15 to 23; *The Great Controversy*, pages vi and vii; and *Testimonies for the Church*, volume 5, pages 698 to 711." The writer says, "There are mistakes, contradictions, discrepancies, inconsistencies, and other difficulties." He further claims that "the thoughts and the very words" in this summary "are hers [his emphasis], not ours."

An examination of the

passages cited shows that in almost all cases in which Ellen White uses these five words—"mistakes," "contradictions," "discrepancies," "inconsistencies," and "difficulties"—they are the words of Bible critics and skeptics whom she rebukes, and/or are preceded by words such as "supposed," "seeming," "manufactured," "apparent" (*Selected Messages*, book 1, pp. 16, 17; *Testimonies*, vol. 5, pp. 704, 705). There are only two exceptions: (1) some "difficulties" are real, because the reader's mind is weak and finite, and (2) there is a "possibility or probability" that "some mistake" may have been made by "the copyist" or "the translators" (*Selected Messages*, book 1, p. 16).

In the very passages the editorial cites, she says that Bible truths, though expressed by different authors, are "yet without contradiction" (*ibid.*, p. 22), that "all the difficulty lies in the weakness and narrowness of the human mind" (*Testimonies*, vol. 5, p. 700), that "discrepancy or contradiction" "may appear to the superficial, careless, or prejudiced reader" (*The Great Controversy*, p. vi), that "errors and inconsistencies . . . are really false interpretations of Scripture" (*Testimonies*, vol. 5, p. 710).

In these last days, when everything that can be shaken will be shaken, let us be careful not to weaken any member's confidence in the divine guidance system that alone can steer us safely to the other shore where, at last, we shall understand fully (see 1 Cor. 13:12).

MITCHELL NICHOLAIDES
Nyabisindu, Rwanda

Health evangelism ideas

The four articles on "The Entering Wedge" (June 7-28 issues) were powerful. Surely as a result, many members are charged and ready to go, but may not understand how to go about doing medical missionary work in a practical way. I would like to suggest some simple soul-winning contact methods that can be made by every member. Let's start at the top of the head.

Hair: Offer to shampoo a sick neighbor's scalp. The neighbor may be weak or partly paralyzed, making it difficult to do this task alone, and can't afford to go to a beauty salon.

Offer to brush, comb, or set an invalid's hair.

If a person has severe dandruff, share the information that the most common causes are lack of sleep, nervous tension, empty-calorie food, lack of salads and raw fresh fruit, or an illness. If the hair is washed daily with any soap or shampoo, usually it will stay clear.

Eyes: Recurrent sties—sties are due usually to the consumption of too many sweets and refined carbohydrates. They can be stopped by gently pulling on the eyelashes daily in such a way that you pull out dead and loose hairs.

Blind—Help the unsighted with chores, housecleaning, and gardening. Read to them. Take them to a fruit orchard when fragrant fruits are in bloom. Fix their hair.

Cheeks and Face: Acne, blackheads, pimples—The main cause of acne is hard fats in the diet. The number-one enemy is butter or margarine. The butterfat in regular milk, or the butterfat in cream, cheese, yogurt, ice cream, cottage cheese, or the butter and margarine used in food, vegetables, and breads. The number-two enemy is hard fat in meat—beef, pork, and lamb. The number-three enemy is hard fat in shortening and chocolate. Sugar does not cause pimples, but

it makes them bigger. It hinders the body forces from fighting infection.

Teeth: Cavities—Teach those you are helping to buy nuts for the children instead of candy, to buy fresh fruit and dried fruit instead of fruit juices, to use applesauce and home preserves with very little sugar instead of jams and jellies.

Mind Cure: Nervousness—Many people live in misery because of fear and nervous tension. They don't realize that caffeine can cause these symptoms. So urge them to stop tea, coffee, iced tea, and all cola or "pep" drinks. Stop chocolate and so-called caffeine-free coffees, as well. They may have withdrawal headaches for a few days, but soon they'll feel well.

Vitamin B is good for the nerves, so urge the friend to eat whole-grain breads and cereals, as well as nuts. Brewer's yeast could be used as seasoning in cooking or as a spread for bread.

Hard, vigorous exercise would also be relaxing.

Explain your trust in God—the security you have that Jesus covers your sins.

Inability to sleep well—Advise the same items as listed above for nervousness. Urge those having this problem to take a hot foot bath or warm relaxing tub bath before bedtime and to take niacin tablets (100 mgm) at bedtime. This will give a warm flush like a hot bath, and many people will sleep well after it. Urge them not to eat late.

Depression—Again, advise the same items as listed above for nervousness. Ask those suffering from depression whether they are taking blood-pressure pills with reserpine in them. These pills make some people very depressed. If so, they should counsel with their doctor about substituting something for this medication.

Temper—Do you have friends who complain of their spouse's temper or who even apologize for their

own? Explain how caffeine can elevate their mood, but that this is followed by a letdown that often causes people to be unreasonable, irritable, and to do things they'd never do without the change of mood brought about by coffee, tea, cokes, or even the caffeine in headache pills. If it is a grouchy husband who won't cooperate, the wife should switch him to a decaffeinated coffee surreptitiously and see whether doing so helps. A bad disposition is often the sign of bad health, so try to achieve optimum nutrition, optimum digestion and elimination, and optimum exercise. Remember, the love of God changes hearts.

The Chest: Breast-cancer prevention—Women should learn how to perform simple self-examination of the breasts. If someone does find a lump urge her to see a doctor immediately.

Skin: Itching—Read the article entitled "It's Just an Itch" in the July, 1973, issue of *Life & Health*.

Psoriasis (scaly-skin disease)—Read the article entitled "Psoriasis: What You Can Do About It," in the March, 1976, issue of *Life & Health*.

Poison oak and similar plant rashes—Often cold will relieve this type of itch. Apply ice in a bag (or frozen food in the bag if there is no ice) to the most itchy spots. Aspirin often dramatically relieves itching. Don't use aspirin products with caffeine, though, because caffeine is apt to make an itch worse.

Skin Cancer: One group of skin cancers tends to occur in sun-damaged areas or from the use of arsenic. The usual signs of danger are ulceration and bleeding. An ulceration of the face, chest, or arms that doesn't heal in a month is usually a skin cancer. Many ulcerate and then heal over, then ulcerate again. If one will examine these carefully, even with a magnifying lens, you will see that a cancerous nodule does not have normal-appearing skin covering it. It will have different color, no hair follicles, and a glassy or watery appearance. Urge the person who has one of these to see a dermatologist.

The most dangerous skin cancers are the dark ones that look like moles. Here bleeding is a late sign, often too late. These should be removed before they bleed. Parents sometimes bring their teen-age children to see the physician about raised moles—these are virtually never melanomas; in fact, melanomas are very rare in young people. The dangerous moles are the flat ones that cannot usually be felt, which in later life (after the forties) raise up, grow, and change color and shape. The first danger sign is persistent itching or burning or some sensation in a mole that is flat, or was flat, and now is no longer round and symmetrical but irregular-shaped and either very dark or pale in spots or grayish-blue or rose-colored. Don't wait till it bleeds. Physicians believe that the itch or burning starts a year or two before it spreads. If you have a neighbor who is badly sun-damaged and has children of the same complexion, the parents might appreciate your counsel to their children to use sunscreens when enjoying the sun.

The Digestive Tract: Indigestion—After reading the references in the *Index to the Writings of Ellen G. White*, counsel your suffering neighbors about overeating and the use of spices and greasy foods. Look through *Life & Health* for good articles to show them.

Constipation — Again, read the references in the *Index* and counsel your neighbor to avoid excess sweets and refined foods. Bake him some raisin-bran muffins. Urge him to use water, soups, and lots of salads. Calmyrna dried figs and prunes are helpful also. But don't urge use of laxatives even if they are called herbal, natural, or nature's remedies.

The Bone and Muscular System: Hot compresses and massage are still better than all the muscle relaxant pills on the market.

Step out in faith, but be sure your faith is backed by Spirit of Prophecy statements or articles from *Life & Health* magazine.

G. H. HOEHN, M.D.
San Gabriel, California

HELEN

It is impossible to estimate the power of the example of Christians who manifest a spirit of unselfish love toward one another.

By MARJORIE BRANNAKA

After being baptized, I joined a small church whose friendly members made me feel right at home.

Much to my disappointment, soon afterward my husband was transferred to a place where my only recourse was to attend a large city church.

Timidly entering the church that first Sabbath, I felt alone and apprehensive. Managing to slip unobtrusively past the greeter and the small groups of people gathered in the foyer, I found a place to sit down.

I glanced around wide-eyed. The church was immense. One could put several little churches the size of the one I had come from into this huge sanctuary. I was sure that this impressive edifice could never hold the warmth and love that I had found in the little church I had just left.

A hand reaching out for mine stopped my musing thoughts. As my eyes traveled up the extended arm to the smiling face, they met Helen's friendly eyes. "I'm so glad you're worshiping with us today," she enthused. A sweetness and warmth seemed to emanate from her.

Before church was over she had invited me for dinner. Although I was unable to go that day, I accepted a later invitation. Thus began many lovely Sabbath afternoons spent with Helen at her home.

Helen's house was full after church every Sabbath, but there always seemed to be room for one more. One day I heard an invited guest rush up to her at church and whisper, "There's a visitor here who is very despondent. Do you suppose we could invite her too?"

"Certainly! Ask her right away." The lines deepened in Helen's concerned face as she watched her friend scurry out of sight to extend the invitation.

Helen was a retired schoolteacher and had been voted "teacher of the year" some time before I met her. She had a tender heart full of love for those in trouble or need and those who didn't know God.

She gave out hundreds of books. If someone in the church wanted a Spirit of Prophecy book but couldn't afford it, she was sure to find out. Soon the desired copy would be quietly pressed into a surprised hand. "Just thought you'd enjoy having this," Helen would whisper, melting away before a word of thanks could be spoken.

Helen always carried a supply of books in her car. One day when I was with her, she confided, "Whenever I leave home I pray that the Lord will impress me to give this book to someone who will really benefit from it." She caressed lovingly the copy of *Steps to Christ* she held.

We made a call at a hospital. As we were walking toward the canopied entrance she suddenly scooted off without a word. I was puzzled by her action until I saw her slip a book to a man waiting by a bus stop. He smiled warmly, seeming to be happy with the gift. "I told him he might enjoy reading it while he was waiting," she explained as we entered the hospital.

Later, on our way home, as we were waiting for a red light to change, Helen slipped out of the driver's seat, handing a copy of *Steps to Christ* to a person in the car next to us. "Miss," I heard her say, "seeing your Christian bumper sticker made me think you might enjoy this little book."

One day while I was visiting her she excused herself hurriedly and bolted outside. I saw her give a passing stranger a copy of *Steps to Christ*. After they had spent a few minutes talking on the sidewalk, she came back beaming. The man had agreed to take the Bible studies that she offered.

Helen was always helping others or making jobs for those who needed them. How she found the time I could never guess, for she cared for an invalid mother and brother.

The nicest of her wonderful qualities, I felt, was her gracious hospitality. I determined that I wanted my home to be like hers—a home that would be a haven of peace and love, an open, friendly home, a place where people could come and feel welcome, and where strangers could share a bite and learn of God.

As a new Adventist I saw, firsthand, how closely Helen followed her Lord. She set a fine example of Christian love in action, inspiring others to be on as intimate terms with Christ as she was.

By beholding we become changed (2 Cor. 3:18). Helen showed in her every act, word, and deed that she had spent much time beholding Christ.

Every church would be fortunate and blessed if it listed among its members someone as loving and caring as Helen. □

Marjorie Brannaka is a homemaker living in Dunedin, Florida.

Parents' shadows—2

Because children naturally imitate their parents, great care must be taken to give them correct models.

By RUTH JAEGER BUNTAIN

No discussion of parental types would be complete without mentioning the you're-not-going-to-get-hurt variety of parents. Often these are parents who knew poverty and abuse when they were children. The deprivation and mistreatment they experienced left wounds that will never heal. Plastic surgeons can remove surface scars, but there are no surgeons, however skillful, who can completely remove the emotional scars of childhood.

These parents do everything within their power to see to it that their children experience nothing of unhappiness and that they get anything they want. Timmy's father was one of these parents. He had known poverty and neglect when he was a child. When his friends went on outings, he had to stay home and work in the fields. When they had received parental love, he had received abuse. He would see to it that his children never had to look over fences and be hungry for what they saw but couldn't have.

Consequently his children had more clothes, more playthings, and more spending money than they needed. When Timmy joined the school band, he got one of the most expensive horns obtainable.

You're-not-going-to-get-hurt parents go to extremes to shield their children from rebuffs or from the stings that come to everyone in the course of daily living. They do not prepare their children for the day when the apron strings will be cut, when the parents will no longer be there to insulate them against realities.

Children are not conditioned for good mental health by having their problems removed. They are rightly conditioned when they are guided to face and solve problems. They must be prepared for life as it is, not the way that they might wish it were. They must be conditioned to disappointments as well as to victories, to humiliation as well as to exhilaration.

In discussing the mounting toll of emotional illness in

the United States, Dr. Roy W. Menninger, nationally recognized psychiatrist, estimates that between 10 and 15 percent of the population have serious mental illness and that 70 percent of the population are adversely affected from time to time by the problems of living (*U.S. News & World Report*, May 1, 1978, p. 80).

In all probability, many persons who are emotionally ill were not conditioned in childhood to meet life's disappointments.

"Beyond the discipline of the home and the school, all have to meet the stern discipline of life. How to meet this wisely is a lesson that should be made plain to every child and to every youth. It is true that God loves us, that He is working for our happiness, and that, if His law had always been obeyed, we should never have known suffering; and it is not less true that, in this world, as the result of sin, suffering, trouble, burdens, come to every life. We may do the children and the youth a lifelong good by teaching them to meet bravely these troubles and burdens. While we should give them sympathy, let it never be such as to foster self-pity. What they need is that which stimulates and strengthens rather than weakens."—*Child Guidance*, p. 157.

Conditioning adapted to age

Obviously, conditioning a child to meet "the stern discipline of life" should be done at the level of his stage of development, commensurate with his age and understanding. A very young child can be conditioned to accept the loss of a loved one in later years—one of the harshest stern disciplines of life—by the wise way his parents handle his grief at the loss of a pet. The death of a pet can also be the means of orienting the child to the religious implications of death.

The parental shadows flit by. I hear Marian saying, "Once I was with my mother in the store and she opened her purse and put in a pair of socks. She didn't pay for them."

"Of course she paid for them, Marian. You just didn't see her give the clerk the money."

"No, she didn't pay for them. She does that a lot of times."

I remember when Jane returned after a three-week absence. "The reason I was gone so long is we moved away so my mother could get away from my daddy. But he came to where we were and started hitting my mother. She had to call the cops. Now we're living with my grandmother. When we live with her, my daddy doesn't hit my mother."

There was Louise's mother. Louise had a crippled leg. It was not easy for this strongly maternal mother to discipline herself not to overprotect her limping child. It would have been understandable if she had asked that the too-thin, too-short, brace-encased leg be used as an excuse for not having Louise participate in the usual classroom activities and responsibilities. But she was determined not to let a physical handicap result in a personality maladjustment. Louise was taught a realistic

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awareness of her possibilities and a realistic awareness of her limitations.

There was Sadie's mother. Sadie was a spindly, nervous, apprehensive child. At a parent-teacher conference, I told her mother that Sadie was too mentally, socially, and physically immature to be promoted; that she needed to gain more success before she would be ready for a more advanced grade. "Of course, it is disappointing to have her stay behind," she said at the interview, "but we must not think of a temporary disappointment. We must think of what is best for her in terms of the years ahead."

There was Ronald's father. Ronald was a child who told untruths in order to escape the consequences of his wrongdoings. "We would like you to give us suggestions as to how we can help Ronald not to blame others for the things that we know he is guilty of doing. His lying is becoming habitual. How can we help him to realize that this is not acceptable behavior?"

All kinds of parents and homes

There are all kinds of parents who send teachers their children. There are all kinds of homes from which the children come: large and small; rich and poor; moral and delinquent; literate and illiterate; homes representing all ways of life; homes where love abounds and where hatreds flame; homes where God is revered and worshiped and homes where His name is used as a curse.

To be both healthy and happy and to be spiritually fortified, all children need love, acceptance, faith, protection, security, control, and guidance. Too few children receive such acceptance or experience such guidance. Too few parents are acquainted with their children's real needs. Too few are aware of inspired counsel such as this: "Fathers and mothers, you are teachers; your children are the pupils. Your tones of voice, your deportment, your spirit, are copied by your little ones.

"Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children, trained in the same way, will not forget to serve Him also.

"In the family, fathers and mothers should ever present before their children the example they wish to be imitated. They should manifest one to the other a tender respect in word, and look, and action. They should make it manifest that the Holy Spirit is controlling them, by representing to their children the character of Jesus Christ. The powers of imitation are strong; and in childhood and youth, when this faculty is most active, a perfect pattern should be set before the young. Children should have confidence in their parents, and thus take in the lessons they would inculcate."—*Ibid.*, p. 215. □

Concluded

FOR THE YOUNGER SET

A long winter's nap

By KATHERINE HAUBRICH

Jumping Mouse scurried along, packing his cheeks full of seeds. He was intent on getting all he could to eat. His little body grew fatter each day. One night it grew very cold. When Jumping Mouse awoke the next morning, there was a covering of white on the ground. This was the first frost. It was a signal to Jumping Mouse that the time had arrived for a long, long sleep.

Jumping Mouse burrowed into the ground and curled up into a tight little ball. Closing his eyes, soon he was fast asleep. As the days grew colder, Jumping Mouse slept more and more soundly. His body temperature decreased until he was almost as cold as his little burrow. Jumping Mouse would not awaken until the spring warmth called him from his long winter nap. By that time, Jumping Mouse would have lost all of his fat.

Why does Jumping Mouse sleep through the long winter months while his cousin Deer Mouse stays awake and feeds on stored seeds? Scientists do not have the answer to this question.

Red and gray squirrels store their food and remain awake during the winter, while bears, snakes, woodchucks, and skunks sleep

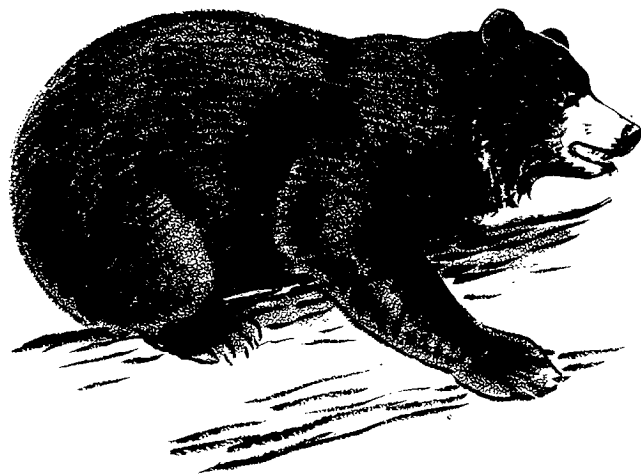
and sleep and sleep. Western chipmunks dig long chambers deep into the ground, then go to sleep, while their cousins the Eastern chipmunks stay up and keep busy even during the coldest winter months. Rabbits stay awake, while frogs and turtles burrow deep into the mud below freezing level. No one knows for certain what awakens the little sleepers when their long winter nap is over.

Another mystery is that some animals sleep for long periods in the summer if the weather is unusually hot and dry.

There are snails who sleep this way in summer. Sometimes, if the ground is very parched and dry, frogs will sleep in the ground. If it rains, they will come out for a while to find food.

One interesting creature called the lungfish can breathe both under and above the water. The lungfish lives in Australia, South America, and Africa, where it gets very hot. When the waters where the lungfish lives dry up, he buries himself in a mud cocoon, staying there until the rainy season comes again.

It is God who takes care of the little creatures. Someday we will be able to learn more about their mysterious habits.



Prescription for revival-2

In His prescription for revival, found in the Laodicean message of Revelation 3:14-22, the Great Physician describes one aspect of our spiritual lack of health as not knowing that we are naked; naked—even though we are clothed with the filthy rags of our own righteousness.

In one sense this attitude parallels the experience of the mythical emperor who was supposedly outfitted with beautiful clothing that he was unable to see. The only trouble was that, in spite of their pretensions to the contrary, his subjects, too, were unable to see his invisible garments. In spite of our pretensions, the covering of self-righteousness is an invisible one. It leaves us with our sins and rebelliousness exposed for all to see.

The shame of our nakedness (see verse 18) is that we seem unable to recognize what everyone else recognizes about us. But the remedy for our lack of perception was

outlined in the first editorial in this series—the eyesalve of the Holy Spirit. The work of the Spirit is to uplift the character of Christ before us and to reprove sin by applying the Word of God to our experience.

What can we do when we come to recognize that we lack the white raiment? One of the clearest answers is found in the chapter in *Christ's Object Lessons* entitled "Without a Wedding Garment." We suggest you read the chapter through several times. Here we can only summarize by quoting a few of the most pertinent exhortations.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. . . . It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour. . . . Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to

Fragments

By BARBARA H. PHIPPS

*Wind and rain,
Streaks of sun
And scudding clouds,
Tore the sky
Into jagged pieces.
Stress and nagging care,
Unending questions
And sometimes an answer,
Left ugly cracks
In the day.
Love and grief,
Tears and laughter,
Turmoil and quiet,
Widened cracks
And left ragged pieces.
The sun broke through
The roiling clouds
And blended broken pieces
Into a perfect arc.*

*It arched above
A fresh-washed land
And made the day
Whole again.
Let me gather pieces
Of my broken day—
The worries, the cares,
The dreams, and sorrows
Shared.
The remnants of broken lives,
The faith of youth,
All but gone.
God, let Thy Spirit
Shine through
The broken pieces
With promise
Of a perfect whole,
Even into eternity.*

Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.”—Pages 310-312.

Instead of having “need of nothing” (verse 17), we have need of everything—everything that Jesus has done, is doing, and yet wants to do for us.

There is a divine sense of urgency in Jesus’ appeal. He urges us to make this transaction of exchanging our fig-leaf garments of self-righteousness for His white raiment of righteousness now. Soon it will be too late.

As we view the rise of the cults, Eastern religions, and spiritualism, and see the emphasis on the occult, we recognize that Satan’s counterfeit last-day revival is already well underway. Christ’s prescription for revival must be taken by His people in large doses right now so that the long-awaited final revival and reformation can at last take place.

L. R. V.

To be concluded

We can choose

“And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua” (Judges 2:7). Then came apostasy. “There arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel” (verse 10).

The story set forth in these few words contains many lessons needed by the church today. It shows, for instance, what good leadership can do. Faithfully Joshua and his associates had warned the people against the evils of idol worship. And God blessed their efforts. During the lifetime of these earnest leaders idolatry was held in check.

So, today church leaders, ministers, teachers, fathers, and mothers by standing rigidly for right and truth can counteract Satan’s efforts to lead the church into apostasy and cause it to fail in its mission.

Of course, the reverse also is true. If leaders are weak, if they fail to take a firm stand for truth, they can be responsible for church failure and the loss of souls. In Joshua’s day “the parents had prepared the way for the apostasy of their children” (*Patriarchs and Prophets*, pp. 544, 545). They had done this in many ways. Instead of driving out the heathen nations who occupied Canaan, “they chose the course of ease and self-indulgence” (*ibid.*, p. 544); they settled down to enjoy the fruits of past victories. Some of the Israelites intermarried with the Canaanites. They “mingled among the heathen, and learned their works” (Ps. 106:35).

A like course of action today will produce like results. If parents lean toward the world and its influences, if they compromise with sin, if they disregard God’s counsels, almost inevitably their children will be lost to God and the church. How important is example!

But even if all the adults in the church lived exemplary, obedient lives, this would not solve all the problems confronting the church. Example is important, but it is not everything. Each succeeding generation must have its own experiences with the Lord. Here again ancient Israel failed miserably. Parents talked more about what God had done in the past than what He was eager to do in the present. They talked constantly of how God had delivered His people from Egypt, how He had opened the Red Sea, how the mighty Jordan had been halted in its rush to the Dead Sea. All this was good; but these people should have been teaching their children to exercise faith for themselves; they should have done their best to see that their children had a personal relationship with God.

Dynamic experience needed

So today it is inspiring to rehearse the dealings of God with the pioneers of the Advent Movement a century ago; but this is not enough. Our religion must be dynamic, not static. Daily we must feel God’s power in our own lives and in the life of the Advent Movement.

If this is our experience we will not settle down, satisfied to rehearse past accomplishments. We will not be content with the fact that as a denomination we have entered *almost* every country of the world. We will not choose a course of ease or self-indulgence, as did God’s people anciently. Instead we will press forward continually in a mighty program of evangelism, cheerfully denying self, with “all on the altar of sacrifice laid.”

As some students of the Bible have reviewed Israel’s sad history recorded in Judges 2:7-12, they have wondered whether the church today is destined to follow a similar course.

In answer, let us say this: We are not Calvinists; we are not determinists; we are not mechanists; we do not believe that an individual—or movement—is predestined arbitrarily to follow a certain course of procedure. Instead, we believe that we have been endowed by God with the power of choice. If we choose to follow the evil course of ancient Israel, if we adopt worldly standards, and copy worldly ways, the final result will be the same today. If, on the other hand, we profit by their experience, place Christ at the very center of our lives, and refuse to yield to worldly influences, the story of the church today will be entirely different from that of Israel of old.

Thank God, there is every evidence in the Bible and in the Spirit of Prophecy writings to indicate that the remnant church will not fail in its appointed task. But all of us should ask ourselves, Are we strengthening the forces of revival and reformation in the church, or are we strengthening the forces of skepticism and apostasy?

K. H. W.

Actions of general interest from the Annual Council

[The following actions voted by the 1979 Annual Council, meeting in Takoma Park, Maryland, October 9 to 17, are considered to be of general interest to our readers.—EDITORS]

Administrative

▶ 1981 World Departmental Advisory—Canceled

VOTED, To cancel the World Departmental Advisory scheduled for 1981 in view of financial and other considerations.

▶ Bangladesh Union Mission, Southern Asia—Authorization

VOTED, To organize the attached Bangladesh Section into a union mission with a Northern and Southern Mission and a Central and Western District to be directed by the union mission administration.

▶ Denominational Books in Libraries—Overseas Divisions

VOTED, To suggest to overseas divisions the adoption of a plan to place denominational books in seminary, university, and public libraries for their respective territories.

▶ Session 1985 Location—Reconsideration

VOTED, To reconsider GCC 78-162 in which New Orleans, Louisiana, was selected as the location for the 1985 General Conference session.

▶ Session 1985 Location

VOTED, 1. To appoint a small committee to assess the possibilities of holding the fifty-fourth General Conference session outside North America.

2. To consider Manila, Philippines, as a possible site for the 1985 General Conference session.

▶ NAD Relationship to GC and Other Divisions

1. 1978 Annual Council Action—*a.* The 1978 Annual Council took the following action: To recognize that there are certain areas in which the North American Division sustains a peculiar and special relationship to the General Conference in its officer staff, its departmental staff, its budgeting and financial needs.

b. The same action requested the General Conference to explore thoroughly the advisability of restructuring the relationship between the North American Division and the General Conference. This study was to include the possible creation of a separate division organization, structured along the same lines as the present world divisions, and keeping in mind:

(1) How the present special relationship has worked in the past.

(2) The value of maintaining the present arrangement for the proximate future.

(3) Whether relationships and conditions have changed sufficiently to warrant a restructuring.

(4) What any proposed change would mean for North America, the General Conference, and its world divisions.

(5) That the study should be made well before the 1980 General Conference session.

2. Report of Study—General Information—*a.* In fulfilling the above request the function of the General Conference departments in relation to North America was discussed and continues to be studied in depth. Attention was given to the 1978 Annual Council action regarding Nominating Committee Procedures at General Conference sessions. Policy Section GC C 50 05 Administrative Committee (NADCA) was also considered, and it was felt it should be studied and revised.

b. The following disadvantages of a separate division organization were also noted:

(1) Increased cost of operation.

(2) Increased capital expenditure.

(3) Lessened efficiency.

(4) Reduced awareness of and interest in the needs of both North America and the world divisions.

c. It was also felt that a number of changes could be made that would enhance the ability of the North American Division to operate successfully within the general framework of the "unique relationship" that presently exists. For instance, the following concepts and arrangements could be incorporated in policy:

(1) The concept in the 1978 Annual Council action regarding the North American Division caucus at the General Conference session, which presupposes that persons so elected will be assigned their work by the North American Division and be accountable to the North American Division.

(2) The concept that the General Conference departmental worker elected to serve the North American Division should have a line relationship to the North American Division administration and a staff relationship to the General Conference department.

Note: If the above concepts are put into effect it is recognized that it would be difficult for other divisions to accept them if the director of the General Conference department were to be elected to serve the North American Division.

(3) A provision that in each department the associate department director for the North American Division serve as chairman of the respective North American Division departmental advisory.

(4) A provision for the senior treasurer assigned to the North American Division to serve as chairman of the treasury meetings for the North American Division.

(5) A revision of GC C 50 North American Division Administration Committee to reflect the above suggested changes.

After considering the above it was

VOTED, 1. To retain, in general, the "unique relationship" that presently and historically unites the General Conference and the North American Division.

2. To continue to study changes in the present relationship that, while not destroying the advantages of this arrangement, will allow greater flexibility, responsibility, and accountability in the administration of the work in North America.

3. To appoint an ad hoc committee to recommend changes in the policies governing the North American Division Committee on Administration, incorporating the necessary changes in departmental and organizational arrangements.

General

▶ Day of Fasting and Prayer 1980

VOTED, To designate April 12, 1980, as a Day of Fasting and Prayer in behalf of the General Conference session and to earnestly appeal to the church membership to pray for divine guidance for the activities of the session, and especially for an infilling of the Holy Spirit for a speedy finishing of the gospel commission to all the world.

Education

▶ Local Church Education Secretary—Proposal

VOTED, 1. To favor creation of a new local church office to be known as "church education secretary" and described as follows:

Church Education Secretary.—Each church should appoint an individual to serve as education secretary. Where there is a Home and School Association he/she shall be a member of its executive committee and shall carry out his/her duties in cooperation with the association. His/her duties shall include:

a. Contact all Seventh-day Adventist homes where there are school-age children or young people to encourage attendance at the local church school, or at a Seventh-day Adventist secondary school, college, or univer-

sity, and to suggest solutions to possible problems.

b. Contact members who have no school-age children, encouraging them to provide financial aid to needy Seventh-day Adventist students.

c. Maintain contact with students from the church who are in attendance at Seventh-day Adventist schools away from the home church.

d. Make sure that all students are actively integrated into the program of the church.

e. Develop a well-rounded and interesting program of spiritual and recreational activities for students attending non-Seventh-day Adventist schools.

f. Help students to find the best possible way of witnessing to their companions and teachers in the non-Seventh-day Adventist schools.

g. Make every reasonable effort, where church schools are not available, to encourage the church to provide Seventh-day Adventist education in the area.

h. Maintain an up-to-date census of all the children and youth of the church.

2. To recommend that the church education secretary be a member of the local church board and the school board.

▶ Statement on Education—Church Manual Addition

RECOMMENDED, To add a new section, Statement on Education, in the *Church Manual* to read as follows:

Education

Philosophy.—The church operates a school system to ensure that its youth may receive a balanced physical, mental, spiritual, social, and vocational education in harmony with denominational standards and ideals, with God as the source of all moral value and truth. The stated interest of the church is the restoration in man of the image of his Maker, resulting in the optimum development of the whole person for both this life and the life hereafter.

The church conducts its own schools, kindergarten through university, for the purpose of transmitting to its children its own ideals, beliefs, attitudes, values, habits, and customs. Secular schools seek to prepare patriotic and law-abiding citizens, and teach certain values; Adventist schools, in addition, aim at developing loyal, conscientious Seventh-day Adventist Christians. A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development, are the source, the means, and the aim of Seventh-day Adventist education.

Objectives.—Schools operated by the church will endeavor to provide for all of their students an education within the framework of the science of salvation. The fundamentals and common branches of knowledge

are to be studied to develop proficiency in their use.

Specifically, these schools will endeavor to operate for each student in the upgrading of health and temperance principles, in the command of fundamental learning processes and in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. They will aim to reach objectives of spiritual dedication, self-realization, social adjustment, civic responsibility, world mission and service, and economic sufficiency through high quality, Christ-centered teaching.

Health

► Expansion of Acute-Health-Care Facilities

VOTED, To advise caution in expanding acute-health-care facilities, especially where such added facilities would increase heavy strain on the already limited number of available interdivision workers. In all cases where a significant expansion of such facilities is contemplated, counsel from the General Conference administration should be obtained.

► Training National Physicians

VOTED, To request division committees

1. To give study to plans for encouraging students to enroll in schools of medicine at universities in or near their own countries.

2. To encourage the appointment of Seventh-day Adventist chaplains to serve Seventh-day Adventist students in non-Seventh-day Adventist universities or colleges.

3. To recommend the establishment of denominationally operated hostels for medical students enrolled in approved schools of medicine. Such hostels could also serve other Seventh-day Adventist students.

4. To consider designating a denominationally operated hospital within each division territory where medical-school graduates could receive additional training, including the possibility of a training program in "community medicine."

Lay Activities

► Ingathering—General Plan and Objective Policy Amendment

VOTED, To amend GC X 05, General Plan and Objective (Ingathering), to read as follows:

X 05 General Plan and Objective

Seventh-day Adventists have conducted their annual Ingathering crusade since 1908. They have attempted to reach every home with their spiritual mes-

sage. They believe that Christ is the only hope for a world plagued with problems such as runaway crime, devastating wars, polluted environment, and other social evils. Their aim, "to teach all nations the everlasting gospel of our Lord . . . and the commandments of God," sums up their reason for a steady, consistent witness to the world about them.

Seventh-day Adventists believe in a holistic concept of man and attempt to minister to the social, physical, mental, and spiritual aspects of men. To meet his needs, these Christian people believe they must minister not only to one but to all aspects of his being. Thus the humanitarian work fostered by Adventists includes more than the preaching of the Word. It also comprehends a healing ministry for the sick, the feeding of the hungry, the clothing of the naked, and the education of children and youth. In their work Adventists endeavor to serve all aspects of man's being—physical, mental, and spiritual. They work for the wholeness of life and the wholeness of man. This, in substance, is their reason for existence.

The annual Ingathering crusade is part of a many-sided evangelistic program fostered by Seventh-day Adventists. The objectives of this ministry are:

1. To reach every home and business.

2. To bring the love and hope of Jesus Christ to every individual.

3. To have prayer with as many individuals as possible.

4. To encourage Bible study by enrolling people in a Bible course.

5. To leave Christian literature at every home and business.

6. To give every individual an opportunity to contribute an offering for the financial support of the worldwide humanitarian work of the Seventh-day Adventist Church.

7. To locate individuals who might be interested in worshiping with or joining the Seventh-day Adventist Church.

8. These volunteer workers who make personal contacts are willing to contribute of their time and their monetary gifts to bring to the world the Biblical message of an unfailing hope in God. They invite others to join hands with them in this humanitarian and spiritual undertaking.

► Ingathering Objectives

VOTED, To reemphasize the following Ingathering spiritual objectives:

1. To visit every home, leaving the Ingathering magazine.

2. To have prayer with as many people as possible.

3. To encourage Bible study by enrolling people in a Bible correspondence course.

4. To open doors for personal Bible studies and future visits.

5. To give every person an opportunity to support our worldwide mission work.

Stewardship

► Adventure in Faith Offering Reaffirmed

Following a presentation of the materials which have been prepared for the promotion of the Adventure in Faith Offering, it was

VOTED, To reaffirm GCC 78-258 outlining the spiritual and financial objectives of the Adventure in Faith Offering and the dates of January 26 and April 12, 1980, for this offering to be taken. The basic objective is two days' income (one day on January 26 and the other on April 12), and the faith objective is one week's income.

Publishing

► Regular Literature Evangelist—Policy Amendment

VOTED, To amend GC I 75 05, Regular Literature Evangelist, to read as follows:

I 75 05 Regular Literature Evangelist—A regular literature evangelist is an authorized, self-employed individual who works a minimum of 40 hours per week or 160 hours per calendar month. Service time is computed on a year of ten months or a minimum of 1,600 hours, this being the aggregate time from at least 40 reports per annum. Only regular literature evangelists are eligible for retirement plan benefits.

► Assistant Publishing Department Directors—New Policy

VOTED, To adopt a new policy GC I 65 07, Assistant Publishing Department Directors, to read as follows:

I 65 07 Assistant Publishing Department Directors—1. Plan and Financing—Each division with its unions shall develop an assistant leadership plan for its territory with adequate financing for its implementation. Contributions to an assistant leadership plan shall be based on either a percentage of retail sales or a percentage of tithe. Division committees shall counsel with the General Conference Publishing Department regarding their proposed plans.

2. Division of Territory—Each union and local conference/mission shall give study to dividing its territory, where it seems profitable, into definite territories to be assigned to assistant publishing directors.

3. Full-time Requirement—The assistant publishing director shall devote his entire time to the literature-evangelist work.

4. Determination of Need—Unions shall establish as a guideline annual amounts of deliveries to be used as a basis for determining the need for adding or discontinuing assistant directors. Separate plans may be developed for specialized programs.

► Use of Pictures—Policy Addition

VOTED, To add a new subparagraph 10 to GC I 45 30, Use of Pictures, to read as follows:

10. Requests for reproductions of paintings or all original artwork owned by the Seventh-day Adventist denomination shall be referred to the audio-visual branch of the Adventist Media Center.

► North American Division Publishing Houses

[See article by W. D. Eva on page 15.]

The denominational production of literature has been under review and study for a number of years. Various proposals have been put forward, including the concept of a single publishing house for all of North America, that of a single printing plant serving three publishing houses, and a variety of other approaches. Consideration has also been given to the advanced technology available and needed if the Adventist publishing work is to keep step with the publishing industry and be competitive in the pricing of the literature produced.

It has been noted that if the denominational publishing houses were to continue on their present course, the church in North America would have three publishing houses completely equipped, any one of which, by running its presses 24 hours a day or even less, could produce most of the denominational literature required.

It was also reported that the publishing houses are even now planning to order, or have already installed, high-speed printing and binding equipment requiring large outlays of cash and high interest rates.

In the light of the above problems the following plan has been suggested:

1. To reduce the number of publishing houses in North America to two, one on the West Coast and one in the East.

2. To designate Pacific Press Publishing Association as the publishing house in the West.

3. To designate Review and Herald Publishing Association as the publishing house in the East, taking the following into consideration:

- a. It is highly desirable to have the plant for the East located in an area other than Washington, D.C., because of the large number of major church institutions and the resultant congregating of large numbers of Seventh-day Adventists in this area.

- b. For this and other reasons further study needs to be given to the location of the plant in the East.

- c. Neither of the present plants (R&H and SPA) should be sold without the concurrence of the General Conference.

4. To designate that the territory of the Review and Herald be

the five unions now served by the Southern Publishing Association and the Review and Herald.

VOTED, 1. To request consideration by the General Conference administration of the foregoing information and suggested plan for resolving the problems confronting the church in the production of literature for North America as well as those facing the Southern Publishing Association.

2. To request that counsel be given to the publishing houses concerned, especially to the Southern Publishing Association, in regard to their problems in the light of the above consideration.

Youth

► Youth—Departmental Policies—New Policy

VOTED, To add a new policy division GC J 75, Youth—Departmental Policies, to read as follows:

J 75 Youth—Departmental Policies Purpose and Objectives

The Youth Department of the General Conference of Seventh-

day Adventists is a department of the church which works for and through junior and senior youth ages 10 to 30 inclusive. Its purpose is to help them develop to their full potential physically, mentally, spiritually, and socially. To reach this objective, the department is responsible for developing resource materials and giving guidance in youth ministry to aid the division, union, and local conferences in sponsoring a strong youth program. This includes Youth Ministry Training Courses and seminars, Adventist Youth camps, witnessing activities, volunteer service programs, devotional, social, and education plans. The department also gives counsel to secondary schools and college campus chaplains. The National Service Organization section of the department ministers to Adventist personnel in military service and is the liaison between the church and military authorities.

The Adventist Youth Society is the local church youth organization worldwide. The Adventist Youth Council is an alternate type of organization used in the North American Division. Both have three major objectives:

1. To work for the salvation

of young people within the Seventh-day Adventist Church, helping them to grow spiritually, physically, mentally, and socially.

2. To provide fellowship for Adventist youth and organize them to work for the salvation of other young people who are not of our faith.

3. To train Adventist youth for leadership roles within the church and harness their energies for involvement in all branches of church activities.

Policy Revision

[Annual Council actions on *Church Manual* amendments are not final, but are recommendations that will be acted upon at the next General Conference session. Only the General Conference in session can change the *Church Manual*.—Editors]

► Church Membership—Church Manual Amendment

RECOMMENDED, To amend the subsection Ministers Thoroughly to Instruct Candidates Previous to Baptism, CM 52, 53, as follows: A minister should not present any candidate for baptism and church member-

ship until he can satisfy the church by a public examination that the candidate has been well instructed and is ready to take such a step (see p. 61). In churches where frequent baptisms might reduce the significance of a public examination, an alternative plan should be observed. The minister's work is not completed until he has thoroughly instructed the candidates, and they are familiar with and committed to all the fundamental beliefs and related practices of the church and are prepared to assume the responsibilities of church membership.

(The remainder of the section remains unchanged.)

► Baptismal Vow and Baptism—Church Manual Amendment

RECOMMENDED, To amend the section, Baptismal Vow and Baptism, CM 61-63, to read as follows:

Baptismal Vow and Baptism

Baptismal Vow.—In the presence of the church or in the presence of a properly appointed body (see pp. 53, 54), the following questions should be posed and answered in the affirmative by candidates for bap-

Statement on action affecting North American publishing houses

In this issue of the *ADVENTIST REVIEW* (p. 14) there appears an action by the 1979 Annual Council regarding the work of the church's publishing houses in North America. This article has been written to explain a little of the background of that action, which was passed by 170 votes to 70. We also wish to mention developments since Annual Council. The interest and concern of God's people for the publishing work of the church, and for the Southern Publishing Association especially, is greatly appreciated.

There are perhaps few areas in industry where greater technological developments have taken place in recent years than in all phases of the graphic arts—typesetting, printing, and binding—and the end is not yet in sight. As our publishing houses have had to replace worn-out equipment and in their effort to keep prices down, they have installed, after proper counsel with the General Conference, modern high-speed equipment such as web presses (at the Review and Herald and the Pacific Press), cold typesetting equipment (at all three houses, but espe-

cially at the Review & Herald), and a modern adhesive binding line at the Pacific Press. In order to derive the fullest benefit from such modern equipment it is necessary to modernize the entire production line if bottlenecks are not to reduce greatly or even wholly neutralize its effectiveness.

Expensive equipment

It is not difficult to understand that if each of the three publishing houses were to be equipped with such sophisticated modern high-speed equipment we would have a production capacity in our factories that far outstrips the present needs of the church. Because such equipment is enormously expensive it must be purchased with borrowed money. This involves high interest rates, and if the equipment is under-utilized (used little more than 40 to 45 hours a week) the overhead on each printing job obviously must be higher, thus raising costs instead of reducing them. Furthermore, under such circumstances the burden of repaying borrowed money places almost intolerable restraints on a publishing

house, especially in regard to cash flow and operating capital.

Church leaders, as faithful stewards, must face up to this situation and not permit conditions to develop that will hamper and injure one of the church's most fruitful enterprises, established and built up under divine guidance. The 1979 Annual Council gave thought to this. Its action was based on the fact that the publishing houses are church institutions and would not exist were it not for the church, and therefore must receive direction from the church. At the same time it is recognized that they are directed by boards and constituencies and have a measure of autonomy and self-determination that must be respected.

An important question has been prominent in all the discussion that thus far has taken place: What counsels have been given on this important matter through the Spirit of Prophecy? It is a question in the minds of countless church members and employees of the church.

In reply it must be said that there is abundant material in

the writings of God's servant on the publishing work of the church. Some of the counsel, which relates to the Southern Publishing Association, figured largely in the Annual Council's considerations. For lack of space we cannot go into this matter in detail here, though many hours and days have been spent on study of relevant Spirit of Prophecy counsels. The General Conference leadership believes and trusts the divine guidance given and is eager to do God's will and follow the guidance He has graciously given this church.

Some who have studied the matter deeply and have lived with the Spirit of Prophecy writings for years believe that Mrs. White's counsels in the 1890's against the background of Battle Creek's desire and determination to control all the church's publishing work—specifically to control the Pacific Press, the only other house besides the Review and Herald at that time—have an application today and that there should be no movement toward merging or combining the publishing houses.

This understanding is

tism, and by those being received on profession of faith.

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins and given you a new heart?

4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

5. Do you believe that the Bible is God's inspired word, and that it constitutes the only rule of faith and practice for the Christian?

6. Do you accept the Ten Commandments as still binding upon Christians; and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth com-

mandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?

7. Is the soon coming of Jesus the blessed hope in your heart, and are you determined to be personally ready to meet the Lord, and to do all in your power to witness to His loving salvation, and by life and word to help others to be ready for His glorious appearing?

8. Do you accept the Biblical teaching of spiritual gifts, and do you believe that the gift of prophecy in the remnant church is one of the identifying marks of that church? (See pp. 37, 59.)

9. Do you believe in church organization, and is it your purpose to support the church by your tithes and offerings, your personal effort, and influence? (See also pp. 37, 58, 88, 204-207.)

10. Do you believe that your body is the temple of the Holy Spirit and that you are to honor God by caring for your body, avoiding the use of that which is harmful, abstaining from all unclean foods, from the use, manufacture, or sale of alcoholic beverages, the use, manufacture, or sale of tobacco in any of its forms for human consumption,

and from the misuse of, or trafficking in, narcotics or other drugs?

11. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by the grace of God, to order your life in harmony with these principles?

► Membership on a Spiritual Basis—Church Manual Revision

RECOMMENDED. To revise the first paragraph of the section Membership on a Spiritual Basis, CM 50, to read as follows:

The serious, solemn obligations of church membership should be impressed on everyone who applies for admittance to the church. All should be faithfully taught what it means to become a member of the body of Christ. Only those giving evidence of having experienced the new birth, and who are enjoying a spiritual experience in the Lord Jesus, are prepared for acceptance into church membership. Thorough instruction in the fundamental teachings and related practices of the church should be given to every candidate for church membership before he is baptized and received into

church fellowship. It is due to each person seeking admittance to the church that he be informed of the principles for which the church stands.

► Reasons for Which Members Shall Be Disciplined—Church Manual Amendment

RECOMMENDED. To amend the section, Reasons for Which Members Shall Be Disciplined, CM 247, 248, to read as follows:

7. The use, manufacture, or sale of alcoholic beverages.

8. The use of tobacco.

9. The misuse of, or trafficking in, narcotics or other drugs.

► Books Should Be Audited—Church Manual Amendment

RECOMMENDED. To amend the first paragraph of the subsection, Books Should Be Audited, CM 106, as follows:

The conference or local field treasurer, or some other individual appointed by the conference or local field committee, audits the church financial records, usually each year. The church treasurer's books and other financial records relating to the work of the church treasurer, the

strengthened by the experience in regard to a contemplated closure of the Southern Publishing Association in 1902, soon after it was established in response to counsel from God. The story is recorded in A. G. Daniells' book *The Abiding Gift of Prophecy*, chapter 29. At first Mrs. White agreed to the plan to close the publishing house as presented to her by the leading brethren, but she received divine instruction the following night that reversed her personal evaluation of the situation and urged the continued operation of the institution. That counsel was accepted then, and some believe it should be followed now, in spite of the difficulties involving the Southern Publishing Association itself and the publishing-house work as a whole in North America.

There are others, with equal confidence in the Spirit of Prophecy, who see the counsels in a somewhat different light. Most of what has been written against control and domination of one house by another—and the counsels are among the sternest the servant of God ever gave—was written, as we have pointed out, in the 1890's and before the Southern Publishing Association existed. The

church was counseled strongly against domination from one center, against the greed for power and control not only of what the presses produced but also of profits (for there were vested interests at that time), against the corruption and utter selfishness that had found a place at Battle Creek and the harsh and evil spirit that had come to prevail. It was because of these and other conditions that God permitted the destruction of the Review and Herald by fire. Such conditions, thank God, do not exist today, and the church's organizational setup for its publishing institutions is such that they could not again easily come to be.

Careful reevaluation

This aspect of the matter could be enlarged upon, but that is not possible here. It is believed by many that these counsels in their basic setting, taken along with other clear counsel on principles of administration such as prudent and responsible financial management and the avoidance of debt, in the greatly changed situation in the world of printing today call for a careful and thoughtful reevaluation of some of the positions we have taken. It is be-

lieved that God expects this of us, and it is this for which the Annual Council action opens the way.

The Southern Publishing Association Board met on October 23 in Nashville, Tennessee, and spent the day in earnest consideration of the counsel given by the Annual Council. The seriousness of the situation confronting it was faced honestly. It was felt that there should be further careful study of every possibility of continuing a viable operation at the Southern Publishing Association before any final decisions are reached. Such study will proceed immediately, and a report will be made to a special meeting of the constituency of the Southern Publishing Association early in January, 1980.

The concerns of the General Conference in regard to the publishing houses in North America must not be seen as indicating a tendency to curtail the publishing activities of the church. Were the church's demand for literature to double overnight, we already have the capacity to cope. By simply putting extra shifts on existing machines, production could be more than doubled. And this better utilization of equip-

ment obviously would reduce product cost. However, the wisdom of investing heavily at this time to equip the Southern Publishing Association on exactly the same basis as the other two houses, unless it be to meet an existing demand, is seriously questioned.

In the meantime the Southern Publishing Association is continuing its operations in the normal manner. The work of processing book and other manuscripts proceeds, and so does printing and publishing. All undertakings that have been given will, we believe, be carried to completion regardless of any decision still to be reached. We therefore suggest in the interests of the church's publishing work as a whole, as well as in the interests of the Southern Publishing Association, that business be as usual.

When further decisions have been taken they will be communicated to the church through the ADVENTIST REVIEW. In the meantime, we crave the prayers and intercession of God's people for the divine guidance we so much need in this important matter.

W. DUNCAN EVA
General Vice-President
General Conference

church school treasurer, and any other organization may be called for and inspected at any time by the conference auditor or by the pastor, district leader, leading church elder, or by any others authorized by the church board, but should not be made available to unauthorized persons. (See also p. 215.)

► The Church Board/Church Board Meetings—Church Manual Revision

RECOMMENDED, 1. To merge two sections, The Church Board, CM 107, 108, and Church Board Meetings, CM 131, 133, into one section entitled The Church Board and Its Meetings, to be inserted in the chapter The Services and Meetings of the Church.

2. To revise the new section, The Church Board and Its Meetings, to read as follows:

Definition and Function.—The church board is composed of the principal officers of the church. It has a number of important responsibilities, but its chief concern is the work of planning and fostering evangelism.

The great commission of Jesus makes evangelism, proclaiming the good news of the gospel, the primary function of the church (Matt. 28:18-20). It is therefore also the primary function of the church board to serve as the chief committee of the local church. When the board devotes its first interests and highest energies to every-member evangelism, most church problems are alleviated or prevented. A strong, positive influence is felt in the spiritual life and growth of the membership.

Included in church board responsibilities are:

- Evangelism
- Spiritual nurture
- Maintenance of doctrinal purity
- Upholding Christian standards
- Recommending changes in church membership
- Church finances
- Protection and care of church properties
- Coordination of church departments

The board is elected annually by the church membership at the time of the regular election of church officers.

Membership.—The following church officers should be included in the church board membership:

- Elder or elders
- Head deacon
- Head deaconess
- Treasurer
- Clerk
- Lay activities leader
- Lay activities secretary
- Community Services or Dorcas leader
- Sabbath school superintendent
- Home and School leader
- Adventist Youth Society leader
- Pathfinder director
- Interest coordinator

Communication committee chairman or communication secretary

- Health secretary
- Temperance leader
- Stewardship secretary

In many cases two or more of these offices are carried by one individual. Additional members of the board may be elected by the church if desired. The minister appointed by the local field to serve the church as its pastor is always a member of the church board.

Officers.—The chairman of the church board is the minister appointed to serve the church as pastor. If the pastor prefers not to act in this capacity or is unable to be present, he may arrange for the church elder to preside as chairman on a pro tem basis. The church clerk serves as secretary of the board and is responsible for preserving the minutes of the meetings.

Meetings.—Because the work of the church board is vital to the life, health, and growth of the church, it needs to meet at least once each month. In larger churches more frequent meetings may be needed. It is well to fix the monthly meeting time for the same week and the same day each month. (Example: The first Monday of each month.)

The church board meeting is announced at the regular Sabbath worship service. Every effort should be made to have all board members present at each meeting.

Each church should determine at one of its regularly called business meetings the number of church board members who must be present at a church board meeting to constitute a quorum.

Work of the Board.—1. Planning evangelism. Since evangelism is the primary work of the church, the first item on the agenda of each church board meeting is to relate directly to the evangelization of the missionary territory of the church. In addition, once each quarter of the year the entire church board meeting can well be devoted to plans for evangelism. The board will study local field committee recommendations for evangelistic programs and methods. It will determine how these can best be implemented by the church. The pastor and the church board will initiate and develop plans for public evangelistic campaigns.

2. Coordinating outreach programs of departments. The church board is responsible for coordinating the work of all church departments. This includes the outreach programs of Lay Activities, Sabbath School, Youth; Health, Education, and Temperance. Each of these departments develops its plans for outreach within its own sphere. To avoid conflict in timing and competition in securing volunteer helpers, and to achieve maximum beneficial results, coordination is essential. Before completing and announcing

plans for any program, each department should submit its plans to the church board for approval. The departments also report to the church board on the progress and results of their outreach programs. The church board may suggest to the departments how their programs can contribute to the preparation, conduct, and follow-up of a public evangelistic campaign.

3. Dividing and assigning missionary territory. As far as possible, each family and member should be encouraged to accept an assignment of territory. Every home in the church territory will thus be assigned to a church member. The member will be encouraged to pray daily for those living in every home in his/her territory and to begin making missionary contacts in every home of one section of that territory.

4. Encouraging and helping the outreach departments of the church to enlist all church members and children in some form of personal missionary service. Training classes should be conducted in various lines of outreach ministry.

5. Cooperating with the interest coordinator of the church to ensure that every reported interest in the message, aroused through whatever source, is personally and promptly followed up by an assigned layman.

6. Encouraging each department to report at least quarterly to the church board and to the church membership at business meetings and/or in Sabbath day meetings.

7. The details of church business should be considered by the board, and the treasurer should report the state of church finance on a regular basis. The church roll should be studied, and inquiry should be made into the spiritual standing of all members, and provision made for visiting the sick, discouraged, and any backslidden member. The other officers should report concerning the work for which they are responsible.

Subcommittees.—The church board should permit no other business to interfere with planning for evangelism. Should other business be too time-consuming, the board may appoint subcommittees to care for specific areas of church business such as finance or church building projects. Such subcommittees will then make recommendations to the church board. In this way the resources of the board are conserved for its primary task—evangelism.

In very large churches, a subcommittee for evangelistic planning may be appointed by the board. This will be composed of the heads of the church outreach departments with an elder as chairman. This subcommittee will report to the church board and will also assume the task of department coordination of outreach programs.

► Midterm Leaves—Policy Amendment

VOTED, To amend GC P 10 05, Initial Term (72-month cycle)—Families, to read as follows:

P 10 05 Initial Term (72-month cycle)—Families—The initial term of mission service for families shall be six years, with a three-month midterm leave to the worker's base division after 33 months of service. Actual travel expense and midterm leave allowances will be granted. The last three months of the initial six-year term shall be granted as furlough to families who have completed 33 months of service since their midterm leave and who are returning to the field for a subsequent term of service. Should the midterm leave have been postponed by request of the division committee or approved by the division committee at the request of the worker, it is expected that the division committee will have recorded prior approval of the postponement, together with any agreed-to adjustment in the length of the midterm leave, the length of service to be given after the midterm leave and the duration and approximate dates of the furlough.

► Standing Committees—GC Sessions—GC Bylaws Directive

RECOMMENDED, To delete GC Bylaws Article II, Sec 1 c, which provides for a standing Finance Committee at General Conference sessions.

(Note.—The General Conference Bylaws require the election of a standing Finance Committee. For the past two sessions this committee has been inoperative. It is also considered that financial matters are best cared for at Annual Councils.)

► Student Missionaries—From Overseas Divisions—Policy Revision

VOTED, To revise GC R 05 05-7, Overseas Service (Student Missionaries), by reclassifying it as a new section R 05 08 and adding a new paragraph. The new section will read as follows:

R 05 08 Interdivision Service From Overseas Divisions—1. Overseas divisions may adopt a student-missionary program of their own in harmony with the above-stated principles.

2. When student missionaries from overseas divisions are assigned for interdivision service they shall be processed through the General Conference Youth Department and the sending division shall be responsible for the cost of health evaluation and insurance as specified in R 05 05 above.

► Seventh-day Adventist World Service—New Policy

VOTED, To add a new policy division GC H 25, Seventh-day Adventist World Service, to read as follows:

H 25 Seventh-day Adventist World Service—Departmental Policies

H 25 05 Organization—Seventh-day Adventist World Service (SAWS) is the international relief agency of the Seventh-day Adventist Church. Its primary mission is to supply material aid to victims of disasters of all kinds and to foster and operate developmental programs to benefit the citizens of developing countries. While SAWS has a particular responsibility to the members of the Seventh-day Adventist Church, its resources are also available, based on need, to all races, color, creeds, and religion without regard to sex, politics, or national origin.

SAWS is a subsidiary of the General Conference of Seventh-day Adventists. The General Conference appoints the SAWS Board of Directors and holds the Board of Directors responsible for operating in harmony with the policies voted for SAWS.

Divisions of the General Conference and union conferences/missions are encouraged to establish SAWS organizations, patterned after the General Conference SAWS organization, to coordinate the SAWS programs in their respective territories.

H 25 10 Finances—1. Requests for Assistance—All requests for assistance must be placed through regular denominational channels. When aid is requested in the form of cash or materials purchased by SAWS, it will be granted on the basis of the requesting organization providing funds on a matching basis.

2. Eligibility for Aid—All assistance granted by SAWS is intended for individuals and families in need. Such aid may be given to Seventh-day Adventists and non-Adventists who suffer loss in disasters. Limited assistance, as funds are available, may be granted in such areas as the repair of damaged homes and household equipment. However, such funds are not intended for the employees of Seventh-day Adventist Church organizations, as they are considered the responsibility of the employing organizations. SAWS funds are not to be used for the building, repair, or improvement of denominationally owned buildings such as churches, schools, offices, homes, hospitals, et cetera.

3. Sources of Funds—The sources of funds are: the annual General Conference Disaster and Famine Relief Offering; funds budgeted by divisions and union and local conferences/missions; contributions from individuals; private industry; national and international philanthropic organizations; and governmental agencies for international development.

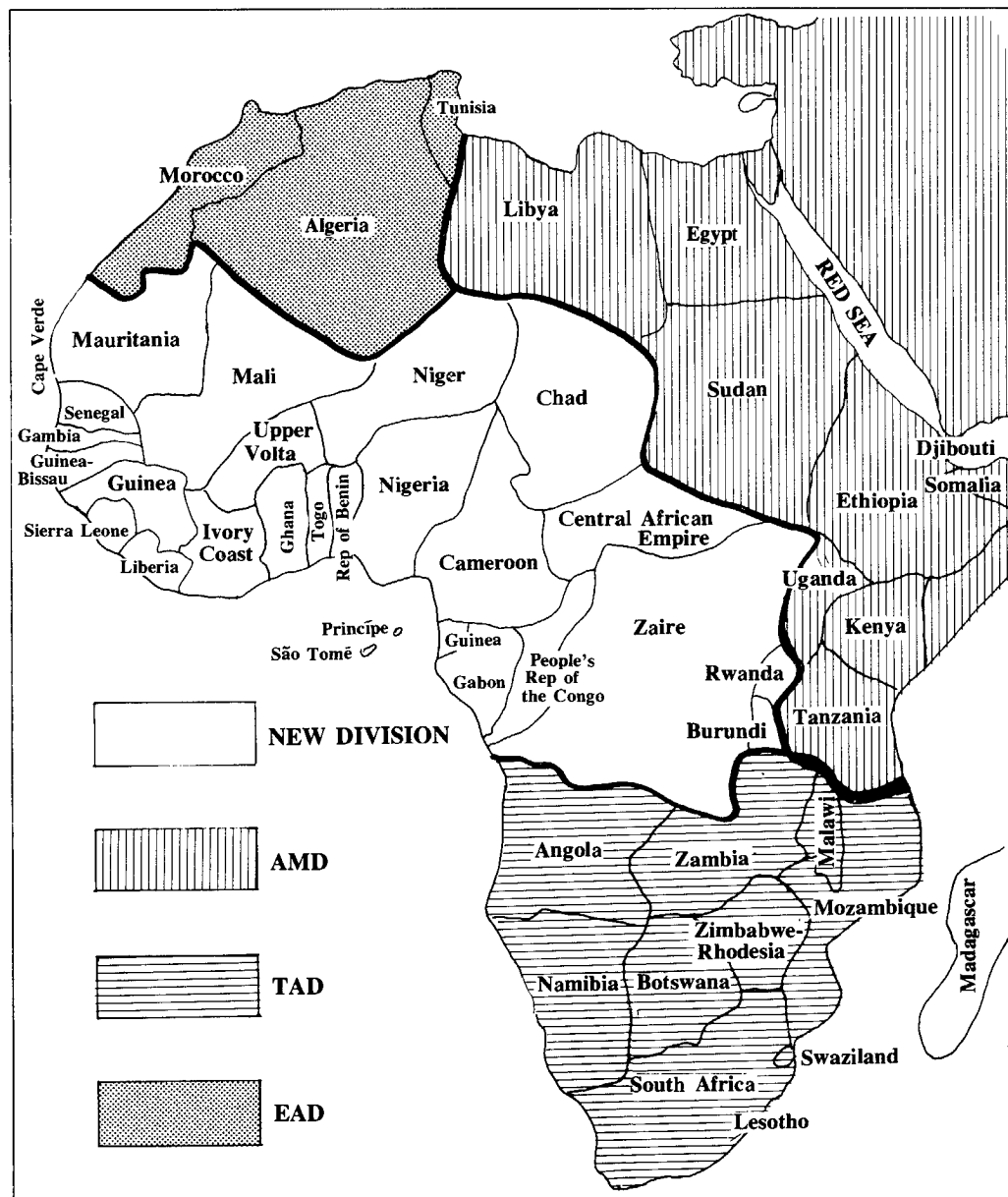
4. Accounting for Funds—All SAWS funds are to be accounted for by generally accepted accounting principles. All funds received from government sources for specific projects shall

be kept in a separate bank account until used for that project, and shall not be commingled with other funds. Such accounts, with supporting documents, shall be subject to external audit,

whether conducted by the GC auditors or governmental auditing services as stipulated when funds are received from the government source.

5. Solicitation of Funds—In-

asmuch as most SAWS organizations will be applying to governmental agencies for funds, it is usually necessary for SAWS to be registered with the government concerned to be recognized



Reorganization of African work recommended

At the 1979 Annual Council it was recommended that Seventh-day Adventist work on the African continent be reorganized at the fifty-third session of the General Conference in Dallas, Texas (see "Annual Council 1979" report in the November 8 REVIEW).

The recommendations include the organization of a new division, maintaining on a temporary basis the Trans-Africa Division approximately as presently constituted (to be reviewed at the 1984 Annual Council, with a view toward combining it with the Afro-Mideast Division), to restructure the Northern Europe-West Africa Division to consist of the European territories presently within the divi-

sion, and to restructure the Euro-Africa Division to consist of the European territories presently within the division plus the Israel and North African missions. The map above shows the proposed arrangement of the restructured divisions on the continent of Africa.

The restructuring of these divisions will redistribute the membership in Africa as follows: New Division—278,058 members, Afro-Mideast Division—199,910 members, Trans-Africa Division—206,768 members, Euro-Africa Division—142,531 members. (These figures are based on those reported in the 1979 Yearbook).

as a volunteer agency eligible to act as an intermediary and receive grants and funding. Projects proposed within a division that envision the use of assistance provided by sources outside of the division will require the endorsement of the division SAWS board and approval by the General Conference SAWS Board.

H 25.15 Constitution and Bylaws—Guidelines—The General Conference has adopted a constitution and bylaws and guidelines for SAWS. Copies of these are available through the General Conference SAWS offices.

NADCA Actions

[The following actions were voted by the North American Division Committee on Administration and apply to the North American Division only. Annual Council actions for the world field applicable also to North America are not repeated.—EDITORS.]

Administrative

► Work for the Deaf

A comprehensive recommendation was presented by the Christian Record Braille Foundation Executive Board to provide services for the deaf and hearing impaired. It was

VOTED, To concur that an attempt should be made to provide services for the deaf and hearing impaired by the following means:

1. Requesting the CRBF to study with the Department of Education its recommendations for the teaching of signing and the providing of some education facilities for the deaf and hearing impaired.

2. Assigning responsibility for promoting the evangelistic thrust of the church to reach the handicapped (blind, hearing impaired, and those with physical and mental disabilities) to the Lay Activities Department.

3. Appointing a standing committee of the General Conference to coordinate the outreach of the church in helping to proclaim the gospel to the blind, the hearing impaired, and those with physical and mental disabilities.

4. Employing an individual at the CRBF to give leadership to the area of providing services for the deaf and hearing impaired, the cost to be shared by the CRBF and the General Conference on a three-year basis, with \$20,000 provided each year for three years from the General Conference (NAMCO funds).

► South Atlantic Conference—Two Conferences

VOTED, To concur with the request of the South Atlantic Conference and the Southern Union to approve organizing the

South Atlantic Conference into two separate conferences beginning January 1, 1981.

► Requests by Local Churches for Transfer of Conference Affiliation—Guidelines

VOTED, To adopt the following guidelines for considering requests by local churches for a transfer of conference affiliation:

1. The local church shall be encouraged to continue in the conference with which it is affiliated.

2. The conference with which the church is affiliated shall make earnest efforts to resolve any problems that may exist.

3. Efforts should be made to avoid negotiating transfers where there is evidence of bitterness, dissatisfaction, divisiveness, or disloyalty.

4. Before any commitments are made, the counsel of the union shall be sought and the conferences involved shall be fully informed regarding the circumstances of the contemplated transfer.

5. The transfer shall be made only with the approval of the union committee.

6. The transfer and acceptance of a church into a conference sisterhood of churches shall become final only when voted by duly authorized constituency meetings.

► Bible Instructor Internships—New Policy

VOTED, To adopt a new policy NAD L 28, Bible Instructor Internship Plan, to read as follows:

L 28 Bible Instructor Internship Plan

1. Purpose of the Plan—To stimulate interest in the training and employment of Bible instructors.

2. Eligibility Requirements
 - a. Completion of a four-year college training program specifically designed for Bible instructors in harmony with guidelines established by the Ministerial Training Advisory and approved by the Board of Higher Education.

- b. Recommendation by the faculty of the college attended regarding religious attitude and experience, studiousness and industry.

- c. Recommendation by the respective local and union conference committees.

3. Financing

- a. Assistance to local conference/mission in the payment of the salary shall be on the following basis:

- (1) From the General Conference—An amount equal to the General Conference portion (50 percent) of the ministerial scholarship grant as set by the Annual Council each year.

- (2) From the union conference—An amount equal to 25 percent of the scholarship grant as set by the Annual Council each year.

- b. The remaining portion of the salary shall be paid by the local conference/mission.

4. Review—The intern shall be appointed for a twelve-month period of field service. If judged to have done successful work during that period, the intern shall be appointed for a second period of twelve months of field service.

Lay Activities

► Harvest Time—Follow-up/Follow-through

VOTED, To adopt the following plan entitled "Harvest Time—Follow-Up/Follow-Through" so that in addition to exceptional emphasis on public and personal evangelism, unusual effort be put forth to follow up all interests in our files, and to reclaim all former and missing members, as well as to work for those who are not now regularly attending the services of the church.

1. That pastors and churches in cooperation with their interest coordinators implement existing plans to train and assign members in a follow-up/follow-through ministry so as to accomplish the best possible results in contacting interested persons and former or missing members, to assure continuing concern for them and to endeavor to develop in them a deeper interest in the church and in becoming active members of its fellowship.

2. That church interest files be kept up to date, and all interested persons be contacted at the earliest possible time so as to reach them with the claims and promises of our message. These names may include interests arising from:

- a. Radio and television programs

- b. Names provided by literature evangelists

- c. Evangelistic campaigns

- d. Visitors to our churches

- e. Vacation Bible Schools and branch Sabbath schools

- f. Community Services

- g. People in our neighborhoods

- h. ABC customers and paid-out customers as supplied by HHES

- i. All former, missing, and delinquent members (special attention to be given these)

- j. Distribution of missionary journals

- k. Five-Day Plans and other temperance and health-outreach programs

- l. Ingathering contacts

- m. All other outreach activities that produce names and interests

3. That each interested family or person be given a copy of the special gift issue of *ADVENTIST REVIEW* for 1979, or some other appropriate literature such as *Because of You*. This special literature should be taken to the

homes by trained teams who would extend a warm-hearted invitation to these people to enjoy the full benefits of the church.

4. That our churches be encouraged to adopt the plan of direct mailing one of our missionary journals for three, six, or twelve months to people on all rural routes, and to box holders.

5. That our churches be encouraged to accept the challenge of providing a year's subscription to an inexpensive missionary journal to all who request it through our radio and TV programs.

6. That reaping meetings be planned for our churches where a significant interest develops, to assure a successful gathering in of the harvest.

7. That the Lay Activities Department and the Ministerial Association implement this program with the cooperation of the departments and services concerned.

Religious Liberty

► Ingathering Information to Civic Officials

VOTED, To adopt for the United States a standard approach to local officials by local pastors and others representing the church in harmony with the following guidelines:

1. The filing of Ingathering information with local city officials may include:

- a. Name, address, and telephone number of:

- (1) The local Seventh-day Adventist church.

- (2) The local church pastor.

- (3) The local lay person in charge of Ingathering.

- (4) The church official who supervises Ingathering in the State.

- b. Copy of identification carried by volunteer workers in the Ingathering program.

- c. The proposed dates of the crusade.

- d. Copy of material to be left with the persons contacted.

- e. Purpose and objectives of Ingathering.

2. The filing of the above information should not be misconstrued as a request for a permit or a license, but as a desire on the part of the Seventh-day Adventist Church to cooperate with civil authorities in harmony with the principles laid down by the United States Supreme Court in *Cantwell v. Connecticut*.

3. Because the activities concerning Ingathering even in small, remote areas may seriously affect the Ingathering program in all of the United States, neither the local pastors nor local and union conference officials are authorized to go beyond filing the above information with the city government in supplying required information.

COVER STORY

God "rebuilds" a baby through Loma Linda doctors

By TERRIE DOPP

The door to the examining room in the neurosurgery clinic at Loma Linda University Medical Center opens. In comes 2-year-old Mary Van Dyke, pushing her miniature wheeled walker. Abandoning conventional transportation in favor of speed, she leaves her walker behind and crawls to the other end of the room, faster than some people walk. Pulling herself to a standing position, she turns toward the door, breaking into a characteristic grin that shows off the stainless steel caps on her front teeth. She greets her white-coated physician: "Doc-tor."

On Tuesday, July 12, 1977, few people thought Mary would live to see even her first birthday. Pat Van Dyke's diabetic pregnancy had been closely monitored, and it had progressed satisfactorily; but in the delivery room at LLUMC, Mrs. Van Dyke and her husband, Peter, knew something was wrong.

"As soon as Mary was born, the doctor sounded concerned," says Mrs. Van Dyke. "Mary turned blue and was placed under an oxygen mask. Then the doctors brought her to me, and showed me that she had a repairable cleft palate. Since she had trouble breathing, they told us she would be placed in the neonatal intensive-care unit."

A half hour later an obstetrician and a neonatologist visited the Van Dykes in the recovery room. They listed Mary's problems: prematurity, respiratory distress syndrome, hypoglycemia, cleft palate and small mandible, congenital dislocation of

the left hip, a shortened femur in the left leg, and bilateral club feet. Mary's hypoglycemia and her breathing difficulty were cleared up in the neonatal intensive care unit (NICU), and she was moved to the pediatric unit, where she was placed in traction.

A few days later Mary stopped breathing and turned blue. These apneic spells continued, and she was moved to the pediatric intensive care unit. Physicians suspected a seizure disorder.

Other problems, great and small, appeared. Mary had no sucking reflex and had to be fed by gavage, a tube into her stomach. The small airways associated with her cleft palate led to several bouts with pneumonia. Cardiologists discovered a heart murmur caused by a patent ductus arteriosus, an abnormal blood vessel opening. Orthopedists noted that Mary had virtually no muscles in her thumbs. Tightened muscles caused by a suspected muscle disorder required frequent stretching exercises. Extreme scoliosis curved Mary's spine sideways. A myelogram indicated Mary's scoliosis was caused by a tethered spine. Cords wrapped around her lower spinal column could eventually cause paralysis.

When Mary went home seven and a half weeks after she was born, the outlook was not hopeful. Her physicians weren't sure whether she would live long enough to make it through the surgeries she needed. In addition to the usual newborn paraphernalia, her parents took home syringes, bulb suction, feeding tubes, an apneic monitor, an oral airway, gavage equipment, and a stethoscope. They were prepared to watch for signs of pneumonia or apnea, for another apneic spell might mean crib death.

Mary's parents could have

given up. Despair is one of the final stages in the expected reaction of parents with a severely handicapped child—a grief cycle that includes denial, anger, and the unanswerable question "Why did this have to happen to us?"

But the Van Dykes were spared the denial, the anger, and the asking why. "The first time I went to church after Mary was born, Pete's scripture was John 9:2, 3," Mrs. Van Dyke recalls. (Peter Van Dyke pastors a Reformed Church of America congregation in Canyon Lake, California.) "It says, 'And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he

was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.' Pete looked at me when he read the text, and I knew that Mary is the way she is because the glory of God is manifested in her."

Mary's situation brought blessings to people in ways no one would have guessed. People who have never prayed before prayed for Mary. She became a catalyst for the Canyon Lake congregation. The church grew in character and in numbers as more and more people offered the Van Dyke family their encouragement and support. Mary's big sister, Alice (age



Centenarian attends retreat

One-hundred-year-old Mabel Wakeham, left, was one of the 110 retired denominational workers who attended the Fifth Annual Sustentees' Retreat, at Pine Springs Ranch, Mountain Center, California, September 18-20. The retreat was sponsored by the Southeastern California Conference to honor those who have spent most of their lives in the Lord's work.

Mrs. Wakeham, who celebrated her one-hundredth birthday in July, has been a lifelong Adventist and vegetarian. She graduated from the nurse's course in Battle Creek, Michigan, in 1898. Her husband, W. H. Wakeham, taught at Emmanuel Missionary College (now Andrews University) for 22 years.

Irene Wakeham, right, one of Mrs. Wakeham's three children, accompanied her to the retreat. Miss Wakeham spent 24 years teaching and holding various administrative positions in education at Mountain View College and Philippine Union College. Since her retirement after 43 years of service, Miss Wakeham has taught on a volunteer basis for two years. At present she and her mother live near Loma Linda, California.

Terrie Dopp, who worked at Loma Linda University when she wrote this article, now teaches English at Walla Walla College, College Place, Washington.

4), soon had her school friends praying for Mary.

"As we look back we can see the Lord's plan in everything," says Mrs. Van Dyke. "We moved to California from Illinois several months before Mary was born. We were reluctant to leave Illinois, but with Mary's situation it was providential that we moved near a large medical center where she could receive the treatment she needed and where we could find spiritual and mental support from the doctors and nurses. We believe the Lord led us to LLUMC."

Nearly every service in the medical center saw Mary at some point during her treatment. Mary's first surgery was a tendon release on her hip before she went home from the hospital. In January, 1978, Leonard Bailey repaired her heart abnormality. In March, George Wisseman performed a hip reduction and rotation. Mary was in a body cast for eight weeks. In January, 1979, Thomas Zirkle corrected her cleft palate. In February, 1979, Mary went under anesthetic for two procedures: George Wisseman released the tendons in her left knee, and Virchel Wood deepened the web on Mary's right thumb, increasing her grasping ability. In May, 1979, Curtis Wiggins did extensive dental work on Mary's teeth, and George Wisseman released tendons in Mary's toes. In the meantime Mary's apnea problem was treated and resolved.

Mary gradually gained ground.

The Van Dykes' older daughter was a factor in Mary's development. "Alice pushed Mary to do things people said she couldn't do," says Mrs. Van Dyke. "If someone says Mary can't do something, Alice says she can."

Mary still faces a lot of surgery. Soon Dr. Wood will insert tendons in her index fingers and deepen the web on her left thumb. Within the next year an orthopedist and a neurosurgeon will release Mary's tethered spine. When Mary is 4 or 5 years old, surgeons will place muscles

from the inside of her hand into her thumbs. She will need orthodontic work to bring out her receding chin.

"There was a time when people said Mary would not be able to sit up by herself, let

alone walk. Now she can climb stairs," Mary's mother says. "It's impossible to predict how much Mary will be able to do. When we look at the future, we have to take one day at a time."

Gospel opens prison doors in Papua New Guinea

By RAYMOND COOMBE

In God's providence, even the misdemeanors of His children can be turned to good and to His glory. This has been marvelously demonstrated recently in Papua New Guinea, where jail inmates are being won to Christ.

At Bomana Corrective Institute in Port Moresby there is now a group of 30 to 40 inmates who attend Sabbath school in the prison. According to the leader of this group, they even have elected a "church board" of six members to administer their activities. This number varies from time to time as members are released (this is one occasion when they are happy to lose members).

An active member of the group writes, "I am already in the process of winning two more souls for Christ this quarter. I am giving Bible studies to an inmate who is a highlander. This particular prisoner has been convicted on a murder charge and given a sentence of nine years. However, in spite of the hard labor and imprisonment term he is serving, he finally accepted Christ as his personal Saviour. He mentioned to me that he had found the true church of God and that he wished to join with all his family."

Another man, Wari, who was formerly a leader in another Protestant church, took Bible studies and was led to join the Adventist Church. He was recently released at the

Raymond Coombe is lay activities and Sabbath school director of the Papua New Guinea Union Mission.

end of a four-and-a-half-year jail term. He contacted Yori Hibo, president of the Central Papuan Mission, and is now a literature evangelist selling books in the city of Port Moresby.

In another letter, the leader of the prison group says, "Our fellow prisoners are beginning to have a closer vision of what it means to become a Christian. We have already witnessed the fruit of our labor in souls we have won for Christ."

In organizing their prison Sabbath school, they have divided into three classes and chosen as class teachers (please note the implications) those who are serving the longest jail sentences so as to prevent frequent changes.

Baptism in stream

I recently had the privilege of visiting the Be'on Corrective Institute near Madang, where another layman, Samuel, is winning souls within prison walls. A few weeks prior to my visit, seven detainees had been baptized in a small stream just outside the prison gates. It is not often that prison doors open for such events. However, Lui Oli, the mission president, has visited the prison each Sabbath afternoon to conduct a worship service. Another ten detainees are preparing for baptism, and even more are seeking permission to join the "seven-day" church.

I watched 29 prisoners and a guard file into the small prison chapel for the service that we had prepared. It was a thrill to hear them sing, and to shake hands with those who had been baptized. The bap-

tism itself was rather a unique event and met with much opposition. Severe pressure was brought to bear upon the candidates, with threats of extended jail sentences and hard labor. However, eventually the authorities agreed, and the baptism was arranged. Unfortunately we were not allowed to photograph the baptism or this group of men, but they have been a real witness to others in the jail.

While visiting in the Sepik Mission, I took the opportunity to talk with Harold Peter, an active layman in the Wewak church who has been visiting the compound of the Boram Corrective Institute. Although he has not yet received permission to visit within the jail, he has conducted a Bible study group among the warders and other workers at the prison.

On a recent weekend, I spent another Sabbath morning in jail. It was a happy occasion as five detainees at the Buimo Corrective Institute in Lae were baptized in the waters of the Bumbu River, which flows through the prison grounds. Samson Songavare, town pastor and evangelist for Lae, has been conducting Bible studies every week for some time, assisted by several Adventist inmates. So on this particular Sabbath a small group of church members was permitted to attend the service, sing special songs, and witness the baptism. At the conclusion of the service, Philip Daboyan, the Morobe Mission president, made a call for others to prepare for baptism, and two detainees stepped forward to indicate their decision.

As these prisoners return to their homes at the conclusion of their respective terms, they will take the good news of the gospel to many more places where the message has not yet been heard, for in many cases they represent areas where there are no Seventh-day Adventists.

Across on the island of New Britain, near the city of Rabaul, a large Sabbath school is held each week in the Kerevat Corrective Institute. It was a Seventh-day Adventist prisoner by the

name of Elijah who began witnessing within prison walls. Although convicted of murdering his wife, this man is now highly respected by prison officials and leads a quartet and singing group with such expertise that the National Broadcasting Commission has recorded their singing for religious programs on the radio. Every Sabbath the Good Samaritan Men from the Matapit church go into the jail to conduct a branch Sabbath school with the inmates. The baptism of six prisoners is planned.

A layman, by the name of

Saesaria, in the town of Kavieng persisted with officials until permission was granted him to conduct services within the Kavieng Corrective Institute on the island of New Ireland. Twenty-five to 30 detainees gather every Sabbath in two services conducted by laymen. In May, prison officials were faced with the problem of arranging for a baptism. A 900-gallon tank was erected in the courtyard and filled with water. Two prisoners witnessed publicly to their acceptance of Jesus Christ, and these men, who have since been re-

leased, continue to be faithful members of the church. The town pastor, Eris Memora, tells me that another five or six detainees are preparing for the next baptism. A few weeks ago, 21 prisoners took part in the first communion service to be conducted within this prison.

Surely, the conversion of the thief on the cross was but the small beginning of a multitude of criminals and malefactors who have turned to the Lord and found that "the blood of Jesus Christ . . . cleanse us from all sin" (1 John 1:7).

ALABAMA

Oakwood wins award for beauty

The 1979 Special Awards Plaque recently was given to Oakwood College, Huntsville, Alabama, by the City of Huntsville Beautification Board, in recognition of "exceptional contribution in community improvement."

At the 1979 Awards Luncheon, held on September 20, Artis Sydney, grounds supervisor, received the award for the college. Mr. Sydney, who has a degree in soil science and botany, has had intensive training with oriental gardeners, and also at several nurseries in California.

More than 100 organizations were in the awards competition, but only 16 businesses and organizations received the Special Awards Plaque.

J. E. DYKES
Correspondent

CALIFORNIA

Family gives prize to SAWS

Seventh-day Adventist World Service (SAWS) recently received a check for \$2,500 from a California family who won the money as a prize. SAWS will use the money to further its efforts for children during this International Year of the Child.

Edith Meikel, of Los Gatos, California, entered a recipe in a contest sponsored by Foremost Foods, Inc., on the West Coast. The grand prize she won consisted of a trip for a family of four to Washington, D.C. The Meikels, preferring to give the prize to others instead of accepting it themselves, wrote to Foremost Foods and asked that the prize be converted to cash to purchase powdered milk for the hungry children of the world in the name of SAWS. Foremost Foods sent the Meikels a check for \$2,500, which they endorsed and turned over to SAWS.

H. D. BURBANK
Executive Director
SAWS



SDA's relieve suffering in India

When the Luni and Jorjeri rivers in Rajasthan State, northwestern India, flooded in July and August, Adventists brought relief supplies to those in need. Here they unload and prepare to distribute sheets of corrugated iron in Parasla village in Bilara Tahail, Jodhpur District.

The Northern Union, upon learning of the extent of the damage to homes, crops, and herds, voted Rs15,000 (US\$1,875) for Pipar

City and Rs25,000 (US\$3,125) for Parasla. Corrugated iron sheets, tarpaulin, and blankets were purchased with this money and distributed in these villages.

In most places the floods came at night, unexpectedly. More than a thousand people in 50 villages and towns in the Jodhpur area died as a result.

K. S. KONGARI
Director
Madhya Bharat Region of SDA

UPDATE

Hassan, with improved looks, returns home to Ethiopia

Hassan Ambesse, the Ethiopian boy whose face was badly mutilated by a hyena when he was a child, is back from Denmark with a face much improved. (See "Ethiopian Boy to Get New Face," REVIEW, March 29, 1979.) He has so many reasons to be thankful that he hardly knows how to express himself. He is grateful to the surgeons who worked so carefully on his face, and who will perform further surgery at a later date. He exhibits with special pride the photo album of his foster parents in Denmark, Pastor and Mrs. Jens K. Jensen, and their children, Vanja, Julian, and Vibe. He is also thankful for the generosity of the Danish people who made this project a success. Soon he will be enrolled in the Seventh-day Adventist boarding school in Akaki, 15 miles south of Addis Ababa, capital of Ethiopia.

334 churches built in India; hundreds more needed

In the September 12, 1974, and January 9, 1975, issues of the REVIEW, Robert H. Pierson, at that time General Conference president, told of the need for 300 church buildings in the South India Union, at a cost of \$700 each. In response to his appeal more than a quarter of a million dollars was received by the General Conference Treasury.

Building the churches took four years, because of the shortage of steel and cement, and problems of getting building permits in some places. One hundred and fifty were built during the first year, and the last 28 were completed in 1978. A total of 334 church buildings were constructed with the funds received. Of this number, 288 were in the South India Union. Some congregations had waited more than 50 years for a place in which to worship the true and living God.

Reports on 156 of these were sent to the donors who had requested to be informed exactly as to the place where their church was built. Some asked that memorial plaques be included in the building, and these requests were honored.

The hundreds of new churches helped tremendously to meet the expanding needs of the work in South India. But workers there still find it difficult to keep up with God's providences. During 1978, 100 new congregations were established, but only 28 churches were constructed. So far in 1979 another 75 new villages have been entered, and congregations ranging from 25 to 150 members have been established. By the end of evangelistic meetings in December of this year it is expected that more than 200 congregations will be without houses of worship. By mid 1980, at the present rate of growth, 300 con-

gregations will be meeting under the trees or in the village streets.

"We praise God for this problem!" says D. R. Watts, president of the South India Union. "It means that thousands are now responding to the gospel call in this land and are preparing for the soon return of Jesus."

Arugampalayam, in the Karur area of North Tamil Nadu, is an example of the villages that need church buildings. There were no Christians in this village at the beginning of this year. In fact, most of the people were atheists. Several protestant evangelists had tried to begin work in this village, but were allowed only one meeting and then were run out of town.

With great difficulty Mr. Gunesekaran was able to arrange for one meeting. Several young men came to argue about the existence of God. Mr. Gunesekaran asked them to listen to his message and told them that when he was finished he would answer their questions. Then, if they didn't want him to stay he would leave.

The Spirit of God worked on the hearts of those village people, and they agreed to his continuing the meetings. Manoharan, the group leader who gave the most trouble on the opening night, attended faithfully and was baptized along with 36 others. Another 20 are preparing for baptism.

According to Pastor Watts, land has already been donated for a church building in many of these villages. The villagers have been encouraged to put in the foundation and to help with the construction when funds are available.

"Due to inflation and the decline of the dollar, it now costs \$1,500 to build a church in most villages," says K. P. Philip, union treasurer.

The 40,000 members in the South India Union are grateful to their fellow Adventists in other countries for their tremendous support of the rapidly growing work in this field. Without their help the 334 churches could not have been built.

Construction begins on Parane dormitory

The special-projects portion of the third quarter, 1978, Thirteenth Sabbath Offering was received with thanks by Parane Secondary School in Tanzania in August, 1979.

The ground for the dormitory has been cleared, and work on making bricks is under way. The dormitory is to house 192 girls in units that will each accommodate four students. There will be an assembly room, bathrooms, and a detached matron's home.

Paul Routhe, a volunteer worker from Denmark who is a mason and contractor, is directing the building construction, reports Theus Young, Tanzania Union Sabbath school and communication director.

KENYA

Delegates attend ICPA meeting

When the International Commission for Prevention of Alcoholism convened its third World Congress in Acapulco, Mexico, in August, Kenyan delegates were for the first time among the 45 participating nations. The four Kenyan delegates listened with particular pleasure to the announcement by the governing body of ICPA on the last day of the congress that Daniel Arap Moi, president of the Republic of Kenya, was to be invited to become honorary president of the International Committee. The Kenyan president is well known throughout Africa as a nondrinker and nonsmoker, and his forthright views on freely available alcohol have been expressed in dynamic action by the closure of certain beer halls in his country.

Indicative of the president's deep interest in community welfare is the fact that he has retained under presidential control the department of the environment. This department was represented at the congress by the secretary for research, Mrs. Bernadette Mwaniki.

David R. Syme, temperance director of the East African Union, which includes Kenya, was recently invited to serve on Kenya's Central Committee for the Environment as advisor on alcohol,

tobacco, and narcotics education. The invitation was a recognition of two years of noteworthy service to the nation as a community-health educator. During this time he has presented television and radio programs, visited schools and colleges, addressed public societies, organized stop-smoking clinics on a nationwide scale, and presented health and temperance programs to large rural audiences in remote parts of the country. Pastor Syme is also the East African representative for ICPA, and it was he who informed Mrs. Mwaniki of the third World Congress and suggested that she seek sponsorship.

The ICPA board of directors also voted to sponsor a population survey in Kenya to examine the importation, production, distribution, and consumption of alcohol and its effect on rural and urban communities. Such a survey, scientifically conducted and analyzed, will be of interest and benefit to many African states with similar traditions.

Other representatives from Kenya at the congress, in addition to Mrs. Mwaniki and Pastor Syme, were the consultant psychiatrist of the Nairobi psychiatric hospital, and Sospeter Mageto, member of parliament for the Kisii region of Kenya. Mr. Mageto is an Adventist church member and also a qualified paramedical worker.

As a sociologist, Mrs. Mwaniki was clearly impressed by the contribution Adventists are making in social medicine, and during her six-day itinerary in North America she was exposed to many other impressions. For this African wife and mother of two children, overnight entertainment in four Adventist homes was perhaps the most novel and memorable experience. A warm and cheerful welcome, good food, pleasant conversation, and an implicit spirituality were constant factors in four otherwise distinctive households on the East and West coasts.

JACK MAHON
Review Correspondent



Bernadette Mwaniki, from Kenya, takes notes at an ICPA meeting.

AUSTRALIA

Baptisms follow health programs for community

Members of the new Galston church, New South Wales, Australia, see Community Services programs as having soul-winning potential.

Recently a businessman and his wife were baptized by F. T. Maberly, church pastor, as a result of such outreach.

The church's lay activities leaders decided to use the health approach as the soul-winning outreach into the community for the church year 1978-1979. (The church was opened in June, 1978.) Committees were appointed and plans were made to utilize the health-screening van of the South New South Wales Conference. In the three days of operation 357 people were tested in the vans.

Later the members transformed one of the rooms in the new church into a pathological laboratory to conduct a Heartbeat program. Sixty-seven persons took advantage of this service.

Encouraged by such response on the part of the public, members asked the Greater Sydney Conference health department, under the leadership of Pastor and Mrs. D. I. Jenkins, to operate a Better Living Seminar for eight weeks. Thirty-five non-Adventist friends from the community enrolled and enjoyed a well-planned educational program. At the conclusion of the seminar, members conducted an evangelistic series in the main auditorium each Sunday night for ten weeks, during which evangelists from the Greater Sydney Conference preached. It was during this series of meetings that Mr. and Mrs. Murray, the couple who were baptized, were introduced to the Adventist message, and Pastor Maberly was invited to conduct Bible studies in their home.

Members began 1979 with a Five-Day Plan to Stop Smoking, during which 11 of

the 15 people who attended were successful in gaining the victory over cigarettes. One had been smoking 80 a day.

The sixth community-outreach program for the church year was a nutrition and cooking school in the local community center. This was attended by approximately 40 people for eight weeks.

Then at a banquet in a public hall, 160 people enjoyed a meal prepared by church women and interested friends. Betty Ahnberg, Community Services Federation president in the United States, was guest speaker. Her address was much appreciated, particularly by the non-Adventist friends. Galston church members are being organized to follow up the interest with personal visitation and are confident that many more will join the church as a result.

S. H. SHELL
Community Services
Director
Galston Church

SPAIN

Church conducts four-day session

The Spanish Church conducted its triennial constituency meeting in July in the city of Saragossa. Twelve hundred people attended the four-day session held in the Labor University.

Highlights of the assembly were the baptism of 40 persons in the university's swimming pool on Sabbath afternoon and the lively testimony meeting on Friday night, when many of those converted through the church's radio programs were presented by the communication department. One of those who testified had obtained permission to leave prison, where he is completing a sentence, to attend the meeting.

The opening of the session was presided over by the presidents of the Euro-African Division, the Southern European Union, and the Spanish Church. The mayor of the city of Saragossa, which has 600,000 residents,

gave the opening speech, and the Director General of Religious Affairs closed the meeting as a representative of the Government. Other authorities also were present, in addition to the president and communication director of the Spanish Church, who participated in the service.

DANIEL BASTERRA
Communication Director
Spanish Church

ENGLAND

Bible books are discussed

Eight divisions participated this summer in planning Bible textbooks for the English-speaking world. Abridgement, adaptation, and simplification of the 12,691 pages developed over a ten-year period in North America had already been accomplished by a team of 20 teachers in the Australasian Division, following guidelines laid down at a meeting with wide representation in Poona, India, in December, 1977.

Those who attended this summer's meeting, held in July at Newbold College in

England, reviewed the input from the piloting of the abridged materials and paved the way for final preparation for the press.

More than 213,000 students in Adventist primary and secondary schools use English as the medium of instruction, even though for many of them it is not their mother tongue. Prepublication costs are being subsidized by the General Conference and the respective divisions so that students will be paying only the cost of the paper, ink, and labor. The annual cost to the student is expected to be from 50 cents to \$2, compared with about \$10 for the unabridged edition.

Division representatives were: Afro-Mideast, R. L. Kooreny; Australasian, G. F. Clifford; Far Eastern, A. C. Segovia; Inter-American, D. H. Rhys; North American, E. M. Loveless; Northern Europe-West Africa, H. I. Dunton and Velda Cass; Southern Asia, Helen Lowry; Trans-Africa, Margaret Pearson.

C. R. TAYLOR
Associate Director
General Conference
Department of Education

VIRGINIA

Stanley church marks 100 years

On Sabbath, September 8, approximately 600 Seventh-day Adventists and their friends observed the centennial services of the Stanley, Virginia, church.

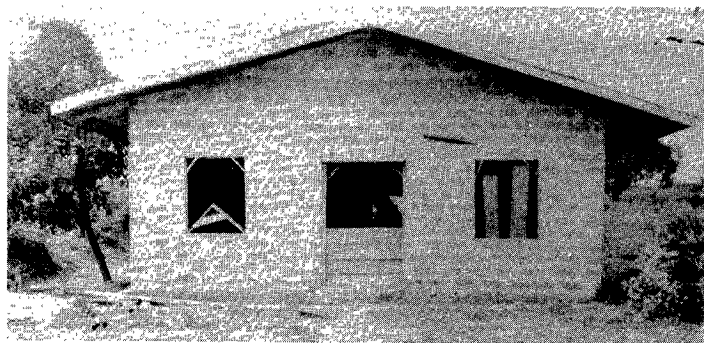
In 1890 Ellen White spent nearly a week in Stanley, known as Sands, in those days. She preached at least ten times and was greatly blessed by God. The pulpit she used was on the platform for the centennial meetings.

The Stanley church was organized on October 30, 1879, with 28 members. The membership today is 172.

Kenneth Mittleider, Potomac Conference president, presented a challenging consecration message on Friday evening.

On Sabbath morning D. A. Delafield, representing the Ellen G. White Estate, preached, and John Loor, Potomac Conference Ministerial secretary, addressed the young people.

D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate



Ingathering convert establishes three churches

Paul Oseghe, whose first contact with the Seventh-day Adventist Church was with an Ingatherer, has established three churches in Nigeria since his conversion four years ago. The church pictured above, the Igbotako church, has 70 members.

D. B. Alabi, a pastor, was doing Ingathering among businessmen in the city of Igbini, Nigeria, when he met Mr. Oseghe. After completing a free Bible course, Mr. Oseghe requested baptism. The change made in his life impelled him to tell the good news to friends and relatives, and more than 200 now

are church members because of his lay preaching.

G. A. Solademi, Nigerian Union lay activities director, is happy that in his union, as elsewhere, the Ingathering program wins souls.

"We're urging every Adventist in Nigeria to participate in the Ingathering crusade," he says, "so that many, with the blessings of God, will hear the message and find their Saviour."

DON CHRISTMAN
Associate Lay Activities Director
General Conference

Religious Newsbriefs

from Religious News Service

● **Baptists praise Russian church for breaking with official body:** The General Association of Regular Baptist Churches has commended the Soviet Baptist group with which Georgi Vins is affiliated for severing ties with a group recognized by the Soviet Government. At its forty-eighth conference in Dayton, Ohio, the association commended "the underground church, which is called the Council of Churches of Evangelical Christians and Baptists, of which Pastor Vins is secretary, for its separation from the All-Union Council, which has the approval of the Soviet Union."

● **More Australians have "no religion":** The number of Australians who claim no religious affiliation rose substantially between 1971 and 1976, according to the latest Australian census. Figures released recently by the Bureau of Census and Statistics showed that 1,130,301 Australians (8.3 percent) said they had "no religious denomination." An additional 1,592,962 Australians (11.8 percent) did not claim any religious affiliation. These two groups together—20.1 percent—outnumber all the official denominations other than the Anglican and Roman Catholic churches. In the 1971 census, 6.7 percent of Australians stated that they had "no religion," and 6.12 percent did not claim any religious affiliation.

● **Sewing project develops into fund-raiser:** A United Methodist women's sewing project of creating cloth learn-how books has grown into a major fund-raising and fellowship effort for the entire Norwich, Kansas, congregation. The large and colorful "quiet books" are made primarily for use by children up to age 6 as a toy and learning tool. Since the project was started some five years ago, it has grown steadily and has raised a total of \$30,585, according to the church treasurer.

Afro-Mideast

● When asked why they had returned to Ethiopia, the Beat Odermatts replied, "We like it here and we feel we can make some contribution to the work." It was three years ago that Beat and Ursula spent three months working in Ethiopia on a volunteer basis. Now they are back as full-time workers, he as Bible teacher, farm, building, and maintenance manager at Wollega Adventist Academy, and she as homemaker and mother to little Sarah, their tiny daughter.

● Young people standing at Teheran's main intersections recently placed 500 invitations to enroll for Bible lessons into the hands of motorists stopped at the traffic signals. A number of enthusiastic responses have been received from people interested in Bible truths—an encouraging trend in a state where Christianity does not predominate. The set of 26 lessons especially for Moslems was prepared by Middle East Union TEAM in 1974. Kenneth Oster, Gulf Mission director, has added four more lessons that have been translated into Farsi (Persian) and printed in Teheran.

● In reporting on the 30 clinics being operated by Adventists in Tanzania, Kenneth Hart, Tanzania Union health and temperance director, states that 250,000 patients were treated in 1978. Many of these clinics are self-supporting. Dr. Hart and his team of workers are engaged in an extensive upgrading program that will include soul-winning activities.

● Ikizu Seventh-day Adventist Seminary, one of two Adventist secondary schools in the Tanzania Union, is bursting at the seams with an enrollment of 370 students, in a school that had facilities planned for 200. Living quarters are crowded, with some students even having to share a bed.

● Of the 490 Voice of Prophecy Bible course graduates for the third quarter in the

Ethiopian Union, 210 are observing Sabbath and ten have been baptized. Tanzania Union reports 1,734 graduates for this same period, with 1,448 observing Sabbath and 137 having been baptized.

● The special-days program booklets for 1980, edited by the lay activities department of the Afro-Mideast Division, have been translated into the various languages and distributed to the more than 1,000 churches and companies throughout the division. Included with the program helps are 15 sermonettes emphasizing the thrust each division department wishes to make during the year. Special emphasis is given to tithe and offerings. A unique feature in the Afro-Mideast Division is the Role of Women Emphasis Day, which falls on the third Sabbath of June.

Far Eastern

● John Lee, chaplain of Bangkok Adventist Hospital in Thailand, recently lectured to 500 female prisoners at a Bangkok prison on the dangers of smoking. Prison authorities claim that smoking has decreased at the prison as a result of the talk.

● Regardless of the student's financial standing, each student on Philippine Union College's new campus in Silang is required to work on the campus for two hours each school day. College officials believe that the work-study program is in harmony with the divine blueprint for Adventist education.

● The Far Eastern Division's new seminary building on the Philippine Union College campus, Silang, is nearing completion and soon will be ready for occupancy.

● An illiterate Seventh-day Adventist masseuse, Mrs. Hadipranoto, of Magelang, Central Java, Indonesia, has during the past year won nine of her patients to Christ. Mrs. Hadipranoto has memorized many Bible texts to use as she explains her doctrinal beliefs to her patients during their treatment.

Northern Europe-West Africa

● The South England Conference has made an offer to purchase property that could serve as a new school, youth center, and church building in North London.

● Pastor and Mrs. David Currie, who have conducted public campaigns in each of the two conferences and two missions in the British Union since their arrival in 1974, will be returning permanently to Australia on the completion of their term of service at the end of the year. Elder Currie is union evangelist and Ministerial secretary.

● The British Union will be joining Newbold College in the production of regular English-language programs to be broadcast regularly from Radio Andorra in the Pyrenees, under the direction of Ron Myers, of Adventist World Radio.

● The Bible correspondence school in Watford, England, plans to spend 5,000 pounds sterling advertising courses in the *Reader's Digest*, which has a European circulation (in English) exceeding 1.5 million.

● A Temperance Year celebration in Tampere, west Finland, brought many church temperance leaders together to discuss revitalizing the local temperance chapter. The book *Temperance* by Ellen White was published in Finnish at the Finland Publishing House and introduced during the weekend. (This book also has been translated into Danish at the Norwegian Publishing House in the West Nordic Union.)

Trans-Africa

● The Adventists' temperance booth at the Johannesburg, South Africa, annual Rand Show attracted 500,000 visitors. Ideally located and attractively displayed were sections emphasizing the principles of good health. Questions on diet, tobacco,

and alcohol were readily answered and supported by attractive brochures.

● Merle L. Mills, Trans-Africa Division president, conducted evangelistic meetings in the Highfield church, Salisbury, Zimbabwe. Each year Elder Mills takes time from his administrative responsibilities to conduct a series of Bible lectures in some area of the division. This year 26 accepted Christ and joined the pastor's baptismal class.

● Brighton G. M. Kavalo, Bible teacher at Malamulo College in Malawi, was requested by the syllabus committee in the Malawi Ministry of Education to be responsible for writing the Bible knowledge teacher's guide for the Junior Certificate level. This syllabus is based on the life and teachings of Jesus. When the syllabus is completed and approved by the syllabus committee, it will be used in all the secondary schools in Malawi.

North American

Atlantic Union

● Thirteen persons were baptized at the close of the Focus on Life Seminar held September 7 to October 13 by G. S. Dudney, New York Conference evangelist, in the Rochester, New York, area.

● The 24 members of the Natural Bridge, New York, congregation, near Watertown, sponsored a community Vacation Bible School attended by 73 children this past summer.

● At the conclusion of a three-week evangelistic crusade in Herkimer, New York, four persons were baptized. The series was held by Robert Farley, New York Conference youth director, and Henry Kenaston, local pastor, September 7 to 29.

● Paul Riley, assistant to the vice-president for public relations and development at Andrews University, who was a member of the Atlantic Union College administrative staff from 1957 to 1978, returned

to AUC during the week of October 14 to 18 as the special guest-in-residence at Lenheim Hall, the men's dormitory. He spent the week in the dorm talking to the students, counseling informally, and speaking in regular worship periods.

- Extensive remodeling has been done on the Harrison, Maine, church by the members, making the church much more comfortable during the winter and a representative edifice in the community.

Canadian Union

- A milestone in the growth of the church in northern Alberta was reached on Sunday, September 30, with a groundbreaking ceremony for the proposed church and school building at Fort McMurray. The building will contain a sanctuary and several auxiliary rooms. Plans are to use a portion of the building as a church school in the near future.

- On Sabbath, September 8, George W. Cummings, food-service director at Andrews University, was guest speaker for a nutrition and cooking class at the Sarnia, Ontario, church.

- After conducting a successful and well-attended Vacation Bible School, members of the Sarnia, Ontario, church have been conducting a Bible Story Hour on Sunday mornings. On the first Sabbath after the Vacation Bible School there was a Recognition Day for the children and their parents, followed by a fellowship dinner.

- Frank and Audrey Burton were the first to be baptized in the new Cranbrook, British Columbia, church.

Central Union

- When Enterprise Academy AYBL chapter members staffed a booth at the Central Kansas Free Fair in Abilene, Kansas, this fall, they took 575 blood pressures; recorded 28 inquiries for the Five-Day Plan to Stop Smoking, 12 for nutrition classes, and 15 for

weight-control classes; and distributed 2,901 pieces of literature. The members of the Enterprise and Abilene churches prepared the booth.

- More than 74 student leaders attended the academy leadership retreat held at Glacier View Ranch in Colorado this fall. John Cress, ministerial intern from the Arizona Conference, was the main speaker. Les Pitton, Central Union youth director, coordinated the program for these academy and college youth leaders.

- A new Community Services center has been opened in Aurora, Colorado, under the direction of C. V. Brauer, pastor, assisted by Adaine Davis and Ruby Montoya. It is open two days and two evenings a week. In the first month of operation, 32 families were furnished food, clothing, and furniture.

Southern Union

- Two new schools in the Florida Conference, Leesburg and Cross City, began classes this school year, according to Gene Haas, conference education superintendent.

- Ninth-grade students in Adventist schools will no longer have to rely on secular literature books. On October 4, several thousand copies of *Quest* arrived at the Southern Union Conference headquarters. *Quest* is a 352-page anthology of short stories, essays, poems, and biographical excerpts of especially prepared material acceptable for use in Seventh-day Adventist classrooms. The new textbook is the result of a committee of English teachers, appointed by the Southern Union Board of Education, under the chairmanship of Don Weatherall, associate director of education for the Southern Union, and is available through the Southern Union Conference.

- C. E. Dudley, president of the South Central Conference, was honored in Columbus, Mississippi, at the Air Force base in September. He was honored by the Northeastern Mississippi

Community Development Corporation, a unit of a national organization whose object is to inspire citizens to build better communities with more beauty, comfort, safety, and development. The plaque given to Elder Dudley complimented him for "outstanding community service."

- R. L. Caskey, principal of Mount Pisgah Academy, North Carolina, reports a record enrollment during this present school year. Besides the basic requirements of an accredited institution, students are offered 15 vocational courses. Two new faculty homes were built this summer by students, who did the wiring, plumbing, carpentry, masonry, decorating, and landscaping.

Southwestern Union

- Fifty-seven teachers are educating the 735 students in the 28 church schools in the Arkansas-Louisiana Conference, reports J. Wayne Hancock, conference education director. A new school was opened in De Ridder, Louisiana, this year with Mrs. Roby Hightower teaching the eight students enrolled there.

- Fourteen persons have been baptized in the Houston, Texas, area as a result of meetings held by Xavier Soto Valle. More than 175 non-Adventists attended throughout the meetings.

- The Voices of Zion, a singing group of 25 young people from the Harlingen, Texas, Spanish church, have been sharing their faith all over the Rio Grande Valley, from Laredo to San Antonio, and also in Mexico. Recently they assisted their pastor with a series of evangelistic meetings that resulted in the baptism of six persons.

- Last year's senior class at Valley Grande Academy in Texas donated funds to purchase an octave of handbells, increasing the school's set to a three-octave range. This will allow the bell choir of 15 members to expand to 22-25 members. The group has been able to witness through sacred music to thousands of people

of other faiths by providing special programs for area churches of all denominations, local trailer parks, and those who hear them on their Statewide tours.

Andrews University

- Joseph G. Smoot, president of Andrews University, recently completed an extensive five-week evaluation visit of colleges in the Far East, Australia, Africa, and England. Along with his professional evaluation responsibilities, Dr. Smoot visited alumni groups, met Andrews students in special education programs, and made contacts for the university's development program.

- The North Central Association of Colleges and Schools' executive board has voted to grant a ten-year accreditation approval to Andrews as a doctoral-degree-granting institution. The association first accredited the school in 1922 and granted full approval for the Master's-degree level in 1968. Andrews received preliminary approval to initiate doctoral programs in 1972.

- Andrews has completed the largest registration in its history, according to figures released by President Joseph G. Smoot. A total of 2,983 students are enrolled for the fall quarter on the campus, with a grand total of 3,220 students involved in educational activities connected with the university. Dr. Smoot said this registration shows a 2 percent increase over last fall's enrollment.

- More than 200 seventh- and eighth-graders from surrounding public schools participated in Jamboree Day on the Andrews University campus October 18. Planned to emphasize the International Year of the Child, as designated by the General Assembly of the United Nations, the event featured all-day clinics in music and physical education for the young people. In an evening performance the junior high students demonstrated what they had learned at the university.

To New Posts

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

NORTH AMERICAN DIVISION

Carol Cantu, elementary supervisor, Allegheny East Conference; formerly guidance counselor and assistant dean of girls, Pine Forge Academy, Pennsylvania.

James Ray Cox, pastor, Powell Valley, Virginia, church; formerly pastor, Oregon Conference.

Roberta Imfeld, teacher, Colorado Springs church school, Colorado; from the Northern California Conference.

Gordon E. Klocko, associate director of education, Potomac Conference; formerly principal, Keene elementary school, Texas.

Jim MacLaughlin, pastor, Florence, South Carolina, district; from the Glen A. Coon Crusade.

Murrell Tull, pastor, Jacksonville Regency and Jacksonville Beach churches, Florida; from Hastings, Nebraska.

Kenneth Wahlen, principal, Pewee Valley Junior Academy, Pewee Valley, Kentucky; from Southern California Conference.

George Wilson, pastor, Wallaceville-Lookout Mountain, Tennessee; from Texas.

Regular Missionary Service

Gary Lynn Affolter (LLU), to serve as health-science teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, **Dianne Elaine (Humpal) Affolter** (UC), and three children, of Weslaco, Texas, left New York City September 18, 1979.

Adrian Paul Cooper (SMC '78), to serve as accountant, Central African Union, Bujumbura, Burundi, and **Lorie Ann (Boniface) Cooper** (SMC '79), of Collegedale, Tennessee, left New York City August 6, 1979.

Merritt Raymond Crawford, returning to serve as building construction supervisor, Seventh-day Adventist Clinic, Tamuning, Guam, and **Doris Jeanette (Levis) Crawford** left Seattle September 23, 1979. One daughter left San Francisco August 24 to attend school in Singapore.

Irwin Reed Dulan (OC '67), returning to serve as principal, Ethiopian Adventist College, Shashamani, Ethiopia, **Laura LaVerne (Wood) Dulan** (LLULSC '65), and three children left New York City August 29, 1979.

Lyda L. (Bassham) England (U. of So. Cal. '62), to serve as English teacher, Middle East College, Beirut, Lebanon, and **William O. England** (CUC '38), of Redlands, California, left New York City September 17, 1979.

Hazel Lorraine (Kolstad) Felker (LLU '70), returning to serve as associate education director, Far Eastern Division, Singapore, left Los Angeles September 23, 1979.

Anita Marie (Anderson) Fletcher, returning to serve as secretary, Trans-Africa Division office, Highlands, Salisbury, Rhodesia, left New York City September 17, 1979.

Gary Oliver Fordham (AU '69), returning to serve as teacher, East African Union, Nairobi, Kenya, **Kaarina Oili (Maattanen) Fordham** (AU '66), and two children left New York City September 18, 1979.

Robert Wallace Frost (U. of Calif. '72), returning to serve as treasurer, Japan Union Mission, Yokohama, Japan, **Danetta Shirley (Johnson) Frost** (LLU '66), and two children left San Francisco September 4, 1979.

Lowell Clarke Hagele (U. of N. Colo. '73), returning to serve as teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, **Elaine Marie (Stickle) Hagele**, and three children left San Francisco September 25, 1979.

Dwight Sherman Hanlon (Glennville St. Col. '76), to serve as head, English department, history teacher, Franco-Haitian Seminary, Port-au-Prince, Haiti, and **Beth Marie (Nelson) Hanlon** (AU '78), of Loma Linda, California, left Miami September 24, 1979.

Jack Allenby Hay (Queen's U. '44), to serve as staff physician, Youngberg Memorial Adventist Hospital, Singapore, and **Gertrude (Rigby) Hay**, of Richmond, British Columbia, Canada, left Los Angeles September 20, 1979.

Warren Ivan Hilliard (AU '69), returning to serve as teacher, Japan Missionary Col-

lege, Isumi-gun, Chiba-ken, Japan, and **Norma Marilyn (Landis) Hilliard** left San Francisco September 25, 1979.

Robert John Kloosterhuis (AU '65), returning to serve as president, Franco-Haitian Union Mission, Port-au-Prince, Haiti, and **Ruth (Schoun) Kloosterhuis** left Miami August 27, 1979.

Keith Jordan Leavitt (U. of Alberta '72), returning to serve as elementary teacher, Karachi Seventh-day Adventist Hospital, Karachi, Pakistan, **Bernice June (Vatcher) Leavitt**, and one child left Chicago September 24, 1979.

Donald Mark Pettibone (LLU '65), returning to serve as assistant treasurer, East African Union, Nairobi, Kenya, **Marion Susan (Rozell) Pettibone**, (SMC '66), and one child left New York City September 19, 1979.

Stephen Lloyd Rouse (LLU '76), to serve as dentist, Karachi Seventh-day Adventist Hospital, Karachi, Pakistan, **Rebecca Mary (Parr) Rouse**, and two children, of Great Kales, Illinois, left Los Angeles September 20, 1979.

Dale LeRoy Thomas, returning to serve as publishing director, Zambia Union, Lusaka, Zambia, **Joyce Annette (Vetter) Thomas**, and three children left New York City August 26, 1979.

Volunteer Service

Ira Eugene Baillie (LLU '52) (Special Service), to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, **Clara Naomi (Jackson) Baillie** (PUC '45), and two children, of Turlock, California, left San Francisco August 26, 1979.

Lawrence Deverne Day (U. of Ill. '53) (Special Service), to serve as dentist, Karachi Hospital, Karachi, Pakistan, **Catherine Lucile (Lait) Day**, and two children, of Loma Linda, California, left Los Angeles June 14, 1979.

Heather Lorena Griffin (AVSC), to serve as music instructor, Panama Adventist Institute, La Concepcion, Chiriqui, Panama, of Takoma Park, Maryland, left Miami September 13, 1979.

Clair Ross Hopkins, Jr. (LLU '68) (Special Service), to serve as orthodontist, Bangkok Adventist Hospital, Bangkok,

Thailand, and **Julia (Walker) Hopkins** (Utah St. U. '61), of Salt Lake City, Utah, left Los Angeles September 22, 1979.

Shukry John Dibs Karmy (LLU '43) (Special Service), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, and **Anna (Becker) Karmy**, of Chehalis, Washington, left New York City September 25, 1979.

Viola Mae Kotz (SOS), to serve as pharmacy assistant, Maluti Hospital, Mapoteng, Lesotho, of Forest City, Florida, left New York City September 24, 1979.

Robert Edward Mottaz (Special Service), to serve as radio engineer, Guatemala Mission, Guatemala City, Guatemala, of Spokane, Washington, left Miami August 28, 1979.

Giglia Anne Parker (LLU '75) (Special Service), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, of Wildwood, Georgia, left Los Angeles September 15, 1979.

Albert Kenneth Phillips (PUC '39) (SOS), to serve as builder, Central African Union, Bujumbura, Burundi, and **Ruth Harriet (McWhinny) Phillips**, of Covelo, California, left New York City September 16, 1979.

Merle Walter Rich (U. of Minn. '38) (Special Service), to serve as dentist, Trans-Africa Division, Highland, Salisbury, Rhodesia, and **Doris Minnie (Peterson) Rich**, of Sun City, California, left New York City, October 15, 1979.

Walter Irving Standish (Special Service), to serve as maintenance assistance supervisor, Karachi Hospital, and **Luella Catharine Standish**, to serve as teacher, overseas church school, Karachi, Pakistan, of Calgary, Alberta, Canada, left San Francisco August 30, 1979.

Student Missionaries

Teresa Pauline Blankenship (LLU), of Loma Linda, California, to serve as English teacher, Spanish Church, Madrid, Spain, left Los Angeles September 19, 1979.

Suzanne Maxine Hirst (PUC), of Coulterville, California, to serve as teacher, St. Croix school, St. Croix, U.S. Virgin Islands, left Los Angeles August 21, 1979.

Connie Jo Merickel (UC), of Elysian, Minnesota, to serve as

general-duty nurse, Ruby Nelson Memorial Hospital, Jullundur, Punjab, India, left Minneapolis, Minnesota, September 12, 1979.

Thomas Salazar (PUC), of Port Hueneme, California, to serve as English teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 23, 1979.

Steven Lee Silva (WWC), of Portland, Oregon, to serve as English teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Portland September 19, 1979.

Elizabeth Ann Streeter (AU), of Baroda, Michigan, to serve as English and Bible teacher, English Conversation Schools, Jakarta, Java, West Indonesia, left San Francisco September 12, 1979.

Marvin Eugene Thorman (PUC), of San Jose, California, to serve as mathematics and science teacher, Adventist Vocational College, Corozal Town, Belize, Central America, left

Nogales, Arizona, September 3, 1979.

Debbie Sue Tol (PUC), of Post Falls, Indiana, to serve as Bible worker, East Bolivia Mission, Inca Union Mission, Santa Cruz, Bolivia, left Los Angeles September 16, 1979.

Roselyn Denise Turner (AUC), of Norwich, Connecticut, to serve as English and Bible teacher, English Conversation Schools, Jakarta, Java, West Indonesia, left Los Angeles September 13, 1979.

Michael Joseph Walsh, Jr. (SAC), of San Antonio, Texas, to serve as assistant pastor, East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, left Miami, August 30, 1979.

Steven Lynn White (AU), of Berrien Springs, Michigan, to serve as English/Bible teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, August 30, 1979.

Kenneth Eugene Winkfield (OC), of Huntsville, Alabama, to

serve as accountant, Kasai Project, Kananga, Kasai, Zaire, left New York City, September 17, 1979.

Notices

General Conference Session

Official notice is hereby given that the fifty-third session of the General Conference of Seventh-day Adventists will be held April 17 to 26, 1980, in the Dallas, Texas, Convention Center. The first meeting will begin at 6:00 P.M., April 17, 1980. All duly accredited delegates are urged to be in attendance at that time.

NEAL C. WILSON, *President*
CLYDE O. FRANZ, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this corporation

are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

General Conference Association of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*



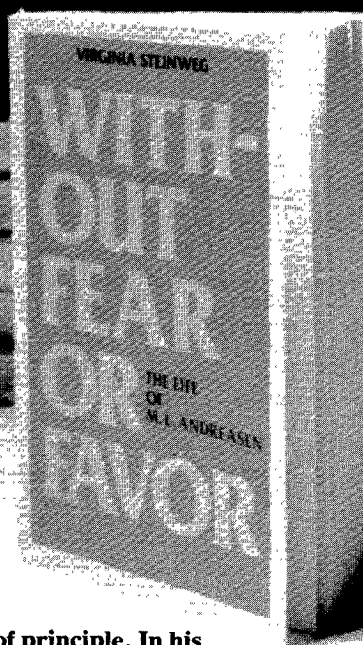
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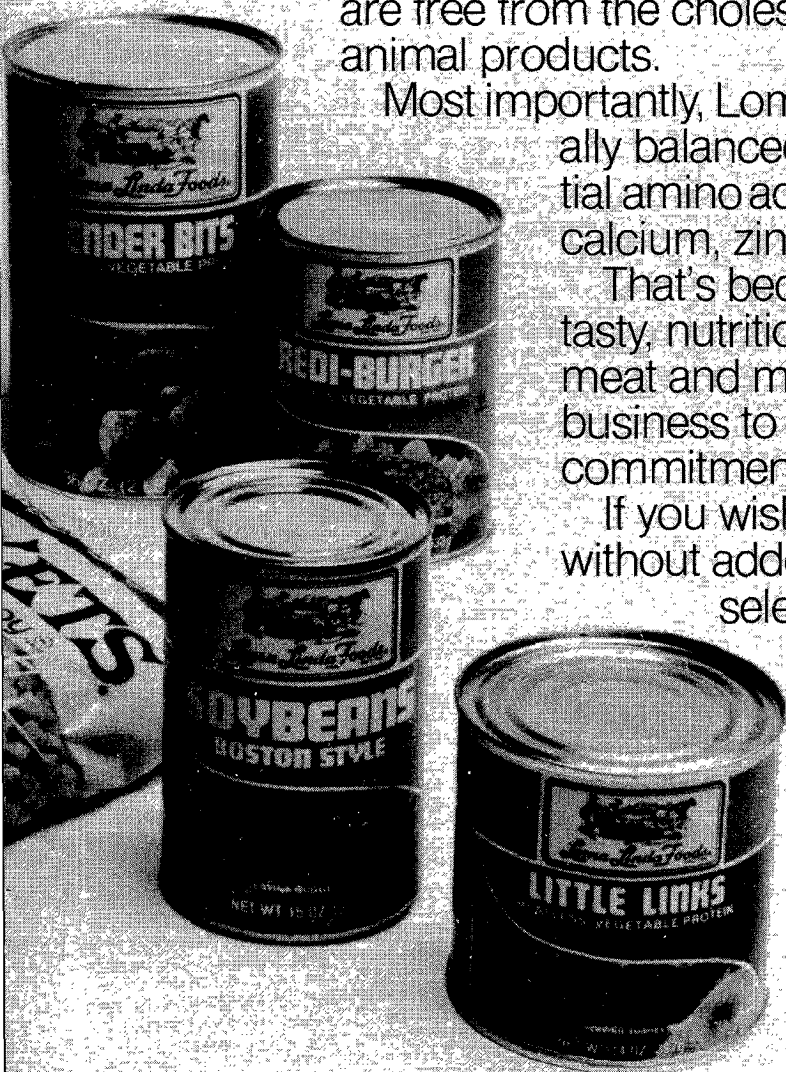
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New broadcast opportunity

Adventist World Radio began test broadcasting on Radio Andorra on September 8, according to Ron Myers, AWR-Europe station manager. This new three-kilowatt shortwave station, which broadcasts near the 49-meter band on 62.15 kHz, is situated in the Pyrenees Mountains, between France and Spain.

Testing began with one hour a day of new programming in English. Several other languages, including Swedish, French, Arabic, Greek, Dutch, and German, also will be used.

The purpose of the test is to establish the coverage area. Early indications are that the

signal is strong as far away as southern England, northern France, and parts of Germany, Belgium, and Holland. Some 38 letters were received during the first week—one from Argentina.

Owners of the station are interested in building a ten-to-100-kilowatt transmitter with high-gain antennas. "We could have the sole use of it," said Mr. Myers, "at a fraction of the price we are now paying for a broadcast from Sines, Portugal. And we could broadcast at least seven times as much material."

Currently AWR broadcasts attract about 7,000 letters a year, half of which are in German or English. Last year 60 Yugoslavian people were baptized—people whose first contact with Adventists was through an AWR broadcast.

"Radio Andorra has offered the Adventist Church a chance to be in on the ground floor, with opportunity to grow with the station. We have the prime time already contracted for on a test basis," said Mr. Myers. "With a satellite link and the support of the church, we can reach millions."

VICTOR COOPER

NAD members give more for missions

In spite of general economic uncertainties and the necessity for more stringent belt tightening in North America, the Sabbath schools of this world division gave a record \$4,361,917 in the third quarter of 1979 for the support of world missions. This is \$113,642 more than was given in the third quarter of 1978. While it is recognized that this increase does not keep pace with the rate of monetary inflation or the burgeoning needs of the world work, it does register a continuing concern for a finished work on the part of Sabbath school members in North America.

R. CURTIS BARGER

For the record

VBS attendance record: In the Korean Union Mission, where membership is 40,301, a total of 49,178 children enrolled in Vacation Bible Schools this year. Philip B. Yun, Korean Union Sabbath school director, says this is an all-time high for the union. Last year's enrollment was 41,000.

Two more books in Italian

I. Rimoldi, manager of the Italian Publishing House in Florence, Italy, reports that 4,000 copies of *Testimony Treasures*, volume 2, have been produced for Italian-reading people.

He also writes, "We are happy to tell you that the translation into Italian of the book *Ellen G. White and the Seventh-day Adventist Church*, by D. A. Delafield, has been completed. At our recent conference camp meeting we presented it to our people. We believe that the church will profit by these explanatory pages concerning the gift of prophecy. We printed 5,000 copies."

In Italy and in most other countries in Europe, new Ellen White titles are being continually published. Also more and more books about Ellen White, explaining her gift and the role that the messenger of the Lord occupied in the developing Adventist Church, are appearing in non-English languages.

ROBERT W. OLSON

Review: a unique paper

The ADVENTIST REVIEW means a great deal to my wife and me, and the Friday evening hours have been our traditional time for reading it.

As in thousands of other Adventist families, this quiet time, after Friday sunset, has been the best in the whole week in our home. This was especially true when the children were small. Although they are now grown and married and live across the Atlantic Ocean from us, we still try to make Friday night the happiest in the week. The ADVENTIST REVIEW plays a leading role in achieving this.

Unable to wait when the paper arrives earlier in the week, we browse through it, reading the titles and the Back Page right away. But when the peaceful hours of the Sabbath begin, the REVIEW content dominates our thoughts.

Reading the thrilling stories of God's servants as they press on around the globe with the message makes us feel the heartbeat of the church we belong to and love. Reading the truth-filled articles strengthens our faith and binds us more closely to our brothers and sisters in other parts of the world.

Much printed matter that clamors for our attention these days contains negative criticism, doubts, and uncertainties. The ADVENTIST REVIEW is different. Although it informs and admonishes, it always is positive in its approach to the pillars of truth, about which Ellen White has written, "Not one pin is to be removed."—*Evangelism*, p. 224.

I know of no other paper of such vital importance both to me and to my fellow believers as the ADVENTIST REVIEW. That's why I hope every family will subscribe to it now.

ALF LOHNE
General Vice-President
General Conference

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