

Adventist Review

General Organ of the Seventh-day Adventist Church

May 7, 1981

Christ's
coming is
imminent

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U.S. Congress
enacts
conscience
clause

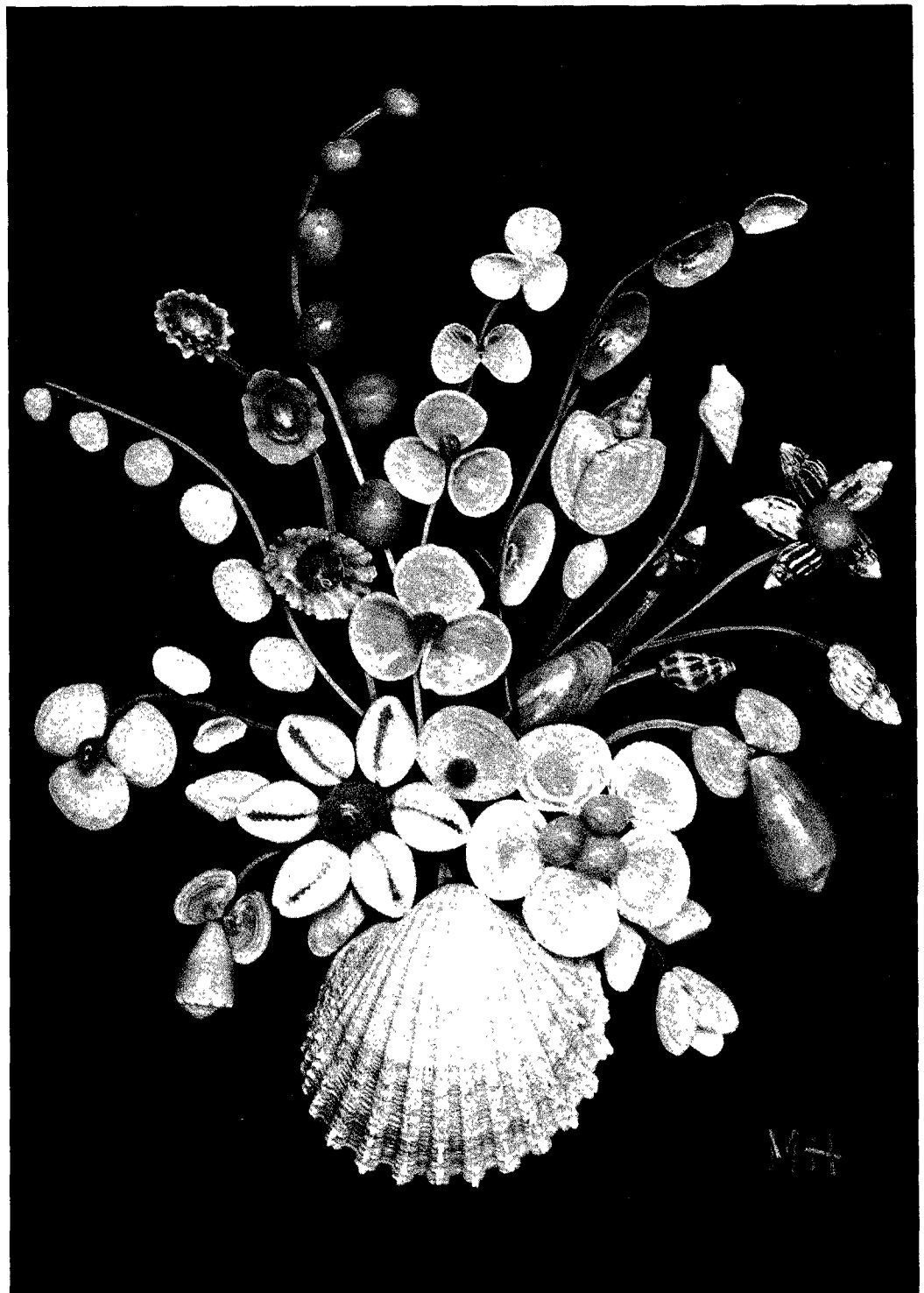
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The young
child and the
new baby

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to serve

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Keats wrote that "a thing
of beauty is a joy forever."

Margaret Howlett helps
create beauty by making
shell pictures such
as this one. For more about
her and a meditation on
beauty written by her
brother-in-law Victor Cooper,
see pages 2 and 13.

People often ask us what editors do. We do not intend to bore you with our job description, but one of our tasks is to read the page proofs before the magazine goes down to the lithographic department, where the negatives are made for the plates for printing. In doing so we sometimes find amusing typographical errors. For instance, if we (that includes copy editors and proof-readers) had not caught it, one of this week's front cover titles would have read "U.S. Congress Unacts Conscience Clause." That presents an intriguing possibility. It might be a good idea to be able to "unact" legislation and actions of all kinds now and then!

We keep a file of interesting "typos" in our office. When Ellen White was quoted as counseling that people could "eat sparingly of the most simple food" on days of fasting and prayer, one of our secretaries suggested that perhaps we should urge Loma Linda Foods to prepare a new product called Vegetoes.

We also were intrigued recently with a report about the "Association of Seventh-day

Osteopaths." Another eye-catching "typo" substituted the words "denominational affliction" for "denominational affiliation." We have had "earnrest prayers" to consider, and Dr. Siegfried Horn was listed as the author of a book titled *The Shade Confirms the Book*. One editorial explained that "General Conference Bulletins will weave our plant" when discussing their shipping schedule. April of 1980 would have been "Suggest-a-Gust Month" if we had not put the "e" back in "Guest."

Our readers might have been shocked to learn that fanatics are mingling truth with *terror*, and in a newsbrief on congregational singing parishioners were encouraged to *sin*. One letter sometimes makes a big difference. We have had Christ's disciples traveling across the Sea of Galilee to a *dessert* place and even mentioned *pinscented* forests.

But probably the all-time classic was this garbled statement: "Some who have studied the matter deeply and have *lied* with the Spirit of Prophecy writings for years believe . . ."

At least the boredom of reading galleys and pages occasionally is broken by a touch of humor that the editors enjoy sharing.

Margaret Howlett (Peg), for many years receptionist at the Northern European Division offices in St. Albans, Hertfordshire, England, is now retired in Wokingham, Berkshire, near Newbold College.

She is a lover of all things beautiful. And she helps create them. She is widely renowned for her flower arrangements, her shell pictures, her music, and other artistic accomplishments.

In her home-studio Miss Howlett makes pictures from small, colorful shells (each must be perfect!), which she enjoys receiving from all over the world.

Those who enjoy her productions (like the one on the front cover) are apt to believe with Keats that "A thing of beauty is a joy forever: Its loveliness increases; it will never Pass into nothingness."

Art and photo credits: Cover, p. 13, J. Byron Logan; p. 10, Tom Radcliffe; other photos, courtesy of the respective authors.

LETTERS

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

Idea bank

More and more it seems that the REVIEW can be "all things to all people." For me it recently became an idea bank.

Each month I help prepare a large bulletin-board display for our local church school, emphasizing successful Christian living as a part of the family of God. Tucked away in the Reader to Reader section (Feb. 12) I found a concise statement on standards for which to aim. They were just right for a kite display for the March bulletin board.

The statement read: "Standards to aim for should be few but well defined: self-control—especially relating to time and diet; loyalty to the family, to church, and to God; and modesty in dress, speech, and conduct."

Since so much of the REVIEW is 2 (418)

too good to miss, our church has organized a plan to pass copies of the REVIEW on to fellow church members who do not subscribe. What joy to hear the enthusiastic comments from a new fan!

GRETA JOY PALMER
Missoula, Montana

Gift Issue

We ordered the Christmas Gift Issue (Oct. 18, 1979) too late to use for the 1979 Christmas season, but gave out about 100 copies to patients this past Christmas.

One patient passed his copy to his daughter who teaches in a parochial school. She used the pictures in the issue on a classroom bulletin board.

The patient recently asked me when you will publish an Easter issue.

DR. AND MRS. FLOYD H. BRIGHAM
Comfort, Texas

► We have planned several special issues for the next few years. The July 30, 1981, issue will cover Adventist doctrine as delineated in the Fundamental Beliefs statement voted at the past General Conference session. This

magazine will provide a good answer to the question "What do Seventh-day Adventists believe?"

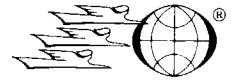
Foreknowledge does not restrict freedoms

In the book review of J. L. Shuler's book *Fully Alive* (Feb. 5) the statement is made, "God has set the date [for the Second Advent] and known of it from eternity, setting it with our delaying it in mind. . . . The delay does not take place in a vacuum as if there were no foreknowledge of the delay."

It appears that the reviewer disagrees with Elder Shuler on the basis that God has set the date with our delay taken into consideration so that nothing we do or do not do can possibly alter the date. Does foreknowledge in any way restrict our freedom of choice and action, forcing us to follow the course God foreknows we will take?

God foreknew that Israel would wander forty years in the wilderness, but this in no way forced the spies to bring back a discouraging report and the people to accept it. They could have

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131st Year of Continuous Publication

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

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Vol. 158, No. 19.

Christ's coming is imminent



Neal C. Wilson, president,
General Conference

Sometimes a personal experience can illustrate and introduce a subject more effectively than any other approach. Last December my wife, Elinor, and I had the interesting privilege of visiting in the home of a very highly placed national leader. As we discussed various topics it was not surprising that our conversation drifted to the international scene. After sifting through a number of areas such as natural disasters,

energy, shortage of food, crime, hostages, impending war, electronic defense systems, et cetera, the statement was made, "If only we knew the future!"

This gave me the opportunity I needed to introduce the eschatological beliefs of Seventh-day Adventists, including the imminence of the second coming of Christ, and God's plan for the ultimate restoration of our world. As the gentleman and his wife gave rapt attention, I quietly outlined the marvelous provisions of "the blessed hope" for about 20 minutes. When I had finished, our host said, "That's the most comforting and sensible view of the future that I have heard. It must be wonderful to have confidence in such a belief." As we left their lovely home I quietly thanked my Lord for another opportunity to share this great truth.

Experiences like this convince me that we are custodians of a precious message that others are longing to hear. Under the blessing of the Holy Spirit the preaching of Christ's soon coming and other distinctive beliefs has made us what we are. The Second Coming, hyphenated with the Sabbath, forms the basis of our official name—Seventh-day Adventists.

I have little sympathy for those who attempt to suggest subtly that it may be wise to soften our written and spoken proclamation of the imminence of Christ's return. Some in our midst seem almost apologetic about the fact that Jesus has not yet returned. In some scholarly circles it seems to be fashionable to speak about, and philosophize on, the delayed Advent. In Luke 12:45 Jesus told His disciples about a certain class of people who said in their hearts, "My Lord delayeth his coming." Jesus referred to those who speak in this way as *evil servants*. The influence of the evil servant leads others to presumptuous, careless living.

It is in our power, the Lord tells us, to hasten or delay the coming of Christ (*The Desire of Ages*, p. 633). Why,

then, has Jesus not come? The answer is relatively simple. First, His people are not ready. They have not experienced righteousness that is of faith, and they have not through the indwelling of the Holy Spirit overcome sin. The quality of their Christianity in church life does not reflect the character and love of Christ and hence does not attract many followers. Second, the gospel has not been proclaimed in all the world. We have not been serious about sharing, witnessing, warning, and preparing others to be ready to meet the Lord.

I think it is clear that the work of preparing a people who reflect the character of Christ on the one hand, and the work of proclaiming the gospel to the whole world on the other hand, are interrelated. If we do not witness we will not feel the need for spiritual growth. Conversely, if we are not gaining victories and growing spiritually, we really have nothing to share.

How thankful we should be that we are partners in this great redemptive program, but let us remember that it is the Holy Spirit's power that will bring conviction and give success. "You are to be God's living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls."—*Testimonies*, vol. 6, pp. 436, 437.

Whenever I meet our people, whether in private homes, in our churches, in our institutions, or in the General Conference office, I find an unshakable commitment to the belief that Jesus is coming soon. Regardless of theological questions that can be raised and should continue to be studied by our scholars, Seventh-day Adventists as a people firmly believe that Luke 21:25-28 identifies specific signs that give irrefutable confirmation that the coming of Jesus is drawing near. This was reaffirmed by the representatives of the world church at the General Conference session in Dallas, in April, 1980.

A portion of Section 24 of the "Statement of Fundamental Beliefs" declares, "The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. . . . The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times."

Along with the distinguished national leader and his wife mentioned earlier, many are saying, "If only we knew the future." I urge you to be faithful and unashamed in sharing the message of the soon coming of Jesus with people in all walks of life, and you too will rejoice to hear someone tell you, "That's the most comforting and sensible view of the future that I have heard." Hebrews 9 describes the setting of Christ's ministry under the new covenant, and concludes, "So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (verse 28, R.S.V.). Are you eagerly waiting for Him and can you convincingly witness to this truth?

U.S. Congress enacts conscience clause

The story behind the new law that allows Adventists and others to be employed while remaining free from labor union involvement.

By GORDON ENGEN

When President Jimmy Carter placed his signature on House Resolution 4774 on December 24, 1980, he helped to strengthen the constitutional principle of the free exercise of religion in the United States.

The law, now Public Law 96-593, allows Americans with deep religious convictions against joining or financially supporting labor unions to retain employment while remaining free from labor union involvement. A person employed where membership or dues payment is a contractual condition of employment will be considered to have met this requirement if he or she pays to a nonunion, nonreligious charity an amount equivalent to union dues and fees.

Because many Seventh-day Adventists have followed the Spirit of Prophecy counsels based on the Biblical principle of love for God and their neighbors, the National Labor Relations Act (NLRA) before it was amended, as Former Congresswoman Edith Green (D-Oreg.) put it on the floor of the House of Representatives, gave "them that 'cruel choice' of losing their jobs or violating the teachings of their church and the dictates of conscience."¹ For some this meant the loss of their job when collective bargaining agreements contained a security clause requiring all employees to support the union financially. For others it meant closed doors to many employment opportunities where union-shop rules were in force.

Following the enactment of the NLRA in 1935, the

Gordon Engen is an associate director of the Public Affairs and Religious Liberty Department of the General Conference.

rapid growth of the labor movement caused many Seventh-day Adventists to take a stand on labor union involvement. The 1947 Taft-Hartley Act also modified the NLRA by placing curbs on union excesses and allowed States to exempt themselves from the union-shop provision by adopting right-to-work laws under Section 14(b).

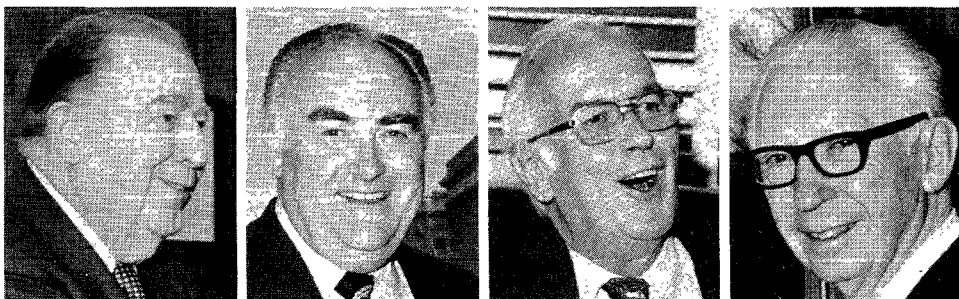
During World War II, Carlyle B. Haynes became the Adventist crusader at the General Conference in behalf of conscientious objectors to bearing arms in military service. After the war, he switched to negotiating conscientious-objector status for Adventists faced with compulsory membership in unions. He negotiated what was called a "Basis of Agreement" involving about 15 international unions whereby those having religious objections to union membership were given identification cards in place of union membership cards. Dues and fees were to be used by unions in charitable activities rather than for general use.

Although adopted by international unions on the top levels, the agreement rarely was implemented by local unions. One after another of the internationals decided the plan would not work and pulled away from it.

This was the situation that existed in 1965, when American President Lyndon B. Johnson, fulfilling a campaign pledge, urged Congress to repeal the right-to-work provision—14(b)—of the Taft-Hartley Act, which would have eliminated such laws in 19 States.²

The Public Affairs and Religious Liberty Department of the General Conference became concerned over the potential loss of one method of protection from compulsory unionism enjoyed by Adventists in the 19 right-to-work States. W. Melvin Adams, associate director in the department, went to members of the House of Representatives with this proposal: If you repeal 14(b), why not enact a conscience clause provision for those who have sincere religious objections to union membership and support?

Congresswoman Edith Green was largely responsible for sparking an interest in the House of Representatives. In the Senate, Senator Wayne Morse (D-Oreg.) introduced a conscience clause amendment and helped gather unani-



Left: Jennings Randolph (D-W.Va.), a strong supporter in the U.S. Senate of religious liberty, is a Seventh Day Baptist. Left center: Congressman Don Clausen (R-Calif.) also supported the conscience clause. Right center: Frank Thompson (D-N.J.) sponsored a religious-freedom amendment in the House of Representatives during the Ninety-fifth and Ninety-sixth Congresses. Right: W. Melvin Adams, former General Conference Public Affairs and Religious Liberty director, has worked with the legislature since 1965 in behalf of the conscience clause.

mous support for it on the Labor Committee, where it was attached to the repeal of Section 14(b) of the Taft-Hartley Act. Labor union leaders were not enthusiastic about the amendment, even though the Executive Council of the AFL-CIO adopted a statement in 1965 saying it was their official policy to accommodate genuine religious convictions and urged affiliates to implement it.

However, the repeal of 14(b) was killed by a filibuster on the Senate floor, hence the conscience clause died too. Elder Adams, who had worked tirelessly with Congress on behalf of the conscience clause, followed up every opportunity to get legislators to add a conscience clause amendment each time an appropriate labor bill came along.

In 1970 he was successful in getting such a clause adopted for postal workers as part of the Postal Reform Act. Congress amended the bill in such a way that no postal employee would be required to join a union or support one financially.

The present language of the conscience clause was enacted into law in conjunction with an effort by organized labor to bring private health-care institutions under the National Labor Relations Act. An amendment sponsored by Congressman John Erlenborn (R-Ill.) was accepted and became Section 19 of the NLRA.

The provision for substituting a charitable contribution for union dues was intended to overcome the "free rider" argument used by labor. In offering to pay to a charity the equivalent of union dues, conscientious objectors do not attempt to obtain any financial advantage by avoiding paying dues.

The conscience clause enacted by Congress in 1974 was instrumental in preventing the dismissal of numerous persons in health-care institutions who, for conscience' sake, could not join labor organizations. Congressman Erlenborn and others tried to expand the coverage of the



Senator John Melcher (D-Mont.), center, accepts congratulations from A. R. Lickey, right, North Pacific Union Conference religious liberty director, and Paul Nelson, president of the Montana Conference. Senator Melcher sponsored the conscience clause in the Senate and personally led the successful last-minute effort for passage on the Senate floor.

conscience clause from health-care workers to all employees covered by the labor law.

Congressman Frank Thompson, Jr. (D-N.J.), chairman of the House Subcommittee on Labor-Management Relations, was generally recognized as "Mr. Labor" on Capitol Hill. A significant step toward the realization of a national conscience clause came in 1975, when he commented to Congressman Erlenborn on the House floor that he felt the time had come to expand Section 19 to cover all employees, not health-care workers alone.

Congressman Erlenborn introduced another conscience clause, a simple one that merely removed the limitations of Section 19's scope to health-care workers. By this time I had joined the Department of Public Affairs and Religious Liberty at the General Conference as an associate director. My duties included monitoring religious liberty matters on Capitol Hill. Along with religious liberty leaders from across North America, I began to contact offices in the House of Representatives.

Chairman Thompson conducted hearings on the Erlenborn bill late in 1976, but with adjournment of the Ninety-fourth Congress approaching, there was not sufficient time for the bill to work its way through both the House and the Senate.

When the Ninety-fifth Congress convened, Mr. Thompson himself sponsored the conscience clause. Other members of Congress either introduced their own versions or joined with Mr. Thompson. Adventist religious liberty leaders from across the United States contacted their Representatives in the House and found near-unanimous support for the bill. Even George Meany, the late president of the AFL-CIO, testified that the AFL-CIO went along with allowing conscientious objectors the privilege of paying to a charity the equivalent of dues.

One Congressman particularly stands out for his efforts behind the scenes, as well as at committee hearings and on the floor of the House—Congressman Don Clausen (R-Calif.).



Congressman John Erlenborn (R-Ill.) points out to the author the place in the *Congressional Record* where the passage of the conscience clause is recorded. Congressman Erlenborn sponsored the first conscience clause that became part of the National Labor Relations Act in 1974, and he cosponsored the bill that became a national law on December 24, 1980.

In the Senate, the Labor and Human Resources Committee attached the House-passed bill to the controversial Labor Reform Bill that had also passed the House. Again, the conscience clause's fate was tied to another bill, and once more the host bill was defeated as a result of a filibuster.

When the Ninety-sixth Congress convened in 1979, strong appeals were made to both houses of Congress to allow the conscience clause to be considered on its own as it had been the previous year in the House. Mr. Thompson reintroduced his bill, this time with a provision allowing labor unions to be reimbursed by conscientious objectors who request grievance-arbitration services from the union. Joining him as cosponsors were other members of the House who previously had sponsored similar bills.³

Meanwhile, in the Senate, two bills were introduced: S. 101 by Senator Orrin Hatch (R-Utah), which differed considerably from the House bill, and S. 1693 by Senator John Melcher (D-Mont.), identical to the House bill.

On the eve of the vote in the House, a message was sent

by the president of a large international union urging defeat of the bill. Nevertheless, the bill passed by a vote of 349 to 15 on February 12, 1980.

Again the spotlight swung to the Senate. The bill was assigned to the Labor and Human Resources Committee, chaired by Senator Harrison A. Williams (D-N.J.). While action progressed in the House, Senator Melcher and aide Mary Gereau began to pick support for the companion bill. Eventually, 21 Senators joined as cosponsors.⁴

Several international unions contacted Senators to register their opposition. With all labor bills bottled up in the committee, the conscience clause had virtually no hope of passage. The November 4, 1980, election passed, and still there was no action from the committee.

When the Senate returned for a lame-duck session, Senator Melcher agreed to try for direct floor action on his bill, since there was no hope of action by the committee. As various bills came up for a vote on the floor, he searched for an appropriate one to which he could attach the conscience clause as an amendment.

TAKING EXCEPTION

“Astronomical evidence” questioned

Re “The Year-Day Principle,” January 29-February 12, 1981. I found Dr. Zurcher's series thrilling beyond words, although I had to read it over three times before I began to understand what I read.

Two questions stood out after the third time through. 1. Does astronomy confirm that the 1260 years and 2300 years began at the beginning of a 315-year cycle? Because unless they did, the ends of these time periods would not come at the end of a 315-year cycle. 2. Since De Cheseaux discovered the Daniel theory before 1811—and he lived until 1851—I cannot understand why he did not also figure out the rest of the story. It appears that such a genius as he would have had no trouble figuring out from history when the time periods began, and therefore when they would end. I wonder what a biography on De Cheseaux's

life would turn up? Did he some way get involved in the Millerite controversy, and was he thereafter fearful to reveal his views? Or did he, after 1844, perhaps decide that his whole theory must have been erroneous?

ROBERTA SHARLEY
Spanaway, Washington

► 1. Because 315 is not a divisor of 2300, there is no way that the 2300 years could begin with and come at the end of a series of 315-year cycles. 2. M. Loys de Cheseaux most likely lived from 1718 to 1751, not from 1781 to 1851 as incorrectly stated in the article (see the following letter). Readers should keep in mind that in introducing this three-part series the editors stated that the concepts contained in these articles “were presented briefly at Glacier View to the Sanctuary Review Committee. We asked the author to write them out for closer examination and

study.” The response received from readers in the letters that follow reflects the “closer examination and study” we were seeking.

It must be pointed out that serious errors exist in Dr. Zurcher's third article. Some of these errors also exist in and were taken from volume 3 of LeRoy E. Froom's *The Prophetic Faith of Our Fathers*.

The astronomical evidence put forth is incorrect, and the language used to describe it is self-contradictory concerning the facts, and overly optimistic regarding the applications and conclusions. M. Loys de Cheseaux (1718-1751) was not an astronomer of note, but was a Swiss physician and numerologist who died at the age of 33 and whose main works were edited and published posthumously as memoirs by his sons. The dates given in the REVIEW article have him born after his published work and living 70 years.

It is a contradiction of terms and manifestly impossible to have the sun return to the same position on the ecliptic (the exact path of the sun in the sky and the approximate path of the planets and the line through the constellations of the zodiac) in either 1260 Julian years or 2300 Gregorian years. Both of these units of time take precession of

the equinoxes (the change of seasons) into consideration, and this amounts to 7.9 degrees and 31.4 degrees, respectively. The proper astronomical unit of time to use would be the sidereal year. As far as the location of the moon is concerned, assuming the sun and moon started from the same point, 1260 Julian years later, the moon would be 125.6 degrees away from the sun, and this angle is equivalent to about ten days away from the nearest lunation (new moon). At the end of 2300 Gregorian years the separation would be 13.2 degrees, which is one day away from the nearest lunation.

The terms *Julian* and *Gregorian* have an exact meaning in astronomy and the civil calendar. The Julian and Gregorian years are exactly 365.25 days and 365.2425 days, respectively, and are both practical approximations to the more precise tropical year of 365.24219878 days. The sidereal year is 365.25636042 days (epoch of 1900). The proper lunar month to use is the synodical month of 29.53058912 days.

The mixing of Julian and Gregorian units of time is improper. The 1260 Julian years are equal to 460,215 days. The 2300 Gregorian years are 840,057.75 days. The differ-

All doors seemed to slam shut. During the week before adjournment, I spent every day at the Capitol visiting personally with many Senators and their aides. Although they indicated virtual unanimous support for the idea of a floor amendment, they were pessimistic as to its success.

Friday, December 12, two days before Congress was to adjourn, I felt impressed to try one last contact with Senator Williams. From the gallery, I could see that he was involved in an extended floor debate, but I sent him a note appealing to him to help answer many prayers by allowing the conscience clause to be discharged from committee by unanimous consent so it could be acted on by voice vote on the Senate floor. And then I left for the weekend.

Because of their desire to adjourn, the Senate held a Saturday session. Everywhere he went, Senator Melcher carried with him all necessary documents to introduce the conscience clause, but to no avail.

Saturday night after sundown, the Senate continued in session. Realizing that only hours remained before

adjournment, Representative Don Clausen went to the Senate floor to see what help he might be able to give. Among those present were Senators Melcher, Williams, and Robert Byrd (D-W. Va.), majority leader. After a brief strategy session, Congressman Clausen and Senator Melcher, knowing nothing of my note to Senator Williams, began to negotiate with Senator Williams to get his consent to allow the bill to be discharged from the committee.

Once Senator Williams gave his consent, questions from other Senators were answered, and policy clearances were received from the majority and minority leaders, the bill was accepted for consideration on the Senate floor by unanimous consent.

Senator Melcher presented his prepared statement giving background material and legislative history. The president pro tempore of the Senate called for a voice vote, and the conscience clause passed without a dissent.

When I returned home from weekend appointments, my phone was ringing. It was Congressman Clausen with

ence is 379,842.75 days. This time interval falls short of 1040 Julian or Gregorian years by 17.25 days or 9.45 days, respectively. If we divide the days by 1040 years, we get an average year of 365.2334135 days. This is a meaningless number and does not correspond to any year interval. It is joked about in elementary math that you cannot mix apples and oranges. Apparently, if one subtracts apples from oranges astronomically, one ends up with a lemon.

The Chaldeans and Hebrews were aware of the Metonic cycle of 19 years for calculating new moons (lunations) and the saros cycle of 18 years and 11 days for calculating eclipses. They were probably also aware of the Callippic cycle of 76 Julian years. These were sufficient for their contemporary needs.

There are literally scores of other lunar-solar cycles that come to light when using modern values of the astronomical constants involved that are much more accurate and useful than the 315, 1040, 1260, and 2300 years mentioned in the article. It takes no higher mathematical concept than arithmetic to verify the results. It is difficult to believe that the Holy Spirit would mix astronomical units of time (Julian and Gregorian) when giving us prophetic

time intervals. It is probably a good thing that these facts have been brought to light at this time. Apparently, Cuninghame and H. Grattan Guinness are responsible for spreading these false scientific ideas, which were repeated by Froom in his book.

JOHN A. EISELE
Hillcrest Heights
Maryland

It should be pointed out that the evidence reported in the February 12 article provides no support for the important year-day principle. The eighteenth-century mathematician quoted in the article, M. de Cheseaux, claimed Biblical significance for the time interval of 2300 years because he had calculated that the sun and moon would return to their same relative positions after that time to within one degree of error.

M. de Cheseaux was a numerologist, and even if one subscribed to this superstition, an error of one degree hardly would be sufficiently exact to attach any uniqueness to 2300. There are several time periods that are better solar-lunar cycles than this. Even De Cheseaux noted that 1040 years is a much more exact solar-lunar-diurnal cycle, but the only way he could tie this to Scripture was to indicate that both 2300 days and

1260 days are mentioned in the Bible and 1040 is the difference between these figures. This seems to be carrying numerology a bit far!

With the aid of a computer, I have repeated M. de Cheseaux's calculations, using both his eighteenth-century data and more accurate modern data on the length of the year and the synodical month. One can reproduce his results, including his 1040 solar-lunar-diurnal cycle. But even with the old data, the computer shows there are several solar-lunar cycles better than the relatively inexact 2300-year cycle. With modern data neither the 1040- nor the 2300-year cycles are particularly significant.

DOWELL MARTZ
Angwin, California

Jean Zurcher's three-part defense of the year-day principle has to be a case of undoing by overdoing. I am well aware that the year-day relationship is not explicitly identified as a principle of prophetic interpretation, but such efforts by Dr. Zurcher to add integrity to the principle only weaken it.

The use of Genesis 29:27 in the first article is to grasp at a straw, as a reading of the context and page 388 of *The SDA Bible Commentary*, volume 1, shows.

The second article's use of the jubilee method assumes a 49-year period, but the *SDA Bible Dictionary* indicates that it may be 49 or 50 years (pp. 606, 607). Common usage of the word *jubilee* is 50 years.

The third article has a 1260-year lunar cycle and a 2300-year solar cycle. The lunar cycle is not the equivalent of the solar cycle. Is it unfair to assume that, if God intended us to use the year-day principle, He would use a consistent unit of time for all prophecies? As a church we have traditionally used the solar cycle, not the lunar cycle, for the 1260-year time period. The article equates "'1260 Julian years,'" to the "'1260-year lunar cycle,'" but a quick look at a dictionary or encyclopedia indicates that the Julian year is a solar year (365 days, 6 hours) not a lunar year (354 days, 9 hours). This is a serious error that in effect negates the author's thesis.

LOUIS KUNTZ
Hayden, Alabama

▶ A scientist, competent in both astronomy and physics, replies: "Mr. Kuntz misses the point badly as regards the 1260-year lunar cycle. This deals with the number of times a lunar month divides into the Julian year of 365.25 days. The lunar year of 354.75 days definitely was not implied in Dr. Zurcher's article."

A threefold cord

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).

This is one of the great verses of the Old Testament. In simple, beautiful phrases it sums up the characteristics of genuine religion.

The verse strikes a universal, timeless note. Its question, "What doth the Lord require of thee?" is the impulse out of which have arisen the religions of mankind. By one means or other, by ways intellectual, painful, foolish, men and women have sought to please God.

But the Bible sets out the way God, not man, prescribes. That path, outlined in Micah 6:8, comes as a surprise.

First, God does not require more or better sacrifices. Not burnt offerings, not "calves of a year old" (more valuable animals), not even child sacrifice—as practiced by the devotees of Molech and by Israel's wicked kings Ahaz and Manasseh (see 2 Chron. 28:1, 3; 33:1, 6)—are what He expects of those who approach Him.

These words must have shocked many Israelites. After all, the whole system of animal sacrifices and priesthood had been instituted by Yahweh Himself. But Micah in the true prophetic tradition showed that mere performance of religious rituals, no matter how educational or hallowed by the centuries these might be, does not touch the heart of true religion.

Second, as the prophet unfolds the way of God's requirement he does not say, "Only believe." Instead, he shows us a threefold cord, as it were: to do justice, to love mercy, and to walk humbly with God.

Where is faith in this threefold "cord"? Does it not imply a human-centered, works-

oriented prescription of religion?

Hardly. The passage presupposes belief in God. Every Israelite was born a child of the covenant, a son or daughter of the law. Yahweh was Israel's God. So the question was not Is there a God? but: What does God expect of me?

It is the third strand of the cord that binds the other two together. Better translated as "to walk carefully, circumspectly, or guardedly," it points to an abiding, personal knowledge of God. Without this personal relationship we have only morality, not religion.

But true religion—a living, dynamic experience of God—will issue in good works. It will make us just and kind in our dealings with our fellows (the word translated "mercy," *chesed* in Hebrew, is a rich one, suggesting "goodness," "lovingkindness," and so on).

Ritual in religion is important. Symbols such as the bread and wine of the Lord's Supper point with unequalled force to divine realities.

But religious rites and ceremonies cannot absolve us from the harder part—the way we treat the men and women around us. Piety without justice is an abomination; sacrifice without mercy is a mockery.

Micah's words awaken echoes of the Master's response to the lawyer. He likewise reduced pure religion to essentials—love to God supremely, and love to our neighbor (Matt. 22:35-40). The formula is the same as Micah's, only in reverse order. And what Jesus taught He lived: He was the embodiment of Micah 6:8. For Him the "weightier matters" were justice, mercy, and faith (Matt. 23:23).

A threefold cord, said the wise man, is not easily broken (Eccl. 4:12). And the threefold description of genuine religion in Micah 6:8 is as true today as it was in the eighth century B.C.

the news that the conscience clause was on the way to the White House.

The next morning Senator Melcher called, ecstatic over the proceedings of the previous night. He indicated that this victory had given him great personal satisfaction.

But God was not yet through showing His hand at work. Once a bill passes Congress, it is routed through an executive office where input is received from governmental agencies that may be affected by the new law. Word filtered through that several agencies preferred broader language and were attempting to persuade President Carter to veto the bill. Again a request for special prayer went out. Telegrams and letters from various parts of the country were sent to the White House. President Carter could have used his pocket veto power by failing to sign the bill, since Congress had adjourned sine die. But on Christmas Eve, December 24, 1980, the American President signed the bill into law.

Most unions are cooperating

Adventists from coast to coast have reported that most local unions are accepting receipts from approved charities in lieu of signing the checkoff card to have the dues withheld from their paychecks.

Yet there are a few holdouts. Some unions are still demanding that the money be channeled through the union checkoff system, even though the law now clearly allows individuals to make direct contributions to charities.

The General Conference Public Affairs and Religious Liberty Department requests that members in the United States experiencing problems in the implementation of this new law contact their pastors and local conference religious liberty department leaders for guidance.

If you are currently a union member, or are paying dues under agency shop rules, and the Holy Spirit impresses you to withdraw from this affiliation, think and pray carefully before you start withdrawal procedures. Be certain of your convictions. What if the bill should be stricken from the books through court action? Would you still stand for your beliefs if it would mean that you would lose your job? Or would your convictions be dependent upon the protection afforded by the conscience clause only as long as it is in effect?

If you can say, "My convictions will remain the same and I am willing to risk even the loss of my job for conscience' sake," then the conscience clause is for you. □

REFERENCES

- ¹ *Congressional Record*, July 26, 1965, p. 17469.
- ² Since the 1965 attempt to repeal 14(b), the number of right-to-work States has grown to 20, with several more States with right-to-work status pending.
- ³ They included Representatives John M. Ashbrook (R-Ohio), Don H. Clausen (R-Calif.), Robert Duncan (D-Oreg.), John N. Erlenborn (R-Ill.), James H. Quillen (R-Tenn.), and Bob Stump (D-Ariz.).
- ⁴ Cosponsors included Senators William Armstrong (R-Colo.), Quentin Burdick (D-N.Dak.), Frank Church (D-Idaho), William Cohen (R-Maine), Dennis DeConcini (D-Ariz.), Robert Dole (R-Kans.), James Exon (D-Nebr.), Barry Goldwater (R-Ariz.), Mark Hatfield (R-Oreg.), Gordon Humphrey (R-N.H.), Henry Jackson (D-Wash.), Roger Jepsen (R-Iowa), Paul Laxalt (R-Nev.), Richard Luger (R-Ind.), Warren Magnuson (D-Wash.), Spark Matsunaga (D-Hawaii), George McGovern (D-S.Dak.), Charles Percy (R-Ill.), Jemings Randolph (D-W.Va.), Donald Riegle, Jr., (D-Mich.), and Strom Thurmond (R-S.C.).

The young child and the new baby

We must provide a support system to help the young child cope with the new situation.

By PATRICIA MAXWELL

"Hi, honey! I'm home!" Jim called as he entered the front door.

"Oh, good!" Helen wiped her hands on a towel and hurried from the kitchen to greet him. "Guess what?" she beamed as he drew her into his arms. "The doctor agrees with us. We're going to have another baby!"

"Whoopee!" Jim said and kissed her. Then he held her at arm's length and studied her face. "I hope it's a girl. And as pretty as you!"

They both laughed and walked together toward the kitchen. "Have you told Jason yet?" Jim asked.

"No," Helen answered, "I haven't. I really don't know how to tell a 2-year-old that he's going to have a baby brother or sister. Do you?"

Like Helen and Jim, many parents wonder how to tell a young child about a new baby coming to the home. It is best not to say anything early in the pregnancy. Seven or eight months seems like an eternity to a young child.

"It was about my fourth or fifth month of pregnancy," one mother said, "before we told our 4-year-old son that we were having a baby." Another set of parents waited until six weeks before the new baby's birth before preparing their 2-year-old for the event.

Often it is best to wait until the child itself asks questions. The child may notice mother's abdomen is larger or may hear the parents' friends inquire, "When is it due? How do you feel?" This is an ideal time simply to say, "We are going to have a new baby in our family."

Long explanations are unnecessary. Keep the facts simple and clear. As time goes along, however, more

information can be added. It also helps to explain that the new baby will not always be fun. Haim G. Ginott suggests that you say something like this: "'Sometimes he [the baby] will be fun, but sometimes he will be trouble. Sometimes he will cry and be a nuisance to all of us. He'll wet the crib, make [a mess] in his diapers, and he will stink. Mother will have to wash him, feed him, and take care of him. You may feel left out. You may feel jealous. You may even say to yourself, 'She does not love me anymore—she loves the baby.'" When you feel that way, *be sure* to come and tell me, and I'll give you extra loving, so you won't have to worry. You'll know that I love you.'"—*Between Parent and Child* (New York: Macmillan Co., Inc., 1965), pp. 124, 125.

As the pregnancy progresses, the older child may be interested in seeing pictures of how the baby develops inside the womb. Or he or she may enjoy feeling the kicking or trying to hear the baby's heartbeat.

The important thing is to talk about the new baby whenever the child wants to talk. One mother reports that she and her 4-year-old "talk a lot about the baby that is coming."

"Youngsters should be instructed pretty well as they go along in life on what is happening in the family," one doctor said. "Then when a birth is anticipated, it's no surprise—just something else the whole family is involved in."

This same doctor allowed a mother to bring her 2-year-old daughter with her on prenatal visits. "Jennifer just sat on a chair in the room with me and watched," the mother explained.

Let the child be involved

Letting the child be involved like this or in other ways is an important part of preparing him or her for the birth of the new baby. You might let the child help choose new clothes for the baby or help pick colors and decorations for the baby's room.

Visiting a friend of yours who has a baby is a good way to acquaint your child with babies and their care. And plan to involve your child in the care of the baby when it comes home from the hospital. Let the older child touch the baby as much as possible. Powdering the baby and putting lotion on its arms and legs are ways he or she can feel the baby and also help care for it.

"Make the child feel he still is important," advises a family-life educator. During a pregnancy mother sometimes does not feel well or is tired, and the child may feel left out. This is where father can play an important role. If he can spend a little more time with the older child both before the baby comes and after, it will not only help the mother but build a closer relationship between father and child.

The quality of time that father spends with the child is as important as the quantity. "Every child should have a corner of the day for himself," a doctor explained, "just as each child needs a drawer of his own." Fathers can make these corners of the day special to a child. A game

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together, a romp in the park, a picnic for father and child, are ways to make this time a highlight of the day.

Both parents need to remind their child: "When the baby comes, we're going to spend time with the baby, but we're going to spend time with you, too."

As the time of birth nears, adequate preparations need to be made for the care of the older child while mother is in the hospital. Continuity is important for children. They like their own beds and their own routine. Routine helps them feel secure. Being hurriedly shipped off to a strange house in the middle of the night brings insecurity and sets the stage for the child to feel displaced by the new arrival. If at all possible, have someone prepared to come to your house if you need to go to the hospital at night. But at least thoroughly acquaint your child ahead of time with where he will stay and with whom.

Prearranged visits

One couple arranged for their daughter to spend a night with each set of grandparents before the baby came. In this way she was prepared ahead to stay with them when mother went into the hospital. Some hospitals offer guided tours to young children so they can know something about where mother is going to be. You can also follow one mother's plan. Every time she and her daughter happened to drive past the hospital she would tell her child: "That's where mommy is going to go to have the baby."

To ease the time of separation during the birth of the new baby, another mother prepared small gifts for her 2-year-old daughter to receive while the mother was in the hospital—one for each day. "'When my husband visited me,' she said, 'he would then take a gift back to her, so she would know I had not forgotten her and that I still loved her very much.'"—Verna Birkey and Jeanette Turnquist, *A Mother's Problem Solver* (Old Tappan, N.J.: Fleming H. Revell Co., 1979), p. 22.

A short personal letter from mother or a flower from a bouquet received in the hospital also will please a child.

In spite of the preparations you make to help your child accept a new baby into the family, do not be surprised if your older child fails to respond positively to the new baby right away. Give him opportunity to let you know how he is feeling about the situation. Don't get upset at hostile feelings he may have toward the new baby. Of course, you must not let him hurt the baby, but if he can tell you how he feels and sees that you accept and love him no matter how he feels, he can deal with the situation much better.

The purpose of doing this is to provide a support system for the child that will help him cope with this new situation. Life is full of crises: a birth, a move, separations, a new school, a new job, a new partner. The child that grows up with a supportive, loving family will be able to meet and handle these crises. Having a new baby in the family is an excellent opportunity for the first child to learn that his family loves and accepts him for what he is and is able to help him learn to love and accept a new baby, too. □

To be continued

FOR THE YOUNGER SET

Friday helpers

By SHARON LANDIS CLARK

Grandpa and Grandma called and said they'd be coming for the weekend. Shelley and Marcy were so excited they were holding hands and dancing in circles. What a treat that would be for them! The girls didn't get to see their grandparents very often.

Shelley and Marcy were 8- and 7-year-olds, so they were a big help in getting the house ready for Sabbath and their grandparents. Mother asked the girls whether they would stay home and do their cleaning while Daddy took her to town for groceries. The girls thought that it would be fun to "be in charge" all by themselves.

Mother asked Shelley to take all the sheets off the beds, shake the rugs, vacuum, and clean the bathroom. Marcy would help in the bathroom, do the dusting, clean the hall mirror, and water the flowers. If they did a thorough job at each task and didn't hurry, it should take a while.

As their parents were leaving the house, Shelley heard Mother telling Daddy, "Let's hurry into town; I have to scrub the kitchen floor yet."

It didn't take the girls long to get their jobs done, even though they did everything as they were supposed to.

Then Shelley said, "Marcy, I heard Mother tell Daddy she has to scrub the kitchen floor yet. We could do that for her and save her a lot of time."

"That's a good idea," Marcy said. "Let's get two rags and get started. Won't she be surprised!"

"First she wets the floor with the wet rags," Shelley said: "then she sprinkles laundry soap on the floor and really scrubs." So that's just what they did!

But the floor got so slippery they could hardly stand up. The sprinkles of laundry soap made lots of bubbles!

Marcy asked Shelley very

seriously. "Are you *sure* Mother does it this way?"

Shelley looked at her sister with a very strange expression. "I *thought* she did it this way. I sure hope she won't be too upset and angry with us when she sees the mess of bubbles."

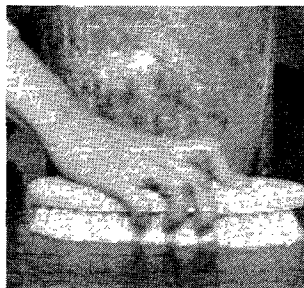
No sooner had Shelley said that than they heard the car drive up. They couldn't seem to find the right words to explain the mess on the kitchen floor!

Mother and Daddy weren't angry at the girls. Instead, Mother knelt down on the bubbles and wet floor, put her arms around the girls, and said, "I'm so proud of you for helping. To know that you cared enough to do this extra work for me means so much to me." She gave each of them a kiss and added, "Now let's get the bubbles off the floor before we all fall down!"

Shelley and Marcy were *very* relieved. Mother explained that she sprinkles cleanser, not laundry soap, on the black marks and stubborn spots on the floor.

That evening at family worship, Daddy explained to the girls how we sometimes make mistakes and do things wrong without realizing it, but Jesus loves us just the same. Jesus just asks us to do our best. Even though sometimes we fail, we learn from our mistakes and keep trying to improve with His help.

Shelley snuggled by Grandma, and Marcy relaxed in Grandpa's lap. Both girls were soon fast asleep after a hard day of working and learning.



Limits—2

Although not unexpected, some of the reaction to our “Limits” editorial of March 5 is surprising. The reason why is that the counsel given in that editorial was based on a careful study and application of chapter 16 in the *Church Manual*. The *Church Manual*, issued and authorized by the General Conference, presents a statement of church policy that applies to the world field. We assumed workers and members were familiar with the policy outlined there. But judging by some of the response we have received, apparently there are church workers, as well as lay persons, who are not aware of or up to date on the church policy. Therefore, it seems necessary to call attention to the pertinent portion of the official statement, which is, in turn, based on divine instruction.

What chapter 16 covers is set forth in the introductory paragraph as follows: “No minister, church elder, or other person has the right to make the pulpit a forum for advocating disputed points of doctrine or procedure. The church does not confer upon any individual the right to exploit his personal views and opinions in such a manner.”

Counsel from leaders

How are such views to be handled? “If a brother thinks he has new light contrary to the established views of the church, he should seek counsel from responsible leaders. ‘There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for “in the multitude of counsellors there is safety.”’—*Testimonies*, vol. 5, p. 293.”

Does this mean that we are not to search for new light? No. “The foregoing counsel from the Lord must not be regarded as in any way deterring one from pursuing a diligent study of the Scriptures, but rather as a protection against the infiltration of false theories and erroneous doctrines into the church. God wants His children faithfully to search His Word for light and truth, but He does not want them to be led astray by false teachings.” (*Christ’s Object Lessons*, pages 104, 113, and *Counsels on Sabbath School Work*, page 34, are quoted to support and enlarge on this point of searching for truth.)

A specific caution is given that “when new light shines forth from the sacred page to reward the earnest seeker after truth, it does not make void the old. Instead it merges with the old, causing it to grow brighter with added luster.

... Although the child of God must stand ready to accept advancing light, he must never give heed to any voice, however pious and plausible, that would lead him away from the fundamental doctrines of the Bible.” (*Counsels to Writers and Editors*, page 32, is quoted.)

After pleading for faith and unity, the policy statement concludes: “In view of these considerations, it must be evident that the church cannot confer upon any individual the right to exploit his personal views and opinions from the pulpit. . . . Though we should take counsel with our brethren on matters that present problems to us, we should refrain from presenting publicly any questions that are not in full harmony with the views of the established body.”

This clear statement of policy provides the basis for the conviction expressed in our last editorial on this topic that individuals have their rights, but the church as a body has its rights too.

Truth with a united voice

One of those rights is to expect that the facilities, institutions, publications, and funds that belong to the church will not be used to launch a crusade inimical or contrary to the teachings or interests of the church. And, in a special sense, the church has the right to expect that its preachers, teachers, leaders, writers, and workers will not take lightly their sacred responsibility to uphold and support the doctrines of the church and the organization that pays for their services. Each of us is ultimately responsible to Heaven for studying, understanding, and applying the truths of God’s Word for ourselves. But God has given the church the responsibility to proclaim truth with a united voice. The last-day church has been given three angels’ messages to proclaim—not 3,000 different messages.

Such a stand, of course, results in charges of “popery.” Through His messenger God answered that kind of challenge in 1909 in these words: “By some, all efforts to establish order are regarded as dangerous—as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. . . . I have been instructed that it is Satan’s special effort to lead men to feel that God is pleased to have them choose their own course independent of the counsel of the brethren.

“Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies our safety and strength. Otherwise God cannot work with us and by us and for us.

“Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! . . .

“When, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised [as it was when the policy in the *Church Manual* quoted above was adopted], private independence and private

judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.”—*Testimonies*, vol. 9, pp. 257-260.

God is leading a people—His remnant church. They will be united on the firm platform of the commandments of God and the faith of Jesus.

L. R. V.

LETTERS Continued from page 2

gone directly to Canaan. God's foreknowledge in no way prevented this.

It appears to me that there are no sound reasons for questioning direct Spirit of Prophecy statements (e.g., *Evangelism*, pp. 694-696) indicating that our actions are a determining factor with regard to the time of Christ's return.

DON BELKNAP
Collegedale, Tennessee

Today's message

Re "The Message for Today" (editorial, March 19).

It has been almost 70 years since I first heard the REVIEW AND HERALD read. My father, who was a missionary in China, used to take me and my brothers for Sabbath-afternoon walks around the old city of Shanghai. When we had reached the half-way mark, we would sit down, and Father would read to us from the REVIEW. The messages of those old REVIEWS were the same as the ones we read in today's issues.

I remember hearing the Bible promise that when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations . . . then shall the end come." Jesus said, "Take heed that no man deceive you. For many shall come in my name." And they shall say, "Lo, here is Christ, or there; believe it not." I also remember Father reading from *Early Writings*, page 259, about the platform and those who got off and wanted to improve on the workmanship of the pioneers. Thank God for the pioneers, for the sure platform, and that most of God's people will remain on this firm foundation, which has stood the test of time!

It would seem to me that the church should continue to busy itself with the work of carrying the gospel to all the world. The world is not looking for questions. It is in desperate need of answers. Jesus taught with authority, and if we follow His

life and teachings, we can do the same. Let us press together and finish the work.

GERALD SHULTZ
Colton, California

The editorial's emphasis on preaching the truth without regard to the opinions of other church bodies reminds me of another editorial, this one written by F. D. Nichol, that appeared in 1946 in *Ministry* magazine:

"Any tincture of doubt as to the validity of our basic beliefs can serve only to cool the fervor of our preaching, for the fervor of our preaching is in direct proportion to the fervor of our belief. . . . We must be able to say and to believe, as did Peter, that 'we have not followed cunningly devised fables.'"

BOB MITCHELL
Joshua Tree, California

As I read "The Message for Today," which stated that angels are not vastly superior to human beings, I thought of the angel mentioned in 2 Kings 19:35, who went out and smote a "hundred fourscore and five thousand" Assyrians. It does not seem to me that a human being could ever kill 185,000 unless it be with a nuclear bomb or the like.

So pardon me for taking issue on this point. It does seem to me that a human would not have the power of that angel.

MARY PALM
Glendale, Oregon

► *We understand our reader's concern but suggest that Psalm 8:3-6 and Hebrews 2:5-9 demonstrate that all power, whether of men or angels, is delegated by God; it is not inherent. Both human beings and angels do great things in cooperation with God. Thus, when Moses stretched out his hand over the Red Sea, the waters parted; when he stretched it out again, the waters returned and drowned Pharaoh and his army (Ex. 14:21-31). Likewise, Gideon's band killed 120,000 (Judges 8:10). Angels are God's messengers, and we can be too.*

A chance to serve

The idea of serving on my church's nominating committee has never appealed to me overmuch. And, since I am a member of a church of some 3,000 members, I have been comfortable with the thought that if I turned down the opportunity for whatever good reason—planning a wedding, preparing for the General Conference session—there would be someone else to do the job.

This year, however, lacking a good excuse, I said Yes when the telephone brought the request that I serve. I was assigned to the Sabbath school subcommittee, which has to fill some 90 positions.

Like every other new experience I have faced, this one has taught me much. First of all, I have enjoyed the camaraderie of my subcommittee. In working with people both known and unknown to me, I have been impressed with their willingness to tackle a difficult task, with their desire to see that the right people are appointed to the positions we are assigned to fill. They have been concerned with utilizing new members, experienced members, and members who they feel would benefit by "being put to work."

I am glad that I have spent an evening a week for the past six weeks with these people. Glad because I have widened my circle of acquaintances, because they have given me renewed faith in the dedication of Seventh-day Adventists.

Suffering from a delusion

I have learned that I was deluded when I so complacently thought that if I turned down the chance to serve "there would be someone else to do the job." There is always need for another person to fill another position. Willing workers in churches both large and small do extra duty so that pew warmers can sit back and "enjoy the program" or "be free to leave on the weekends."

I'm not going to launch into a full-scale diatribe against people who refuse to serve—there also are good reasons for refusing a position. But we must consider the use to which we are putting the talents God gave us. His church needs our help. His Spirit could be calling us through the telephone call of a nominating-committee member.

On the other side of the ledger are the people we have contacted who are genuinely concerned that the Sabbath school divisions run smoothly. And because they believe in this unique vehicle for growth, Bible study, sharing, and companionship, they are willing to dedicate their time and talent that the Sabbath school might not suffer for lack of volunteers.

As I have spoken with members of my church, requesting their help, I have been reminded that pew warmers miss out on the best the Seventh-day Adventist Church has to offer—the chance to serve. Those who do with might that which their hands find to do have learned that they receive far more than they ever give.

A. A. S.



Beauty unadorned

By VICTOR COOPER

The shape of a shell,
the display of the peacock,
the scent of the cowslip
the call of the cuckoo,
the glory of the sunset,
all excite me.
In the presence of beauty I find joy.
Beauty is satisfying—
the work of art,
the poetry of the bard,
the rippling of the stream,
the grace of the gazelle,
the mellow harmonies of the pipe organ.
Where do you find beauty?
There's the beauty of figure and form,
of texture and design, the loveliness of an aged face!
There is the grace and charm
of meek and humble Christians,

*Victor Cooper is an associate director of the
General Conference Communication Department.
His sister-in-law Margaret Howlett made the shell
picture on our cover and this page.*

the beauty of a discovered truth,
warm, lasting relationships with friends.
The path of life is packed with loveliness
if only we have eyes to see it and help create it.
Even the broken-hearted may pass
through the Gate Beautiful
into the city of peace
and exchange their sorrow for a heavenly gift,
a splendid restorative for a heavy heart.
And the nearer we draw to the heart of nature,
the stronger is nature's drawing power.
Every lovely thing, from a shell to a shell picture,
bespeaks the character of its maker.
We who have been made in the likeness of our Creator
have a natural, built-in desire for
and contentment with beauty.
The temple in the city of peace is magnificently adorned.
"Strength and beauty are in his sanctuary" (Ps. 96:6).
We are invited to worship the Lord in His sanctuary
in the beauty of wholeness (holiness).
We cannot make our lives or our worship too beautiful.
King David prayed to be able to maintain a constant gaze
upon the beauty of the Lord; so must we, for
in this ugly world we cannot gaze on too much beauty.
By beholding, we become changed.

Many worthy projects cause dilemma for FED

By M. G. TOWNEND

When selecting deserving projects to benefit from the second quarter, 1981, Thirteenth Sabbath Special Projects Offering, the Far Eastern Division faced a dilemma. Hundreds of schools needed additional facilities to meet both government and church requirements. Evangelistic centers were needed for the teeming millions in dozens of the great cities of the Far East. Hundreds of new church groups needed facilities in various areas of the division, and the needs of a rapidly expanding medical work were ever pressing.

Ultimately the Far Eastern Division Committee named three projects to benefit from the funds to be given by the worldwide Sabbath school family on June 27: a new college for the Central Philippine Union Mission; a girls' dormitory at Mount Klabat College in the East Indonesia Union Mission; and barrio (rural village) chapels in the Philippines.

There are nearly 260,000 Seventh-day Adventist Church members in the three union missions of the Philippine Islands, but only two of these unions (North and South) have an Adventist college. The Central Philippine Union Mission, with a church membership of almost 70,000, has no higher-education facility to meet the needs of its youth-population explosion. Each year several hundred Adventist youth from the central Philippines cannot find places in the two existing Adventist colleges.

M. G. Townend is REVIEW correspondent for the Far Eastern Division.

Enrollment projections indicate that in the next ten years college enrollment in the Philippines will double. Anticipating a large offering on June 27, the mission has purchased 175 acres of fertile land less than an hour's drive from Bacolod City. A master building plan has been developed for the college. Students already are applying for enrollment for the 1981-1982 school year. Temporary quarters must be found until the new college is built.

From an enrollment of 27 students at its founding in 1965 to its present enrollment of 400, Mount Klabat College in eastern Indonesia has continually experienced growing pains. Now that the government has suggested university status for Mount Klabat College, the building needs of the college are more urgent than ever.

Mount Klabat serves the needs of nearly 40,000 church members in the East Indonesia Union Mission, while Indonesia Union College serves the West Indonesia Union Mission. The church must continue to operate a senior college in each of these unions because of the vast ocean distances between the two. (A person almost could fly round trip from Indonesia to the United States for the cost of a round-trip ticket from one of the Indonesian union headquarters to the other.)

At present eight girls must occupy rooms in the girls' dormitory that were designed for four. Female students are turned away each year owing to lack of living space.

The tremendous growth of the church in the East Indonesia Union Mission in recent years must be credited in part



Part of the Thirteenth Sabbath Special Projects Offering for the second quarter will go to build a girls' dormitory at Mount Klabat College, where 400 students from the East Indonesian Union Mission territory study.

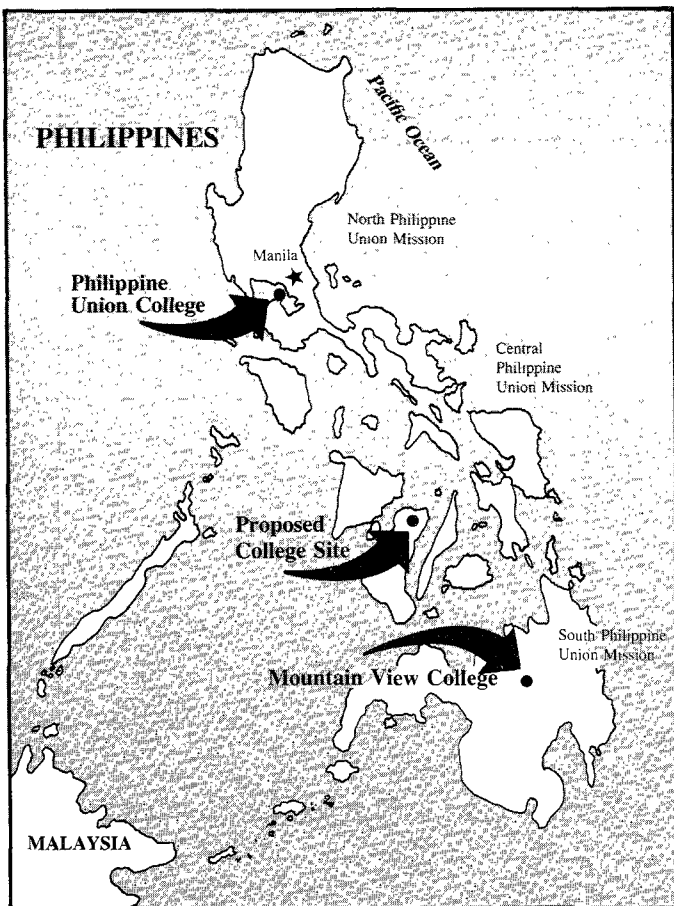
to the stream of fine graduates of Mount Klabat College—secretaries, accountants, teachers, ministers—who have left the college with a zeal for evangelism among the largely Moslem population of Indonesia.

In the Philippines, new church companies are springing up in rural areas. Mountain View College alone has been responsible for the establishment of nearly 100 new village churches in recent years as the result of the college's evangelistic outreach, according to J. H.

Zachary, division Ministerial Association secretary, who formerly headed the evangelism department of that college.

Many new Adventist congregations in the Philippines are meeting in corncribs or crowding into small houses because they do not have the funds to buy land or build chapels. Most of the people are farmers who earn less than US\$2.00 per day.

Dotted across the lands of the Far East, many hospitals, clinics, schools, and churches stand as living monuments to



the generosity of Sabbath school members the world over who are motivated in part by a continuing vision of the needs of a church that must fulfill its gospel commission.

This quarter's three projects, chosen to benefit from the June 27 Special Projects Offering, certainly are worthy of members' support.

CALIFORNIA

Quiet Hour reports given

The greatest annual growth and richest gain in the history of The Quiet Hour came in 1980, according to reports to the 19-member board of directors meeting March 15 in Redlands, California.

J. L. Tucker, president and founder of the 44-year-old radio and television broadcasting organization, opened the records for the directors to examine.

"During these many years," he emphasized,

"many millions of dollars have been entrusted to us for use in God's work around the earth, and I have never used one penny for my personal gain. Listeners and viewers from many lands support this exciting program."

The first item on the agenda was a tour of the recently completed radio and television studio, which expanded the horizon of The Quiet Hour operation. The cost—with fixtures, equipment, five new offices, printshop, warehouse, and a remodeling of the old office building—came to approximately \$400,000.

Search, The Quiet Hour telecast, is filmed in the studio. It is directed by LaVerne Tucker, speaker, and his wife, Alma. They are now releasing the program to more than 50 television stations with a potential viewing audience of 40 million people.

The treasurer's report showed that contributions for the year came to more than \$3.3 million. These funds were used in part to provide mission airplanes, mission



There are so many Adventists in the Philippines that a third college, this one for the Central Philippines, is urgently needed. The map at the top of the page shows the location of the Philippine colleges. Below, mission leaders survey the property where the proposed college will be situated.

boats, jeeps, motorcycles, bicycles, radios, books and Bibles, food, clothing, evangelistic crusades, child care, and medical supplies.

LaVerne Tucker explained the procedure for handling requests that pour in daily from faraway places. Proper channels are used and regulations are followed to assure that the needed help reaches its proper destination.

Alma Tucker reported on the Bible school with its 4,500 students enrolled in the correspondence course.

Bill Tucker, of the third Tucker generation, now with The Quiet Hour, presented a fact sheet on what the three pastors are doing in the field of evangelism.

In the executive session the directors reelected J. L. Tucker president, LaVerne Tucker vice-president, and Alma Tucker secretary. With regret they accepted the resignation of E. L. Green, who had served as treasurer for more than 15 years. A replacement is being sought.

IRWIN CAMPBELL

South American Division opens new seminary

By WERNER VYHMEISTER

More than 82 years after the first training school for workers was established in South America, the Latin American Adventist Theological Seminary (Seminario Adventista Latinoamericano de Teologia—SALT) began its graduate program on January 5, 1981. Seventy-four students were present on its South Brazil campus (Brazil College) and 26 on its Argentine campus (River Plate College). On February 2, 1981, an extension school opened in Peru (Inca Union College) with 41 students from the Inca and Chile unions, making a total of 141 students enrolled.

Consultations regarding the possibility of offering a graduate program in theology for ministers of the South American Division began more than ten years ago. Finally, in 1978, a four-quarter program leading to a Master's degree was authorized by the General Conference. The Master's degree is based on a four-year Bachelor of Theology program. In harmony with the Latin American system of education, which begins specialization immediately after

secondary school, undergraduate theology students earn between 160 and 180 quarter credits in seminary-type courses (a total of 192 credits) in their four-year program. The new graduate program adds a minimum of 48 quarter hours.

Several features of this new seminary make it unique within the family of Seventh-day Adventist institutions.

In keeping with Latin American and European practice, both the new graduate and the existing undergraduate programs are considered to be parts of the seminary. The seminary thus is offering its undergraduate program on five campuses (two in Brazil, one in Peru, one in Chile, and one in Argentina). Two of these schools (South Brazil and Argentina) have met the faculty and library requirements to offer the graduate program regularly; and any of the other schools may be used as extension centers, as needed, until they meet the requirements to become permanent centers for graduate work.

The graduate program is being offered only during the summer quarter. Students attend their regional campus, and teachers will travel from one campus to another as needed. Throughout the ten-

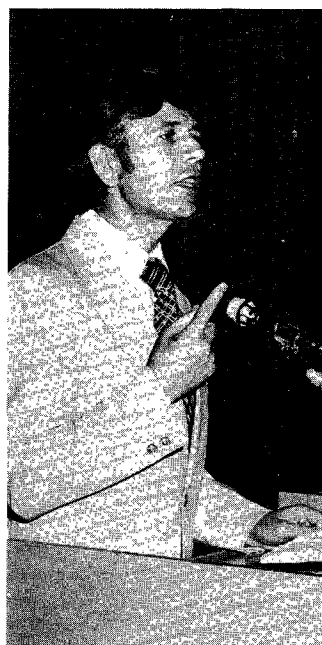
year gestation period of the seminary project, serious consideration was given to the establishment of only one campus for graduate work. However, in the end, several financial and academic considerations prevailed in favor of this decentralized model.

These considerations were: (1) ministers are not taken from their district for a full year or more, thus avoiding a chain reaction of ministerial transfers; (2) no new investments are needed in student housing, classrooms, and other facilities, since schools are almost empty during the summer quarter; (3) the three years between the first and fourth quarters can be a real asset for the supervised development of field projects that require time—some of which could become Master's theses—and for student growth in other respects; (4) no additional faculty is needed, since currently employed qualified professors will be asked to teach only once or twice during the four-summer graduate cycle; (5) course selection and course content can be better adapted to the different cultural regions within South America.

Decentralization

One additional advantage of decentralization was dramatically illustrated during this first summer term. The Chile Union, scheduled to send 15 minister-students to the Argentine campus, realized that it would cost US\$15,000 less to send them to the extension center in Lima, because of special financial circumstances in Argentina. The South American Division authorized the shift. Changing political-economic climates in different countries can be faced better with a decentralized graduate seminary model.

President of the seminary is Mario Veloso, who directs the graduate program from the South American Division headquarters in Brasilia and also supervises the undergraduate program to ensure both quality and good coordination with the Master's program. Seminary vice-presidents



President of the Latin American Adventist Theological seminary is Mario Veloso, who directs the program from the South American Division's headquarters in Brasilia.

(former chairmen of the departments of theology) on each of the five campuses administer the day-to-day operation of the programs at both levels.

SALT is a seminary, not a school of religion. Its central aim is to prepare ministers with a clear vision of the mission of the church, with a willingness to make this mission their own, and with the right training to face the challenges of this mission.

Professors are expected to have doctoral degrees in their fields. But, before sponsoring a prospective teacher for doctoral work, the seminary expects him to have been both a successful minister for several years and a successful teacher of religion (undergraduate level). Even more important, the professor needs to be willing to accept a responsibility in the field while he teaches, so as to be in permanent contact with the practical side of the mission of the church.

Thus, Dr. Veloso, as president of the division-wide seminary, also has been elected division administrative field secretary with specific responsibilities. The vice-presidents on each cam-

Werner Vyhmeister is professor of world mission at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.



Seminary students and professors gather in front of their building on the South Brazil campus, at Brazil College.

pus are given union-wide responsibilities, and each of the professors is assigned a pastorate, assisted by several undergraduate theology students, who thus learn how to carry on pastoral ministry under his experienced supervision. It is understood that the professors will use about 25 percent of their time performing such responsibilities.

All professors are expected to teach at least one course in the area of church and ministry, thus keeping them, even at the classroom level, more closely connected with the dynamic dimensions of the mission of the church. Conversely, professors of church and ministry also must teach at

least one course in one of the other areas.

Careful scholarship is expected from the students, and strong emphasis is given to the theoretical side of training for the ministry. At the undergraduate level, about 120 quarter hours are taught in the Biblical-theological-historical areas, and about 60 in church and ministry. At the graduate level 50 percent of the courses are in church and ministry. The following list of graduate courses taught in the (South American) summer term of 1981 illustrates this last point: "Biblical Doctrine of Man," "Church Growth," "Development of SDA Theology," "Training Laity for

Ministry," "Biblical Ethics," "Mission of the SDA Church."

Professors are expected to be careful scholars. However, more than emphasizing academic freedom, this seminary emphasizes academic commitment to the mission of the church. Objective analyses of the problems that the church faces are more than welcome if they are made by those who consider themselves insiders, members of the team who are concerned with defending the church and committed to its mission, who not only raise questions but suggest responsible answers.

In order to make its impact more meaningful, this semi-

nary accepts at the graduate level only students who have been actively involved in the mission of the church for at least four years. In this way an opportunity is given for learning and reflecting at a more mature level.

Student research for thesis preparation will be oriented largely, but not exclusively, toward the study of issues facing the church, the development of new strategies, and the evaluation of aspects of the work currently being done. The mission of the church is to be kept central.

GEORGIA

Educators meet in Atlanta

The second North American Division-wide convention of the Association of Seventh-day Adventist School Administrators met February 17 to 20 in Atlanta, Georgia. Under the leadership of Fred Stephan, director of the North American Division department of education, K-12 education administrators and guests explored issues pertinent to making Seventh-day Adventist schools in the North American Division "schools of Christ."

The keynote address was given by Frank Knittel, Southern Missionary College president. His focus was on Christ in the classroom as personified by the teacher. The daily morning devotionals were conducted by Calvin Rock, Oakwood College president, who challenged the participants to maintain a dynamic Christian experience in an era of changing values and cultural patterns.

Issues addressed in the sessions included such topics as textbook production, the exceptional child, the implementation of a Seventh-day Adventist curriculum, the secondary accounting manual, classroom supervision, and a preliminary report from the North American Division Education Task Force on finding ways to make Christian education more financially

accessible to parents and students.

A major highlight of this convention was the awards banquet honoring Tom Walters, retiring director of education for the North Pacific Union Conference, for 47 years of service to Seventh-day Adventist education. He was presented with the Citation of Excellence from the General Conference Department of Education by Charles B. Hirsch, director. Dr. Walters also received a plaque recognizing his many years as educator and administrator in the North American Division from Elder Stephan.

VICTOR S. GRIFFITHS
*Associate Education
Director
General Conference*

OHIO

Workers spend week in study

Pastors and Bible workers of the Ohio Conference spent an intensive week of study that focused on major issues facing the church today. Held at Camp Mohaven, February 15-20, it was a meeting where each person present was given the opportunity in small groups to share his or her perspective and examine questions regarding the sanctuary and Ellen White.

The session, under the direction of John Fowler, Ohio Conference president, and Jim Cress, Ministerial Association secretary, was characterized by a spirit of earnest seeking for the Lord's guidance as pastors and scholars prayed and studied together.

This unique workers' meeting was called with the following objective: "The purpose of our workers' meeting is to rediscover the meaning and significance of the historical doctrines of the Seventh-day Adventist Church, with our emphasis focused on revival in our own lives, making these doctrines relevant in our preaching today."

Key resource people participated in the small-group dis-

cussions and made presentations during the afternoon and evening general sessions. These people were: Ron Graybill, assistant secretary, Ellen G. White Estate; William Johnsson, associate editor, *ADVENTIST REVIEW*; Richard Leshner, director, Biblical Research Institute; Lynn Martel, Ministerial Association secretary, Columbia Union Conference; William Shea, Seventh-day Adventist Theological Seminary; and Robert Spangler, General Conference Ministerial Association secretary. The presence of these people throughout the week resulted in a climate of fellowship and understanding that contributed greatly to the success of the week.

The participants were divided into nine discussion groups, which met in various locations at eight o'clock each morning. After earnest prayer for one another and for the Lord's guidance, members of each group focused on the topic for the day. At 11:00 A.M. the groups combined, and each group gave a report of its study of the topic.

This was followed by a presentation by one of the resource people. The guests again made presentations at 3:30 P.M. and 7:00 P.M. After each of their presentations time was given for questions. Topics presented were: "Apocalyptic Interpretation," "Sanctuary and Judgment," "Jesus, High Priest and Sacrifice," "The Sanctuary Doctrine of Salvation," "Ellen White's Role in Doctrinal Formation," "Was Ellen White a Plagiarist?" and "Preaching the Third Angel's Message."

Thursday morning some of the group reports were given as a testimony of what the week had meant to various participants. This resulted in a spontaneous time of testimony in which many shared the blessing that had come to them during the fellowship, prayer, and study of the week.

On Friday morning Elder Fowler, from his own experience in ministry and his burden to see the work of God advance, challenged the pas-

tors to bring revival to the churches by uplifting Jesus Christ in his life and preaching. The workers responded by making a new dedication to Christ and to faithfulness in His ministry.

The week saw open and honest study of the issues challenging the church today. It saw 70 men and women affirm the need to make the Adventist Church's Bible doctrines relevant to 1981. It began a process of study, reaffirmation, and renewal—a process necessary to prepare the church for the coming of the Lord.

PETER BATH
Pastor

ANTILLIAN UNION

Educators visit union schools

Charles Taylor and L. Herbert Fletcher, of the education departments of the General Conference and Inter-American Division, respectively, visited the Antillian Union

Conference late in February.

In the Dominican Republic the visitors found preparations being made at Dominican Junior College for assuring the necessary facilities, human resources, and financial solvency to upgrade the college to 16 grades in theology. The report of the evaluation committee will be presented later.

Both visitors expressed their surprise at the progress that had been made at Antillian College in Puerto Rico. They were especially pleased with the library and its audio-visual and research facilities. They found a staff eager to help the students attain excellence in their preparation to become church workers.

Pastors Taylor and Fletcher participated in several activities on the weekend, including a meeting of the teachers of the West Puerto Rico Conference as they rededicated their lives to the teaching profession.

MANUEL VELAZQUEZ
*Education Director
Antillian Union*

Books in Review

One Year & Counting: Breast Cancer, My World, & Me

Susan Nethery
Baker Book House
Grand Rapids, Michigan
1978, 240 pages
Price: \$3.95, paperback

Since Happy Rockefeller and Betty Ford made public their mastectomies (removal of the breast) more people than ever have become aware of this leading cause of death for American women.

One Year & Counting is a personal, uplifting story written by a young Texas mother, 33 years of age, who within a four-month period of time had a radical mastectomy, five weeks of cobalt treatments, a breast biopsy, and a so-called simple mastectomy.

Susan and her family came to know from firsthand experience how paralyzing the fear of cancer can be, how it tests a person's faith in God, and how ego-shattering it is to lose both breasts. On top of it all there is the ever-recurring doubt, Did they *really* get it all?

Told with tears and humor, her story is sensitively and beauti-

fully shared with the reader. Susan's optimism is reflected in her reaction to the all-clear report her surgeon gave her one year after her first mastectomy: "The enormity of what Dr. Garrett had told me earlier dawned on me. I am OK! There is no evidence of cancer anywhere in my body! All my fears were groundless. . . I lifted up my head and set my face determinedly toward 'tomorrow,' my spirit renewed, and my heart freshly washed by cleansing tears of gratitude and praise. My joy was full. God had given me a reprieve. It was now 'one year and counting' and from now on I planned to make each moment count."

This 240-page book is interesting, inspiring, practical, and helpful. It should be a "must" for every Adventist home. Our Adventist doctors would be wise to keep supplies of this book in their offices to give to patients facing the kind of ordeal Susan underwent. Having also reached that "one year and counting" point, I found her book an immense help.

MYLDRED VOYLES
Vista, California



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Inter-American

- A 16,000-square-foot SAWS warehouse is being constructed in Haiti. It is expected to be in use by October and will be able to store 1,500 tons of food.
- The bakery at Dominican Junior College has begun to operate as a full-scale industry of the school, utilizing equipment valued at US\$83,300. The plant manager, John Schmidt, Jr., an SOS worker who served many years at the Loma Linda Food Company, states that most of this equipment was donated by persons living in Riverside, California. The new factory will produce four kinds of bread, breakfast cereals and crackers, and eventually vegetarian meat substitutes. These products will be used in the school cafeteria, sold in the college store, and distributed throughout the Dominican Republic.
- The Caribbean island of Antigua celebrated Alcoholism Awareness Week, February 1-6. On opening night the minister of health of Antigua and Barbuda, the Honorable Christopher M. O'Mard, spoke in the St. John's Adventist church. Excerpts of his 25-minute speech were aired on ABS Radio and Radio Antillas. The guest lecturer throughout Alcoholism Awareness Week was Naomi Modeste, health and temperance director of the Caribbean Union. Three schools were visited each day, and Miss Modeste lectured in a different community each evening. A film was shown during each of the programs. Alcoholism Awareness Week in Antigua was coordinated by Winston Richards in cooperation with the health and temperance director of the North Caribbean Conference and all the pastors on the island of Antigua.

South American

- On July 6 a special council will be conducted at the East Brazil Academy for the administrators and departmental directors from the six unions of the South American Division. They will meet with the division officers and departmental leaders to study the five-year plan outlined and adopted by the division at its annual session in November.

- Dimas Targas, former sales manager of the Brazil Publishing House, has been called to direct the construction of the new Adventist hospital in Brasilia, Brazil.
- The year 1981 marks the sixty-fifth anniversary of the South American Division, which began the year with a membership of 496,954 and has set a goal of 60,000 baptisms this year.
- Gaston Clouzet, former editor of the Buenos Aires Publishing House, has accepted the call to be lay activities, Sabbath school, and radio-TV director of the Austral Union, which comprises the countries of Argentina, Paraguay, and Uruguay.
- The Peaceful Garden (*O Jardim da Tranquilidade*) district in the city of Guarulhos, Brazil, heard the gospel when South Brazil Union evangelist Alcides Campolongo conducted a series of meetings there. As a result of the meetings, 430 persons were baptized. His team carried on an intensive visitation program, working with the hundreds of people who requested Bible studies in their homes. More than 500 persons attended the first Sabbath school conducted for those attending the series.
- Paul Sanchez, formerly auditor of the South American Division, has been appointed secretary-treasurer of the Chile Union.
- Robert Northrop, formerly Chile Union treasurer, will be serving as Chile area auditor.

Southern Asia

- A total of 86 students graduated with degrees, diplomas, and certificates at Spicer Memorial College over the weekend of March 21 and 22. Seventy-two of these graduates received B.A. degrees.
- For the first time Spicer Memorial College will accept Master's degree students at the commencement of the new school year in June. It is anticipated that the first M.A. class will consist of about 25 students.
- Recently a ten-day series of New Life meetings was held in Galaha, near Kandy in Sri Lanka. For the first five days the emphasis was on health of body; and for

the second five days, on health of mind. Some 600 people in this rural community attended the series.

- The minister for social welfare and backward communities in the Indian state of Karnataka visited the Sunshine Adventist Orphanage in Bangalore recently. The government minister commented that he was pleased with the cleanliness of the orphanage and the happiness of the children.
- The top literature evangelist in Sri Lanka for 1980 was R. Perumal, who sold literature valued at Rs. 44,330 (US\$2,533).

North American

Atlantic Union

- The Fall River, Massachusetts, church has been placed on the Fall River Register of Significant Structures as a building that possesses architectural and/or historical value to the residents of the city. Members can continue to use the church in any way they desire, but they cannot demolish it without notifying the commission.
- Pelayo Chavez and his family have arrived in New York City, where Mr. Chavez will be the Greater New York Conference's assistant publishing director for District 4 (Brooklyn). He was director of the "Dos de Mayo" school in Peru and a pastor in Mexico before moving to New York.

Canadian Union

- The members of the Innisfree and Vegreville churches in Alberta, with a combined membership of 82, ordered more than 2,000 copies of the missionary book of the year, *Project Sunlight*, and have distributed the majority of them to people they met while Ingathering. These two churches, along with the Ryley church (membership of 57), have financed the printing of 12 Amazing Facts Bible studies in the local newspaper, which has a circulation of more than 10,000.
- Nine persons were baptized after an It Is Written Prophecy Crusade in Fox Point, Nova Scotia. In order to keep the love of Jesus alive in the hearts of the newly baptized members, follow-up training sessions in effective personal witnessing are being conducted. Carefully selected spiritual guardians have been assigned to each new member to help answer questions and provide encouragement.

Lake Union

- In Michigan 710 persons attended the It Is Written Teleseminar in three locations: Flint, Detroit, and Troy.
- Costumes used in the making of a feature film in Chicago were donated to the Chicago Better Living Center operated by the Lake Region Conference. The Illinois Public Aid Department recommended the center to the filmmakers, who donated 350 garments, pairs of shoes, and household items.
- The Rogers Park church in Chicago was organized on February 1, 1981, with 45 charter members.
- Thirteen persons have joined the Alton, Illinois, church as a result of evangelistic meetings conducted by Evangelist Edwin G. Brown.

Mid-America Union

- Soon after the members of Capitol View church, Lincoln, Nebraska, moved into their new church home, they made plans for programs that would take advantage of the large facility. They have conducted a health screening, a Five-Day Plan to Stop Smoking, and a cooking school.
- Neal E. Wearer, a pathologist, is the first Seventh-day Adventist to join the medical staff at Moberly Regional Medical Center, Moberly, Missouri, according to Jim Culpepper, administrator.

- A disaster-preparedness meeting was held in Lincoln, Nebraska, to coordinate the services of the American Red Cross, Seventh-day Adventist Ham Radio Association, the Good Neighborhood Center, and the local conference's SAWS branch, and to establish a chain of command in times of disaster. The SDA Ham Radio Association will handle all information, communicate needs for goods and services, and contact families of victims.

North Pacific Union

- Four years ago, after the organization of their company, members in Central Point, Oregon, took advantage of the North Pacific Union program called Insta-Church. Under the provisions of this project, the union and the local conference join with the congregation in providing financial help and a building plan for newly organized congrega-

tions. The 120-member Central Point church has now gone one step further and broken ground for a new sanctuary that will seat 250 people. The Insta-Church structure will be used for Sabbath school classrooms and community service programs. David Schmidt is the pastor.

- Groundbreaking services have been held for a new Community Services center in Molalla, Oregon, with Pastor Jim Reinking officiating.

- Dedication services for the Hood View church near Boring, Oregon, were a milestone in the 16-year history of the congregation, which grew from a branch Sabbath school in 1965 to a membership of 603. Ground was broken for the present structure on May 7, 1972. In the last year and a half, the congregation raised \$140,000 to liquidate the debt on the new structure. Pastor Ron Smith led out in the dedication services.

- A conference-wide Family Life Celebration was held in Seattle, Washington, under the direction of Washington Conference youth director Len McMillan. The program, designed to

meet the needs of families in the 80s, featured lectures by a half-dozen speakers.

- As a result of an evangelistic series in the Spokane Valley, Washington, church, 34 persons have been baptized. Dan Collins, evangelist from the Amazing Facts radio program, Frederick, Maryland, led out in the series.

Pacific Union

- Reclaiming inactive church members was the study of the third annual John Osborn lecture-series. Drawing 240 ministers from throughout the Pacific Union and ministerial students from Loma Linda University to the La Sierra Collegiate church, the three-day seminar featured John Savage, president of LEAD Consultants.

- A Buddhist center adjacent to the Samoan community has been purchased for the growing Samoan-Tokelau church in Honolulu, pastored by Sioeli Puni. Under the roof of the L-shaped 9,500-square-foot structure are all sizes of meeting rooms. Also on the property are a fellowship hall and a small house. Members of the congregation

credit God's leading through Shigenobu Arakaki, Hawaiian Mission president, for the purchase much below the asking price.

- ASI Mission Church Builders have begun their second year and fourth complex in San Bernardino, California. Tom Zapara, president of Zee Medical Products and vice-president of the Pacific Union ASI Chapter, coordinates the builders' projects.

- Members of the Kansas Avenue church in Riverside, California, have opened their new multipurpose building, the H. T. Sautler Hall. A retired minister, Elder Sautler himself volunteered in the development of this third phase of the church complex. Charles E. Bradford, General Conference vice-president for North America, preached on opening day.

- At the close of 1980 a dream of many persons in the Northern California Conference became a reality in Napa Valley—the Napa Valley Adventist Retirement Estates opened its doors to receive Adventist retirees who are not able to care for a home but are able to care for their personal needs. Situated in Yountville, across the street from the Adventist church, Adventist Retirement Estates is operated by the conference.

Southern Union

- Florida Hospital has announced plans to add 120 new beds to help ease the serious overcrowding at the hospital, as part of a \$47 million construction package. Also included in the plans are replacement of 40 existing beds, construction of a 1,500-space parking garage, physicians' office building, and a replacement for the Family Health Center and Family Practice Residency Program. The buildings are expected to be financed through a tax-exempt bond issue. The hospital announced its plans at a press conference on February 23, at which the mayor of Orlando appeared to speak on behalf of the hospital's programs.

- A new gymnasium was dedicated February 7 by the Grandview church in Austell, Georgia.

- The thirteenth Spanish-speaking congregation in Florida, known as the West Hialeah Spanish church, was organized February 21. A large percentage of the 65 charter members recently arrived from Cuba. Sergio Torres is the pastor.

- Harbert Hills Academy, Savannah, Tennessee, was awarded a trophy for excellence in better-living activities during the annual Southern Union Conference academy temperance weekend held February 27 and 28.

- Twenty persons were baptized during January and February in the Memphis, Tennessee, Breath of Life church, according to R. L. Patterson, pastor.

Southwestern Union

- Many are saddened by the loss of M. Frances Osborne, 61, Huguley Memorial Hospital chaplain, who died after battling cancer for nearly 20 years. Chaplain Osborne began her work at Huguley in 1977, shortly after it opened. She was the first Seventh-day Adventist woman to become a Fellow of the American Protestant Hospital Association College of Chaplains and she was an officer of the Seventh-day Adventist Chaplains Association.

- Keith McBeth, pastor of the Fayetteville, Arkansas, church, will be transferring to Siloam Springs, Arkansas. During the past three years Pastor McBeth has visited every home in Fayetteville.

Loma Linda University

- The annual Loma Linda University School of Nursing homecoming was held the weekend of April 3. According to Helen Bunch, president of the School of Nursing Alumni Association, the activities of the weekend celebrated the university's seventy-fifth anniversary. The School of Nursing was the first of the university's eight schools to be organized.

- Loma Linda University School of Medicine has been reaccredited for a seven-year period, according to V. Norskov Olsen, president of the university.

- Viktor Christensen, associate dean in the School of Education, has become director of the La Sierra campus office of public relations and development. One of Dr. Christensen's many responsibilities will be to establish regular contact with La Sierra's alumni throughout the world.

- Adele A. Waller has been appointed associate director of development for individual giving. Ms. Waller will be contacting community leaders and friends of the university in addition to working with alumni and alumni organizations on both of the university's campuses.

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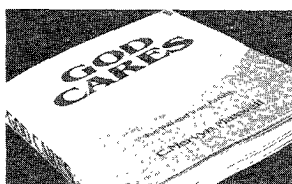
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To New Posts

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

NORTH AMERICAN DIVISION

James Cress, Ministerial director and coordinator of evangelism for the Ohio Conference; formerly associate Ministerial director and evangelist, Lake Union Conference.

Earle Meola, pastor of the Parsons, Elkins, and Franklin district churches in the Mountain View Conference; formerly a pastor in Connecticut and Massachusetts.

William R. Niehoff, Midwest regional administrator for Adventist Living Centers, an affiliate of Adventist Health System North; formerly administrator of River Pines Community Health Center, Stevens Point, Wisconsin.

Gary Rust, youth director, Ohio Conference; formerly same position in the Arkansas-Louisiana Conference.

Thomas K. Williams, chief executive officer of the board of directors, Battle Creek Sanitarium; formerly vice-president for mental health services, Battle Creek Sanitarium Hospital, Battle Creek, Michigan.

Regular Missionary Service

George Edward Huggins (AU '77), to serve as Bible teacher, Peten Agricultural School, Poptun, Peten,

Guatemala, **Pearl Jean (Gibb) Huggins**, and two children, of Manhasset, New York, left Miami, March 5, 1981.

Dale LeRay Thomas, returning to serve as publishing director, Africa-Indian Ocean Division, Abidjan, Ivory Coast, West Africa, left New York City, February 11, 1981. **Joyce Annette (Vetter) Thomas** and three children left New York City, February 19, 1981, to join her husband.

Nationals Returning

James Gordon Bennett (AU '72), to serve as treasurer, West Indies Union, Mandeville, Jamaica, West Indies, left Los Angeles March 1, 1981. **Lucille Evangeline (Boyd) Bennett** will join her husband later.

James Rathnam Meesarapu (AU '80), to serve as English teacher, Spicer Memorial College, Poonna, India, left New York City, March 8, 1981.

Volunteer Service

Christian Peter Christianson (LLU '69) (Special Service), to serve as architect, Lilongwe Project, Blantyre, Malawi, and **Betty Heene (Loewen) Christianson**, of Loma Linda, California, left Chicago, March 1, 1981.

Craig Michael Oliver (Special Service), to serve as teacher, Cambodia/Thailand Relief Team #15A, Bangkok Adventist Hospital, Bangkok, Thailand, of Tucson, Arizona, left Oakland, California, February 23, 1981.

Donald Vargas (U. of Nicaragua '68) (Special Service), to serve as physician, Valley of the Angels Hospital, Valle de Angeles, Francisco Morazan, Honduras, **Christine America (Pulido) Vargas** ('73), and three children, of Harlingen, Texas, left McAllen, Texas, February 27, 1981.

Deaths

AIREY, Dortha G.—b. July 21, 1912, Sargent, Nebr.; d. Feb. 11, 1981, Loma Linda, Calif. After attending Walla Walla College she taught church school in Bozeman, Montana, and in Portland, Oregon. In 1939 she married Wilfred J. Airey, who was a teacher at Walla Walla College. In 1941 they moved to Riverside, California, where he has taught at Loma Linda University. Survivors include her husband; a daughter, Joanna; a son, W. Jonathan; and three grandchildren.

TENNY, Bert E.—b. July 20, 1906, Decatur County, Iowa; d. Feb. 17, 1981, in Tryon, N.C. He worked as head chef at Boulder Memorial Hospital for 20 years and retired in 1971. Survivors include his wife, Veta; one sister, Mary Heath; a daughter, Joyce Kostenko; and two grandchildren.

VOLLMER, Henry W.—b. Feb. 20, 1881, Marshall, Wis.; d. Feb. 2, 1981, Loma Linda, Calif. After completing his medical degree in 1905, he served his internship at the Battle Creek Sanitarium. He began his medical practice in Bozeman,

Montana, and later practiced in Forest Grove, Oregon. He became medical director of the Loma Linda Sanitarium and Hospital in 1918 and in 1924 transferred to Glendale Hospital and Sanitarium. In 1926 he became director of St. Helena Sanitarium and Hospital, a position he held for 14 years. In 1940 he became medical secretary of the Pacific Union Conference, holding this position until his retirement in 1952. He and his wife, Marion, then worked with J. Wayne McFarland in conducting practical courses in healthful living and cookery based on the Spirit of Prophecy writings. Survivors include his wife, Marion; his children, Margaret Richards, Donald, Rose Eileen, and Dorothy; his brother, Lawrence; eight grandchildren; and 20 great-grandchildren.

WEST, Laurence P.—b. Nov. 26, 1903, Portage, Wis.; d. Feb. 4, 1981, Lodi, Calif. From 1927 to 1929 he served as dean of men and as a teacher in the business department at Southern Junior College (now Southern Missionary College), Collegedale, Tennessee, and from 1938 to 1940 he taught at Lynwood Academy, Lynwood, California. Survivors include his wife, Lillian; one son, Dr. Melvin K., one stepdaughter, Mrs. Gwen Younker; five grandchildren; and two great-grandchildren.

WRIGHT, Helen M.—b. March 19, 1910, in Fabius, N.Y.; d. Feb. 12, 1981, in Arden, N.C. She graduated from Atlantic Union College, Massachusetts, in 1931 with a degree in secretarial science. She then married Orville Wright, and together they began their ministry, first at Pine Tree Academy in Auburn, Maine, then at Atlantic Union College. Twenty-eight years of pastoral ministry followed. They served in Massachusetts, New York, Rhode Island, Georgia, Tennessee, and Michigan. For the last eight years of their ministry her husband was president of the Arkansas-Louisiana and Pennsylvania conferences. During this time she served as a secretary in the conference office. They retired in 1970, moving to Fletcher, North Carolina. Then they went to Rhodesia, Africa, as missionaries for two years. Helen served as part-time secretary to the union president while there. Survivors include her husband, Orville; two sons, Donald Eugene and Malcolm Stanley; a daughter, Janice Carol Bauman; three sisters, Marjorie Louise Schermerhorn; Gladys Edna Adams; and Mabel Jeanette Conner; and nine grandchildren.

Camp Meeting Schedule

Atlantic Union

| | |
|----------------------|----------------|
| Greater New York | June 26-July 4 |
| English | July 5-11 |
| Spanish | June 26-July 4 |
| New York | June 26-July 4 |
| Northeastern | June 26-July 4 |
| Northern New England | June 19-27 |
| Southern New England | June 19-27 |

Canadian Union

| | |
|---------------------------|------------------|
| Alberta | July 15-18 |
| Beauvallon | July 15-18 |
| Bowden (Foothills) | July 3-11 |
| British Columbia | July 24-August 1 |
| Manitoba-Saskatchewan | June 26-July 4 |
| Blackstrap (Saskatchewan) | July 8-12 |
| Clear Lake (Manitoba) | July 1-August 8 |
| Maritime | July 22-25 |
| Newfoundland | July 22-25 |
| Ontario | June 28-July 4 |
| Keswick | July 5-11 |
| Keswick | July 17-25 |
| Quebec | July 17-25 |

Columbia Union

| | |
|----------------|----------------|
| Allegheny East | July 2-12 |
| Allegheny West | June 27-July 4 |
| Chesapeake | June 19-27 |
| Mountain View | June 28-July 4 |
| New Jersey | June 19-27 |
| English | June 28-July 4 |
| Spanish | June 19-27 |
| Ohio | June 12-20 |

| | |
|--------------|------------|
| Pennsylvania | June 12-20 |
| Potomac | June 12-20 |

Lake Union

| | |
|--------------------------|----------------|
| Illinois | June 3-7 |
| Broadview Academy | June 10-14 |
| Little Grassy Youth Camp | September 9-12 |
| Peoria | June 19, 20 |
| Indiana | June 12-20 |
| Lake Region | June 25-July 4 |
| Michigan | June 12-14 |
| Escanaba | July 16-25 |
| Grand Ledge | June 19-27 |
| Wisconsin | June 19-27 |

Mid-America Union

| | |
|--------------------------|------------------|
| Central States | June 19-27 |
| Iowa-Missouri | June 19, 20 |
| Des Moines, Iowa | June 19, 20 |
| Muscatine, Iowa | August 14, 15 |
| Sioux City, Iowa | June 26, 27 |
| Cape Girardeau, Missouri | August 28, 29 |
| Springfield, Missouri | September 18, 19 |
| Sunnydale Academy | June 3-6 |
| Kansas-Nebraska | May 29-June 6 |
| Enterprise Academy | June 5-13 |
| Platte Valley Academy | September 4, 5 |
| Alliance, Nebraska | June 5-13 |
| Minnesota | June 5-13 |
| North Dakota | June 5-13 |
| Rocky Mountain | June 9-13 |
| Campion Academy | May 26-30 |
| Cedaredge, Colorado | July 28-August 2 |
| Casper, Wyoming | May 29-June 6 |
| South Dakota | May 29-June 6 |

North Pacific Union

| | |
|-------------------------------|------------|
| Alaska | August 5-8 |
| Palmer | July 3-5 |
| Camp Lorraine, Vank Island | June 5-13 |
| Idaho | July 3-11 |
| Montana | July 5-13 |
| Oregon | July 10-18 |
| Gladstone Campground | June 11-14 |
| Rogue River Jr. Academy | June 19-27 |
| Upper Columbia | June 18-27 |
| Washington Union | May 14-16 |
| Gladstone, Oregon (Black) | August 7-9 |
| Walla Walla College (Spanish) | August 7-9 |

Pacific Union

| | |
|----------------------------------|------------------|
| Arizona | July 30-August 8 |
| English | August 12-16 |
| Spanish | August 12-16 |
| Central California | July 30-August 8 |
| English | July 30-August 8 |
| Spanish | July 30-August 8 |
| Hawaiian Mission | August 21, 22 |
| Hawaii | August 14, 15 |
| Kauai | August 14, 15 |
| Maui | August 21, 22 |
| Molokai | August 21, 22 |
| Oahu | June 22-27 |
| Nevada-Utah | May 22-25 |
| Northern California | June 24-27 |
| Leont Meadows (Filipino) | June 14-20 |
| Lodi | June 18-21 |
| Pacific Union College | July 23-August 1 |
| Paradise | October 30, 31 |
| Fortuna | September 4-7 |
| Richmond Auditorium (Black) | September 4-7 |
| Soquel Campground (Spanish) | September 4-7 |
| Southeastern California | September 11, 12 |
| Anaheim | August 7, 8 |
| Hemet | August 7, 8 |
| La Sierra College (Black) | August 7, 8 |
| Southern California | November 7 |
| Long Beach Arena | November 7 |
| Union (Astan) | July 3-5 |
| Newbury Park Academy (Filipino) | July 2-6 |
| Pacific Union College (Japanese) | August 14-22 |
| Soquel Campground (Tongan) | August 14-22 |

Southern Union

| | |
|-------------------------------|---------------|
| Alabama-Mississippi | May 22-30 |
| Carolina | May 31-June 6 |
| Florida | May 22-30 |
| English | May 22-30 |
| Spanish | May 20-23 |
| Georgia-Cumberland | May 29-June 6 |
| Kentucky-Tennessee | June 4-13 |
| South Atlantic & Southeastern | June 19-27 |
| South Central | June 19-27 |

Southwestern Union

| | |
|---------------------------------|---------------|
| Arkansas-Louisiana | June 5-13 |
| Oklahoma | July 17-25 |
| Southwest Region | June 12-20 |
| Texas | May 29-June 6 |
| Southwestern Adventist College | August 13-15 |
| Nameless Valley Ranch (Spanish) | June 16-21 |
| Texico | June 16-21 |

Philosda (Single SDAs)

| | |
|------------------------|--------------|
| Rio Lindo Academy | July 2-11 |
| Atlantic Union College | August 13-22 |

New Guinea is a big island in a big hurry

The Adventist Church is in a big hurry on the big island of New Guinea, as well as on the smaller islands that surround it.

In 50 years the people in this part of the world have sped from the Stone Age to the Electronic Age—and Adventists have kept pace. Almost half the membership of the Australasian Division lives within the territory of the Papua New Guinea Union Mission.

Latest statistics (year ending December, 1980) show that the union's 59,000 members, 4,000 of whom were baptized in the past 12 months, belong to churches in ten local missions. It is in the New Guinea Highlands that the church is moving fastest. The Eastern Highlands Mission recorded 1,060 baptisms in 1980, and the Western Highlands Mission 1,120.

The "flying angels" (in Papua New Guinea missionaries depend largely on a fleet of small aircraft) seem suited to high altitudes. So do literature evangelists, who reported 144 baptisms as a result of their work—a surprising result in a country where literacy is comparatively new.

RUSSELL KRANZ

Three more SMs are appointees

Three more former student missionaries have been appointed to regular overseas mission service. According to the General Conference Secretariat registrar, the total is now 85 former student missionaries who have finished college, obtained field experience, and are serving as inter-division workers.

The latest appointees are Mr. and Mrs. Donald E. Williams, of Charlotte, Michigan, and Perry Tkachuk, of Kelowna, British Columbia, Canada.

Don and Merrie Lyn Williams went to the Sepik River Mission in Papua New Guinea in 1971 from Andrews University; Perry Tkachuk went to Japan as a teacher in the English Language School program from Kingsway College in 1973. In 1975 Perry was a Special Service worker for three months in Japan. Now a youth pastor in the British Columbia Conference, he has been appointed acting director of the English Language Schools of the Japan Union Mission.

Don Williams, now associate youth director of the Michigan Conference, has been asked to teach Bible at Far Eastern Academy in Singapore.

Of the 85 former student missionaries now serving overseas, 30 of them are in the Far Eastern Division. The student missionary program continues to be a valuable aid in the recruitment of workers for overseas mission service.

D. A. ROTH

Communication interns become church workers

Eighteen of the 20 interns who have finished the two-year communication internship program, or 90 percent, are now employed by SDA colleges, hospitals, conferences, or media-related organizations. Since the interns' inception five years ago, 33 communication graduates have participated in the program—13 currently are interning.

The internship program was conceived in the mid-1970s by Carol Hetzel and Milton Murray as one way to assure that a

pool of qualified communicators with some experience would be available to fill the increasing number of development and communication positions at Adventist institutions and organizations.

An analysis of the first five years indicates a record of outstanding success:

- Thirteen individuals have interned at hospitals, five at colleges, eight at local or union conferences, and the rest at media and broadcasting entities of the church.

- Ten interns now are employed at Adventist hospitals, two at colleges, four at media-related organizations, two in conferences. Only two have entered nondenominational employment.

- Four of the interns have already become directors of development and public relations—three for hospitals and one for a hospital corporation.

James Chase, General Conference Communication director and secretary of the internship committee, indicates that six internships are allocated each year. All positions for 1981 have been filled.

LOWELL BOCK

Lake Union session

More than 300 delegates from the five conferences in the Lake Union Conference met at the O'Hare Airport Ramada Inn Convention Center, April 19, 20.

"God's Power in the Final Hour" was the theme of the quinquennial session. A multimedia presentation, "The Rhapsody in You," dramatically portrayed soul-winning miracles with resulting harmony in the lives of hundreds reached by Christ's love.

Delegates unanimously approved the recommendations from the 27-member nominating committee, chaired by C. E. Bradford, which called for the reelection of R. H. Carter, president; John L. Hayward, secretary; and G. H. Crumley, treasurer. All departmental and service directors were returned to office.

One of the union's notable accomplishments during the past five years has been the establishment of the Lake Union Soul-winning Institute in the Chicago suburb of Hinsdale. Ministerial interns and pastors are linking arms with laymen in a multifaceted evangelistic approach to this large metropolitan center. Mark Finley, director, related several success stories confirming the effectiveness of this two-year-old organization.

Membership of the Lake Union at the close of 1980 was 57,890, which represents a net increase of 10.72 percent above the 52,283 total at the close of 1975.

In his closing message Elder Carter challenged the delegates to pray and witness with the objective of having a net increase of 10,000 members in the Lake Union by the close of this five-year period.

DON R. CHRISTMAN

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