

Adventist Review

General Organ of the Seventh-day Adventist Church

September 24, 1981

A financial overview

Page 3

If mother had only known

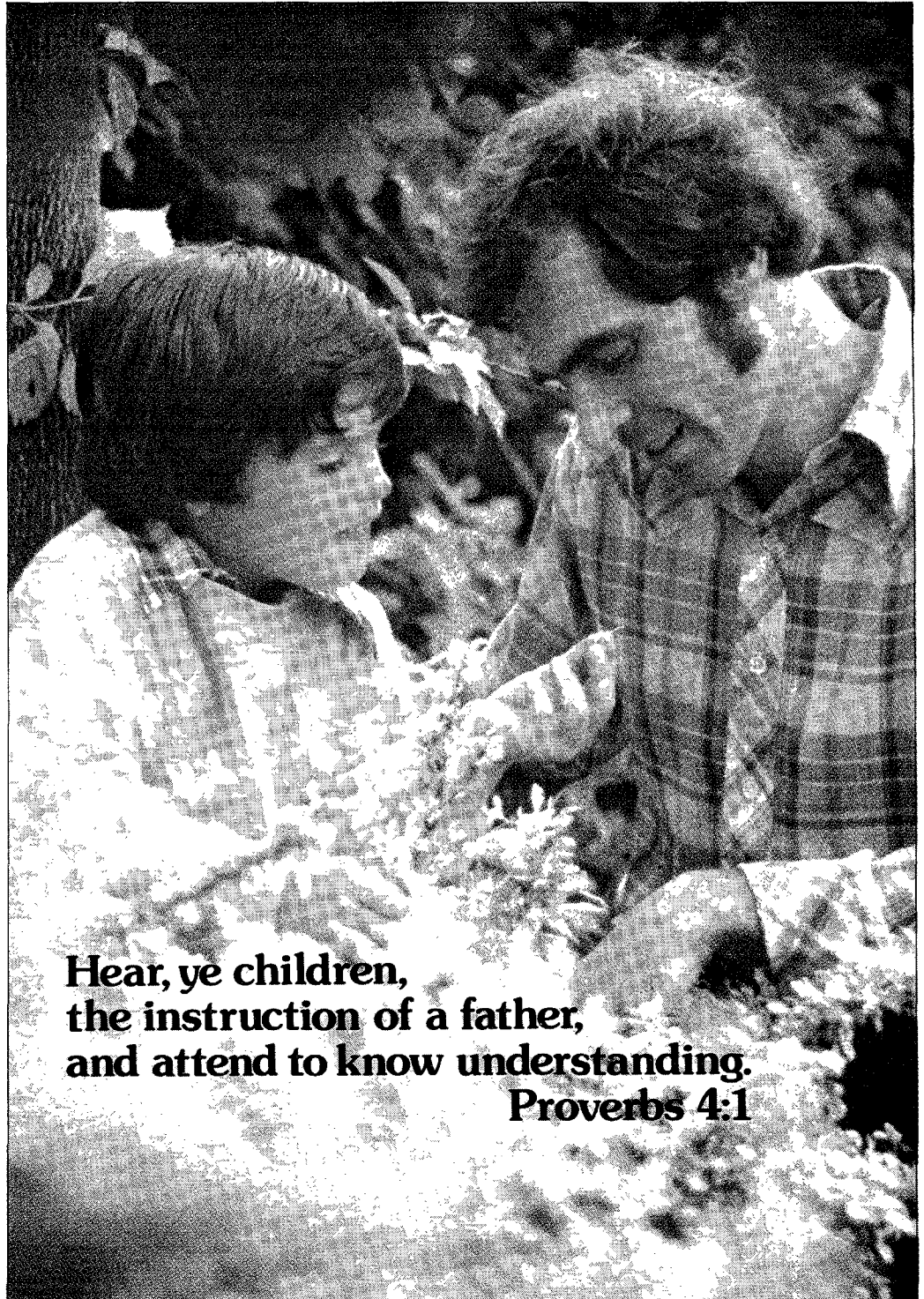
Page 4

Joy in the family

Page 11

The harvest of the sea

Page 13



**Hear, ye children,
the instruction of a father,
and attend to know understanding.
Proverbs 4:1**

THIS WEEK

Prices have been rising so rapidly during the past few years that an increase in the cost of an item scarcely surprises us anymore. Now, discovering that the price of an item has remained the same is a pleasant surprise. Recently a REVIEW staff member mentioned that the price of trash pickup had gone up from \$10 to \$14 per month in his neighborhood. The cost of mailing a first-class letter has gone up 3 cents this year, and indications are that another increase is on the way. Magazines that cost 85 cents only a few years ago now sell for \$1.50 or more at the newsstand. To understand how this problem affects a publishing house, see "A Financial Overview" (opposite page).

Recently Girma Damte, communication director of the Ethiopian Union Mission, wrote us

about the young woman whose picture accompanies this column: "Zewditu Negatu, the cashier of the Ethiopian Union office, has a perennial smile that beams brighter when the REVIEW arrives. She reads each issue keenly.

"After she finishes reading the articles, she cuts out the pictures that she wishes to save and places them in an album.

"When asked about her unique album, Zewditu replies that she began it for the sheer joy of collecting pictures, but now the album, which has a picture of the Saviour searching for a lost sheep on the first page, has turned out to be a witnessing tool. Whenever visitors come to her home, Zewditu uses the album to tell about God's love and how He works through the Adventist Church."

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LETTERS

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

More on nurses

As one of the "other 40 percent" of SDA registered nurses I believe it is important for our church leaders to recognize that it is unrealistic and undesirable to expect 100 percent of all Adventist nurses to work in Adventist hospitals. The "other 40 percent" can and do witness where they are. I like to think that we can be as "the salt of the earth" wherever we live and work. Surely we should not limit the witness of Adventist nurses to Adventist centers.

It seems that the problem to be addressed is the recruitment and retention of sufficient numbers of qualified nurses to staff the ever-expanding Adventist health-care system.

Fewer people are entering nursing in the 1980s than a decade ago. One reason for this is the opening of career opportunities for women. Young women today are not limited to nursing, teaching, and secretarial jobs. Nurse educators and recruiters must look beyond the young, white female depicted on the July 9 cover and actively seek young men, mature men and women

considering career changes, and ethnic and racial minority persons to become nurses. Nursing is enriched by such diversity.

Further, the number of institutional beds cannot be increased without consideration to the question of staffing.

How can qualified individuals be recruited into nursing in sufficient numbers to ensure an adequate supply of nurses for our institutions? What percentage of Adventist nurses is needed on the staff to make an institution "Adventist"? Is it necessary to place a moratorium on further expansion of Adventist Health Systems until supply catches up with demand? I believe these questions require serious consideration.

MARYANN GAYNE HENSINGER
Oxford, Maryland

Suffering

"Fellowship of Suffering" (Aug. 27) showed me that I should be grateful instead of complaining about my plight when life is not easy.

Our heavenly Father has always provided for me, and I realize that I have not always appreciated that as I should have.

MARCIA C. STOCKER
Freeport, Illinois

Caffeine

Re "Caffeine Update" (Aug. 27).

We need to be reminded of the counsel that God has given His

people through His messenger: "Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul."—*Counsels on Diet and Foods*, p. 425.

NORMAN E. HEPNER
Dayton, Tennessee

Why was chocolate not mentioned? My doctor recently took me off all caffeine products because of fibrocystic disease and specifically told me not to use chocolate, not even once in a while. I love chocolate and really miss it. If it is all right I would like to know about it. Besides coffee and tea, my doctor mentioned products like pain pills that contain caffeine. He advised me to read all labels. Even some orange soda contains caffeine.

JUANITA SIMPSON
Phoenix, Arizona

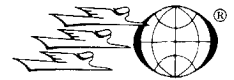
► In fairness to the author, Dr. Craig, we must mention that his article originally mentioned chocolate. However, after consulting with several denominational nutritionists and scientists, the editors decided to delete the material on chocolate. We advise our correspondent to follow carefully her doctor's instructions.

Doctrinal issue

Congratulations on the fundamental beliefs issue of the REVIEW! It is timely and very good.

ADLAI ALBERT ESTEB
Warsaw, Virginia

Adventist Review



131st Year of Continuous Publication

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Vol. 158, No. 39

A financial overview

Prices on everything are going up.

General Motors Corporation has announced that its 1982 line of cars will cost nearly 6 percent more than this year's models. The increase will average \$617 per car, sending the average sticker price above \$10,000.

Mass-transit systems serving many of the largest cities of the United States are raising their fares substantially. Chicago riders now pay the highest amount—90 cents plus 10 cents for a transfer. This represents a 50 percent increase since last December. New York, Atlanta, Philadelphia, Boston—all are raising their fares in an effort to offset skyrocketing costs (New York's system had an operating deficit of \$500 million for this fiscal year).

Newspapers and magazines, faced with runaway postage rates, escalating costs of paper and ink, and wage increases, are facing a hard choice—either obtain more income or go out of business. The editor of *Eternity* magazine wrote recently:

“What do we do? Probably one or more of three options are open to us: (1) increase our subscription and advertising rates, making you pay more for the magazine out of the tax cut that you may eventually receive; (2) cut back in the number of issues, which will reduce postal revenue and force an additional increase the following year; (3) cut back in the number of pages or the weight of the paper, which would also reduce postal revenue.

“Of course, there's a fourth alternative which a number of religious publications may be forced to consider: go out of business.”

Recently the *Washington Star* not only considered but adopted the “fourth alternative”—it went out of business. August 7 marked the end of a publishing tradition that extended all the way back to 1852. Now the U.S. capital has only one newspaper—the *Washington Post*—and 1,427 employees are out of work. Time Incorporated, which bought the *Star* about three years ago, simply was unable to suffer annual losses of \$20 million.

Now let us consider a more immediate problem—how rising costs affect church publications, particularly the *ADVENTIST REVIEW*. For several years the cost of paper has been going up about 12 percent annually. Ink prices are scheduled to rise 23 percent in the next six months. And postage! Postage rates for nonprofit second-class mail (this includes the *REVIEW* and other denominational periodicals) went up 22 percent in July of this year and are scheduled to go up another 22 to 25 percent next July. Incredible as it may seem, the cost of delivering the *REVIEW* is now virtually the same as the cost of producing it.

Because the *Review* and Herald Publishing Association

feels that every member of the church should have the *REVIEW*, the paper has always been priced as low as possible. As a result, in 13 of the past 20 years (1960-1980) the paper has shown a loss. Without the profit of the seven good years the loss would total \$649,635.88. And even with it the loss adds up to \$367,312.

Manifestly, no publishing house can sustain this kind of loss on a continuing basis and stay in business. Therefore, in order to meet the anticipated increases in production and mailing costs during the coming year, the *Review* has voted to increase the annual subscription price of the church paper by \$4 (\$18.95 to \$22.95, automatic renewal; \$21.95 to \$25.95, regular). Compared with the \$617 increase in the price of a GM car, this is a small sum (a person can subscribe to the *REVIEW* for 25 years for less than just the increase in a GM car!). At a weekly cost of less than 50 cents, the *REVIEW* is still a tremendous value. Anyone who doubts this should go to a newsstand and note the number of magazines that cost anywhere from \$1.00 to \$2.50 (the cover price of *Time* is \$1.50).

Margin of profit is necessary

In the early days of the Advent Movement our publishing houses wrestled with many of the same problems that confront our work today. At that time God gave inspired counsel through Ellen White, setting forth principles that have continued relevance. For example, in *Testimonies*, volume 4, she wrote:

“Our houses of publication are the property of all our people, and all should work to the point of raising them above embarrassment. . . . Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of studying and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications. . . . The price of our papers should not be made so low that no margin is left to work upon.”—Pages 597-599.

Under God's blessing the *REVIEW* has prospered ever since James White began to publish it in 1850. Though the paper was published irregularly at first, Ellen White wrote: “The cause, in the time in which we are living, demands the paper weekly.”—*Early Writings*, pp. 95, 96.

One hundred years ago—in 1881—Ellen White wrote: “Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household.”—*Testimonies*, vol. 4, p. 599. Doubtless the same is true today. Church members who truly love the *REVIEW* will find the money with which to subscribe to it.

So make certain that you stay close to Christ and your church during 1981 by studying your Bible and reading the *REVIEW*. For the money, what else can provide as much inspiration, information, and pleasure as the weekly visit of your church paper?

K. H. W.

If mother had only known

“The only people who go there are old ladies,” my husband said when I invited him to attend the Seventh-day Adventist church with me.

By EDNA M. OLSEN

“How long have you been a Seventh-day Adventist?” my new friend asked as we washed dishes together after the potluck dinner.

“Six years,” I replied.

“Oh! is that all? I’ve been one all my life; in fact, I was born into a Seventh-day Adventist home,” she continued, stacking dishes efficiently.

“And what church did you belong to before?” she went on.

“None in particular,” I said, smiling.

“What made you become an Adventist?” the questioner probed, but we were interrupted by others entering the kitchen, and her question was never answered.

As I drove home I asked myself the same question, reliving again the old joy and wonder I feel at being a Seventh-day Adventist, a joy that I hope I never will lose.

My parents were both of the Plymouth Brethren persuasion. Because they believed in infant baptism, I was baptized before I was many weeks old. Our home in those days was a happy one, and my earliest recollections include peaceful Sundays when we walked to church together to the sound of church bells from the various churches along the way. The Plymouth Brethren meetinghouse was in the heart of town. About 40 members attended. My father had been wounded badly in World War I and also suffered from shell shock. Because he was on a full disability pension, he worked only occasionally.

The depression hung heavily over England, creating unemployment with its attendant miseries. I can remember the veterans holding protest marches—some of the fitter men pulling along on carts comrades with missing limbs—and the long discussions held between my father and the neighbors on the problems of the country. My father, secure in his pension, bought furniture and a new carpet for the front room, and my mother was quite proud of it. Then the blow fell—his pension ceased as the authorities ruled that he was fit enough to hold a job. The news left him in a state of shock, as he was quite a sick man with few marketable skills. Apparently he fell behind

with his payments on the furniture, and the dreadful day came when he was sent a notice to appear in court regarding the debt. My parents prayed earnestly about it, my father cautioning my mother not to breathe a word about it to anyone, least of all to the Plymouth Brethren.

A few days later the surprise on my father’s face was a sight to behold as he handed my mother the contents of that day’s mail. It was a receipt from the furniture store attesting that the bill had been paid in full. “You must have told someone,” he insisted, but my mother vehemently denied having even mentioned it. It was not until many years later that we found out that my mother had confided in Mrs. Miller, her friend down the road who belonged to another church and to whom she could unburden herself. Knowing it would go no further, Mrs. Miller had related the matter to her husband.

The next day Mr. Miller, who worked about ten miles away, mounted his motorcycle to go to work, and then said to his wife, “You know, I have the strangest feeling I shouldn’t go to work on my bike this morning.” He dismounted. “Oh! It’s a lovely day to ride,” she said. “Besides, it’s expensive to take the train.” So Mr. Miller got back on his motorcycle. “You’re right,” he said, and started off down the road.

He was back immediately. “I feel strongly that I mustn’t take the bike today,” he said. “I’ll take the train instead.” So saying, he walked to the station, got into a carriage occupied by another man who was reading a Bible, and quickly fell into conversation with him. Upon learning that he belonged to the Plymouth Brethren, Mr. Miller said to him, “Do you know that there’s a brother in your church who is in serious trouble? In fact, it’s quite likely he’ll go to jail.” It was a complete surprise to the stranger, but upon reaching home later that day, he stopped off at the furniture store and paid the bill in full.

As the depression worsened, we finally lost our home and moved into a much smaller rented house on the other side of town. My father grew bitter; he became sick and had to stay in bed for many weeks at a time. My mother carried on the best she could. I believe my parents still loved each other, but quarrels erupted frequently, mostly over money or the lack thereof. Some of the Plymouth Brethren owned businesses and appeared in my father’s

Edna M. Olsen is a homemaker living in Shafter, California.

eyes to be well off in comparison to his lot. He refused them entry when they called, feeling ashamed of our smaller home; then he stopped going to church altogether.

The Plymouth Brethren had two kinds of churches. One, called the "Exclusives," would not allow anyone to partake of Communion unless he belonged to the church. The other group, called the "Open Brethren," allowed anyone to "break bread" who wished to. My father began going to the "Open Brethren," while my mother and I continued with the "Exclusives." Though we left the house at the same time each Sunday, my father quickly turned the corner to go to "his" church, and we proceeded to town to "our" church. Often over Sunday dinner there would be heated discussions about the two churches.

I asked for "fellowship" when I was 16 and was accepted, which meant that I was able to participate in the "breaking of bread" each Sunday and to move from the back bench on which I had been sitting. On the back bench hung a sign, "Will Those Breaking Bread Please Sit Beyond This Board," which really meant, "If you're not in fellowship, please sit on the back row." If a visitor had the temerity to sit anywhere else, he would quickly be requested to occupy the back row.

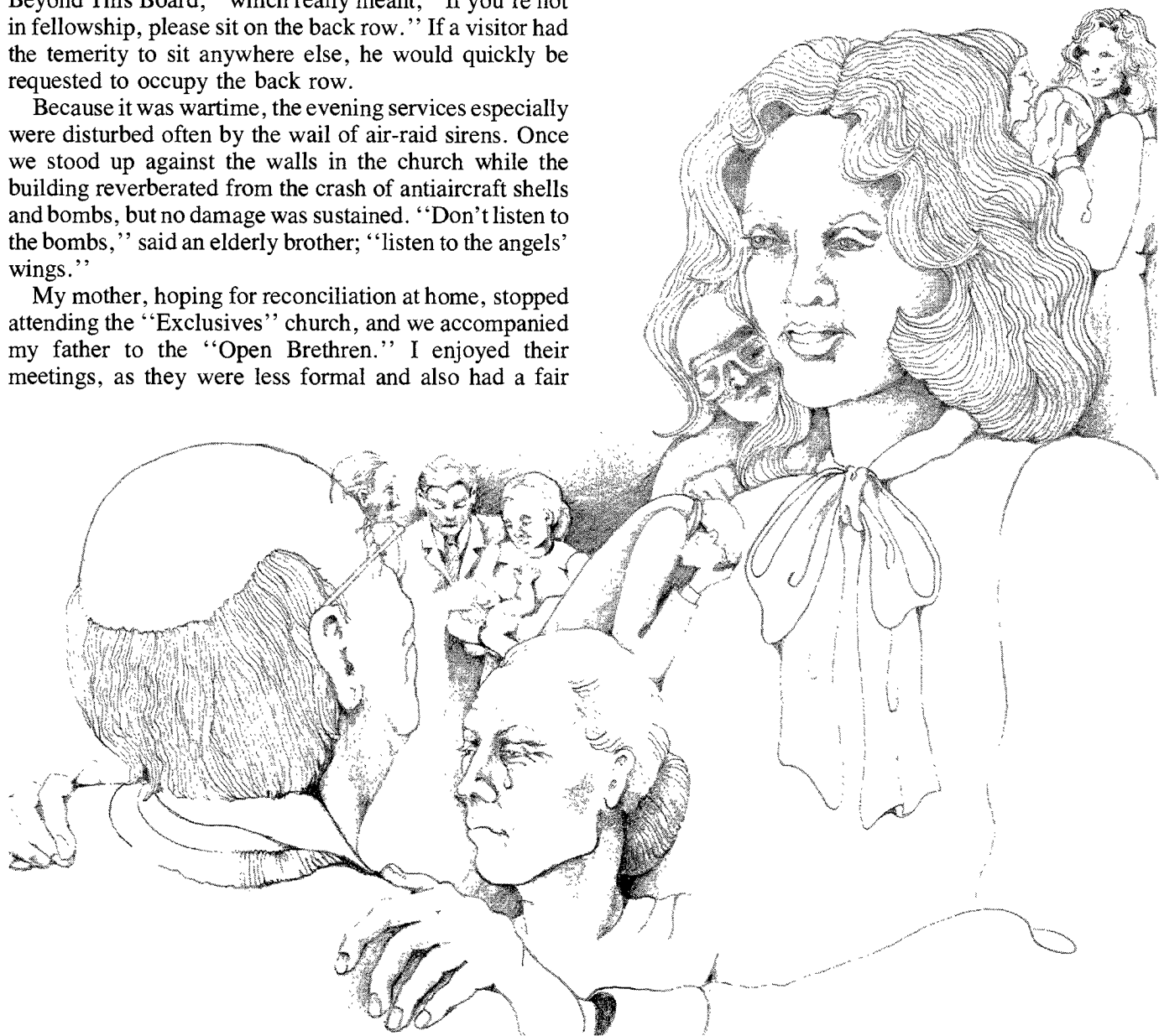
Because it was wartime, the evening services especially were disturbed often by the wail of air-raid sirens. Once we stood up against the walls in the church while the building reverberated from the crash of anti-aircraft shells and bombs, but no damage was sustained. "Don't listen to the bombs," said an elderly brother; "listen to the angels' wings."

My mother, hoping for reconciliation at home, stopped attending the "Exclusives" church, and we accompanied my father to the "Open Brethren." I enjoyed their meetings, as they were less formal and also had a fair

sprinkling of young people, which our church did not. Out of sheer willfulness my father decided to return to the "Exclusives." After a while he requested membership with them again. After a long period of sitting on the back row and of not having his hand shaken (called "not offering the hand of fellowship"), he was forgiven for his lapse and returned to fellowship again, but by this time my mother and I had decided that we preferred being with the "Open Brethren."

The arguments at home increased, and sometimes I was drawn into them, always siding with my mother. Finally my mother stopped going to church altogether, and soon I followed her example. "It just isn't worth it," she would say. I have to admit that home became a lot more peaceful.

The "Exclusive" Plymouth Brethren would rarely acknowledge our presence if they happened to meet us on



the street. Even our erstwhile friends among them would not speak to us. And my father moved out of the bedroom he had shared with my mother into one of his own. He announced that he would no longer take his meals with us. From that day on, my parents never ate at the same table. "Have no fellowship with unbelievers" was his reply, and I watched the light die out of my mother's eyes.

My mother and I were quite close; in fact, I preferred to go out with her rather than with most of my girlfriends. Therefore, when she began leaving the house without an explanation on Sunday evenings, I was very surprised. When I asked her where she was going, she was evasive. Finally she took me aside, saying, "I've been going to spiritualist meetings for several weeks." I suppose I looked utterly astonished. "Yes, you know I used to go when I was younger, since your grandfather was a spiritualist medium; there's nothing to be frightened of, and I'd like you to come with me."

I knew, of course, that she had been brought up in a spiritualist home, but I thought she had given that up when she was converted. But she said that she found a lot of comfort from their meetings, so I agreed to accompany her. The wartime blackout made it inky black as we walked to the church. Upon entering, we joined a small group of people already seated in a circle. Shivering a little, I took the proffered seat. Soon the service began. Nothing to be afraid of, really, I told myself. Just a group of ordinary people.

After singing an opening hymn, we sat waiting expectantly. The face of the medium contorted, her body went slack, convulsed a little, and she began speaking in a high-pitched voice, quite unlike her own. My mother whispered to me, "Her spirit guide is talking through her."

The medium had messages for several of the group and a message for me, too. "I feel as though I'm crashing,"

FOR THIS GENERATION By MIRIAM WOOD

Another viewpoint

Recently this column considered the subject of "Instant Adventism," in which we discussed an incident where a young Adventist woman had overheard in a restaurant a group of non-Adventists at another table being given a course in this faith in the space of a 15-minute period. We came to the conclusion that to hit people squarely between the eyes with the more intricate points of church doctrine could give them strange impressions and could actually cause them to develop an antipathy toward further contact. The conclusion was that it is best to portray the love of God first and foremost and then gradually introduce the doctrines to provide intellectual content for their faith.

However, one of our readers has another viewpoint to project. He says: "We certainly must be careful how we cram our distinctive doctrines into others at our first contact. We can all agree wholeheartedly with that principle. But let us consider the other side of the coin. There are many instances

where well-meaning Adventists have done just what we deplore, and the Holy Spirit has used the episode and approach to the glory of God."

He goes on to tell the story of Jack (not his real name), who was put into a local jail because of constant fighting and brawling brought about by his alcoholism. In prison he met a Seventh-day Adventist. One naturally wonders what the latter was doing there, but this question has not been answered. At any rate, the Adventist took Jack under his wing, gave him the full course in Adventist doctrines, not pulling a single punch, covering the territory rapidly since Jack was not going to be there long. Jack, a Catholic, was much impressed with the mark of the beast topic. He declared that he did not want to be lost. As soon as he got out of jail he made contact with the nearest Adventist church and was baptized.

"Then his troubles really began. His wife, who could tolerate his drunkenness and brawling, could not tolerate his

new faith, and she left him, taking the children. He then entered the colporteur work, finally enrolling in a Seventh-day Adventist college, and the last I knew he was an ordained minister. So here is an example of a blunt approach bringing conversion. A man of Jack's temperament might not have responded as readily to a gentler approach. Only God knows."

As I read those last two sentences in the letter, I certainly had to think carefully. Somehow I had forgotten that we are not all "cut out of the same piece of cloth." It is true that what works for one person may not be effective for another. Then my correspondent gave me another example.

His own father was an immigrant boy in his teens, alone in the huge city of Brooklyn, New York, when he became converted as the result of attending a series of evangelistic meetings. He could hardly speak English but was determined to witness for his Lord. He decided that he would try selling books. "This was in the 1890s, and the only book he had was *Early Writings*. He began to ring doorbells. One of the first he came to was answered by a kindly lady. He said, 'Do you want to buy a book?' She said, 'What is it about?' He replied, 'It is about a woman.' That was his self-made canvass, and it

surely would horrify any leader of literature evangelists. But the woman bought the book from the lad who could not really speak English. She read it, sought more information, and then became an Adventist, as did her children. Some of the latter went into denominational work."

And what about the Norwegian boy? "He soon went to South Lancaster Academy and later to Union College, where he became president of his class, and for years he served as an evangelist and also as a conference president. In his later years he surely would not have approved his 'instant' book canvass, but the Holy Spirit overrules in such cases and brings fruit to the glory of God. So let us agree in principle with your previous correspondent, but at the same time recognize that God uses even simple folk who in sincerity may try 'instant Adventism' on some people."

I'll be thinking about those two experiences for a long time. And I'll remember that the Holy Spirit can use sincerity and concern for others, no matter how imperfect the human instrument is in the approach made.

There's absolutely no reason not to share your faith with everyone around you one way or another, leaving the results with God.

she began. "I feel as though I'm on a plane and it's going down. Do you know anyone who was in a plane crash? Wait, he says he's your cousin," she continued. "Is that correct?" I admitted I had a cousin who had been shot down over Germany, and to put it mildly, I was shaken by the revelation. My mother did not receive a message that night, but on the way home she told me that she had received many messages from her mother that brought comfort to her. "I know they're messages from the other side," she said, "because there are too many personal details revealed for them to be fake." She added, "Let's go to London next week; they have an excellent medium there."

Not expecting much from our trip to London, I was astounded when the medium told me that he had a special message for me. "You'll leave England shortly," he began. "I see you crossing water." I shook my head in disbelief, as I had no plans for such a journey. He continued, "You'll meet someone there and won't return alone. Later you'll cross the high seas."

"What rubbish!" I told my mother on the train going back to Ipswich. "Now I know he's a fake." But secretly I thought it sounded exciting. Within six months I was sent to Germany by the British Foreign Service, and three weeks later was on my way to America with my husband.

Meets husband while "slumming"

But I'm getting ahead of my story. I met my husband while "slumming" one night with a small group of Foreign Office personnel. After we were introduced, he discovered that I enjoyed motorcycling, so he volunteered to take me out on his motorcycle the following evening. Four months later he proposed. We still had a lot to learn about each other, and ultimately the talk came around to our respective families. "My father is a Lutheran," he told me one evening, "and my mother is a Seventh-day Adventist. Adventists go to church on Saturday and teach that only 144,000 are going to heaven. I figure with odds like that, what's the use?"

"How strange," I replied. "I've never heard of them; are they Jewish?"

"No," he said, "but they don't eat pork or drink coffee, and I think they believe that they're one of the lost tribes."

"Well, my parents were Plymouth Brethren, and they don't believe in radios, using lipstick, or short hair for women," I went on. Further discussion revealed his parents also quarreled considerably over religion. We made a pact then and there to have nothing to do with religion, as we concluded that "it breaks up marriages."

The years rolled by; happy ones, to be sure. We spent two weeks in England in the 1960s and found conditions at home much the way they had been when I left. My parents still slept in separate bedrooms, and my father still ate alone. In fact, he took his plate into the kitchen to eat when we visited, but as I had previously alerted my husband to this possibility, he was not surprised.

In 1968 my husband was sent to Vietnam. It was a sad

and anxious year for me, heightened by the fact that my mother died suddenly of a stroke just after her seventieth birthday. The Plymouth Brethren "Exclusives" claimed the right to bury her because, as they put it, "she was once one of us." The funeral was poorly attended, as my father had never been cordial to her friends. I was unable to go, as I had three daughters at home to care for; but I wept for a week and still found myself weeping months after, mostly for the needless unhappiness she had experienced in the name of religion during her lifetime. I felt that I could not write to my father ever again. During that trying year my thoughts turned often to the God I had known, and I found myself seeking religious stations on the radio, some of which I enjoyed. I visited different churches in town but found them dull and lifeless. A full-time job helped erase the emptiness I felt with my husband gone. Saturday was my day to shop and cook, and Sunday usually was spent at the beach.

A year later my husband was back in the United States, stationed about 300 miles from home. Because our daughters were in high school, we thought it would be better for us to stay where we were and for my husband to come home most weekends. He was due to retire in about a year.

One weekend he was unable to be with us. Impulsively I said to my youngest daughter who was home with me, "Let's go to church today; there's one that's open on Saturdays." She agreed, and we shyly found a seat near the back of the church. I was impressed greatly with what I heard that day, and found I hardly could wait for the following Saturday.

My husband was quite surprised when I told him I had been to a Seventh-day Adventist church. I told him of the friendliness of the congregation and asked him to accompany me. He looked at me incredulously. "The only people who go there are old ladies," he said, and though I remonstrated that there were plenty of men there, he refused to believe it. Finally he went with me, and the warm welcome he received brought him back again and again.

Bible studies followed for both of us—the truth about the seventh-day Sabbath, baptism, the state of the dead; what a lot we had to learn, and how refreshing the truth was to us! How I wished my mother had been able to take Bible lessons too, but it was much too late.

We visited my father a year after our baptism. His eyesight was failing, but he seemed to be perfectly content to live by himself, refusing help from anyone. We talked for a while, mostly about our daughters, and I asked him whether he still went to the Plymouth Brethren church.

"Oh, yes," he said fervently. "That's the only church for me. Do you go to any church?" he asked hesitantly, and I told him about the Seventh-day Adventists. His eyes filled with tears. "You're the only one of the children who's saved," he said. "I'm so glad."

I hugged him and rushed from the house—what could I say?

If my mother had only known!

□

Focus on Christ, not on the crisis

Beholding the ever-present Christ rather than focusing on the future time of trouble brings great courage.

By NORMAN R. GULLEY

We live today in a little time of relative calm before the last great storm. The four angels are holding back the winds of strife (Rev. 7:1-4). Soon the Spirit of God will be withdrawn from the world (*The Great Controversy*, p. 614). We face "a time of trouble, such as never was since there was a nation" (Dan. 12:1). "A storm is arising that will wrench and test the spiritual foundation of every one to the utmost."—*Testimonies*, vol. 5, p. 129. How will we manage to survive this unprecedented crisis? Only by focusing on Christ rather than on the crisis.

It is vital that we grasp the Biblical perspective that not only details the coming crisis but does so while still focusing on the Christ who came long ago. The end is not just something to come but something that *has* come. In one sense, the end came with Jesus' first advent. The Bible puts it this way: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). On the cross He cried, "It is finished" (John 19:30). And it was. Everything that took place from His Incarnation on was directed toward the goal of victory. Calvary not only meant victory for Jesus but it means victory for us.

Resurrection manifested that victory. There stood Jesus, the victor over the second death. In Him, all humanity had been placed on vantage ground—on the resurrection side of the great controversy. Today, as victor through resurrection and Pentecost, Christ moves toward His ultimate appearing. As Karl Barth put it, there are three moments of the one Parousia, the return of Jesus. In one sense the crucified Jesus, already returned in the resurrection, continued to return at Pentecost and its extension, and soon will be seen universally at the climax of His return in the Second Advent. In this context and in a qualified sense the Second Advent already is underway. Nothing can stop the Second Advent. All history since the resurrection is caught up in this movement. History has no meaning in itself, as if Calvary had not taken place. We are *in* the "end-time." We do not live in a vacuum. The "It is finished" of Calvary means victory.

Calvary and resurrection are just as irreversible as is our birth. They issued in ascension and enthronement. Jesus Christ, the God-man, resides at the control center of the

universe. Humanity has been exalted to the heights. Our divine-human Brother, our Substitute, sits on God's throne. This fact, rather than concern over the coming crisis, must fill our minds and thrill our souls to the depths. What have we to fear if Christ is in control? The battle has been won. Humanity has a new status.

It is true the enemy still causes havoc and will continue to do so. But, as Oscar Cullman put it, like a fighter he merely flings his fists after the fight is all over, after the final bell has rung. That bell pealed forth over Calvary's hill. It kept ringing until it became the coronation music of Christ's ascension and enthronement. Today Christ, not Satan, sits on God's throne. Our elder Brother, who also is God, remains in control. He will have the last word. Nothing can undo the Incarnation and rob God's Son of His humanity. Nothing can change His love for us. Nothing can bring His cause to defeat.

Our "forerunner" in heaven

Jesus is our "forerunner" (Heb. 6:20), already in heaven. He is our guarantee that through Him we also will be there. No enemy can wrench Him from that throne. Neither can the enemy stop us from being there one day with Him. Paul so beheld the risen Christ, so dwelt upon the wonder of humanity already being in heaven, that he burst forth exclaiming, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4). "Look," he exclaimed, "He *is* your righteousness. He *is* your humanity. He *is* your substitute. And who can rob you of that?"

Christians have a definite part to act in the salvation process. We need to take time to study the life of Jesus—to become united with, and dependent upon, Him. He brings about our changing—Christ within will make the law a delight (Ps. 119:35). Then we will keep His commandments joyfully and freely, out of love (John 14:15).

Ours is a time between the advents of Christ. His comings surround our history; His coming for our salvation determines the time. But more than that, the future already has broken into the present. The Holy Spirit has brought Christ within us. Thus we have the



Soon Jesus is coming in latter-rain power to take His people through the last troubled waters into heaven's harbor.

“firstfruits” of eternal life (Rom. 8:23). “The earnest of our inheritance” (Eph. 1:14). This is not something that approximates eternal life; it is the reality itself, although not in its fullness. For the Holy Spirit brings Jesus to us, brings our risen humanity for Him to reside within us. And “he that hath the Son hath life” (1 John 5:12). That life is eternal life. These are the benefits (as Calvin puts it) that are already ours in the present. We not only move toward eternal life but, to this degree, experience it now. Peter speaks of this as partaking “of the divine nature” (2 Peter 1:4). Paul adds that this oneness with Christ cannot be broken by principalities, powers, or even by death (Rom. 8:38, 39).

Yet it often is! Adventist Christians often feel alone and afraid as they view the future—as they read: “At that time shall Michael stand up . . . and there shall be a time of

trouble, such as never was since there was a nation” (Dan. 12:1). We see our Saviour standing up, or finishing, His mediation for sin in heaven, and we are left without His mediation just as the time of trouble bursts upon us. Some express the desire to die before that time. Anything but face that horrible future! How can they face it alone without Him? When they need Him the most, He seems to desert them.

But such a concept revolves around a false picture of Christ. He has promised, “I will never leave thee, nor forsake thee” (Heb. 13:5), and adds: “Lo, I am with you alway, even unto the end of the world” (Matt. 28:20). In *The Great Controversy*, Ellen White likens the time of Jacob’s trouble to the fiery furnace introduced in Daniel (pp. 621, 626). Where was Jesus during the fiery furnace experience? The Son of man stood in the flames with the

three Hebrew worthies (Dan. 3:25). And He will stand in the future flames with us, too. Although His mediation for sin is completed in heaven, His interest in and presence with the saints continues on earth. Beholding this ever-present Christ rather than focusing on the coming crisis brings great courage as we face the future.

Dwight L. Moody once found himself in mid-Atlantic on a ship in peril. The vessel began to sink. A raging storm tossed it to and fro like a helpless top. Moody, clinging to a post, faced a crowd of frightened people and read to them a portion of Psalm 107: "They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven" (verses 27-30).

"People," Moody warned, "without God we are lost.

We will sink. Look to Him, and all will be right." It was not easy to make that promise. In his cabin Moody struggled with all sorts of terrifying thoughts that plague people in a crisis. But he focused his mind on the Jesus who had once stilled another storm and rescued terror-stricken disciples. Finally peace came, followed by sleep. That morning, at 3:00 A.M., a ship, the *Lake Huron*, spotted them, steamed over, hooked up a line, and towed them a thousand miles to safety.

Soon Jesus is coming in latter-rain power to take us through the last troubled waters into heaven's harbor (*The Great Controversy*, p. 613). The latter rain is to be given to enable God's people to meet the coming crisis. "Being without a Mediator" must be qualified radically by the understanding that His presence remains within. We never will be alone. That is the comfort and confidence that focusing on Christ rather than on the crisis brings. □

To be continued

SPEAKING OUT

The time has come

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

For as long as ten years there has been a growing awareness among many who concern themselves with the quality and usefulness of worship materials in the Seventh-day Adventist Church of the need for a new church hymnal. Among most of our sister churches in the Christian world the same concern has produced a large number of outstanding new hymnals during the past ten to 15 years. The average life of a hymnal without revision is less than 40 years in most cases. Preparation of our present volume began in 1936, and the work was copyrighted in 1941—40 years ago.

Let us look at a few of the considerations that lead many to voice interest and concern. An important factor is the large sociological changes that have occurred with unprecedented speed during this period. Issues facing contemporary society are perhaps the most challenging in

history. While continuing to place great value on the devotional materials of past generations, we would profit from a certain proportion of materials that relate more directly to the world in which we live today. In the same way that Christian society is benefiting from new versions of the Holy Scriptures, the church can be helped through the use of many of the hymns written by Christian poets of our own time who are sensitive to contemporary issues. There are scores of such items of profound significance from which to choose.

We also have become increasingly aware of a considerable number of the greatest hymns known and used throughout Christendom that for some reason were not included in our 1941 *Church Hymnal*. We are sure that our people would be blessed by having access to their use as they worship.

A survey of other Christian bodies demonstrates that many have shown a remarkable sensitivity to the needs of their congregations for updated materials. Some denominations

that are smaller than ours have produced hymnals that have won the respect of both ministers of the Word and ministers of music throughout the Christian community, as well as widespread acceptance and enthusiastic use by their own congregations.

It is common for some church members to respond to such a proposal by saying that what we need is not a new hymnal but rather to learn to use the one we have! No doubt we would all profit from such a course, but the 40 years during which we have sung from our present hymnal has not led to such a program. Neither does this argument speak to the issues raised above. The passing of more years simply increases the need for revision.

Our *Church Hymnal* has served us well for these four decades. We appreciate the fine work done by the committee of that earlier time before the birth of a very large proportion of our membership. We envision supplementing the best hymns of the old book with carefully selected materials of the highest possible value and usefulness. These additions would be chosen from a wide spectrum of types and styles, while maintaining a careful and judicious concern for the compatibility of these choices for the intended use.

Occasionally we hear the issue of cost presented as a

reason for not considering the preparation of a new hymnal. When we consider that the hymnbook—that compendium of the devotional thoughts of God's saints through the ages—is a natural companion to one's Bible, surely the cost should be of small concern. Consider the hundreds of thousands of dollars a year our people spend on records and tapes of contemporary popular music, both sacred and secular! Surely the price of a new hymnal would be within reason.

Congregational singing is the heart of church music and is of the deepest significance as the main opportunity for our people to express themselves in worship. There is simply no way to overstate the importance of this corporate act. The Protestant ethic stemming from Luther's time is that the integrity of the individual worshiper must be maintained in the worship act. And what better way than to provide him with the materials, the opportunity, and the leadership to make a joyous expression of a truly meaningful act of worship in corporate song.

I trust that a committee may soon be formed to begin work on the important and timely task of providing a new church hymnal that will be second to none in the quality of its contents and the usefulness of its design.

E. HAROLD LICKEY
Berrien Springs, Michigan

Joy in the family

So crucial is the family relationship that our concept of God rises or falls with it.

Condensed from a 1980 Annual Council devotional message.

By GARY B. PATTERSON

Everything seemed to be going our way. Both of our children were living at home. We resided in a college community with its opportunities for social, spiritual, and cultural development.

Then the call came, and a family council agreed that we should take up the challenge. We had to leave our son at boarding school and our daughter with my sister, for the school year. We also left our possessions in storage, not knowing when they would be delivered to us.

The first few days in our new house were not exactly joyful. A house with no children and no furnishings makes a bleak place for two to live in who a few days before had felt the security and warmth of home, family, and the support of friends in the community. Then the news came that the moving van would be two weeks late; it would come when I would be traveling and therefore unable to help with the task of getting settled.

When I finally did get back to the work of moving in, I found that the washing machine had been damaged in shipment and more than a week would pass before the replacement part would be available. It finally arrived on Friday afternoon about three o'clock. After the necessary repairs and connections had been made, and the ensuing checkout was complete, we placed a load of clothing in to wash and turned the machine on in anticipation of some fresh, clean things to wear on the weekend.

Our place sounded more like home with the washing machine running. Then I heard a cry of panic from my wife. While we had been working in a distant room the drain hose had disconnected and emptied the entire content of soapy water onto the utility and kitchen floors. Up until then I had no idea of how much water there is in a washing tub. Let me tell you there is a lot!

I arrived on the scene just as the flood was reaching the dining-room carpet, inundating all boxes and furniture in its path. We hastily erected a few dams with towels and sheets to prevent the tide from going any farther into the

dining room. About an hour later we had one of the cleanest kitchen floors in town.

God gives us grace and strength to deal with such daily problems. Now, looking back even on that crisis, it has become humorous.

God's purpose in redemption is to provide for all of His children to be at peace and joy in the family. The *gloria* sung by the angels at the Annunciation clearly states this purpose. "Glory to God in the highest, and on earth peace, good will to men." We sing the same in the chorus taken from Jesus' words to His disciples recorded in John 15: "These things have I spoken unto you, . . . that your joy might be full. . . . Love one another" (verses 11, 12).

Stern harshness is not in keeping with the joy and love God wishes us to experience in His family. When we do not understand our relationship with our heavenly Father in the light of joy and love, we are unable to understand or comprehend the joy and love that are to be found in the earthly family.

So crucial is the family relationship that our concept of God rises or falls with it. In the same way that children relate to and understand their parents we relate to and understand God. God designed it that way. The Bible uses the experience of family as a helical loop illustration: God is as family, and family is as God.

When God wishes to describe His love for His people He calls them His bride and His children. And conversely, when He speaks of the love that should exist in families He urges, "Husbands, love your wives, even as Christ also loved the church" (Eph. 5:25).

Family experience

Neither God nor family can be understood properly without the other. Our family experience draws on our God concept and our God concept is informed by the relationship that exists in our families. Either these two concepts contribute to the upbuilding of each other or they become a black hole, drawing us into a pit of destruction. It is absolutely crucial; it is absolutely mandatory; it is absolutely determinative, that the future of our church as a whole and our salvation individually rises or falls with the family relationship.

Although I am addressing primarily the family as a unit, I cannot avoid considering the church institution in the context of this family model. The church also in a sense is the parent of the individual. We frequently speak of our "mother church," for example. It is the purpose of the parent to rear children to maturity and freedom, not to control their thoughts and actions forever.

It is not easy for children to grow up. Perhaps their maturation is even more difficult for parents (and churches), but it is necessary and beautiful.

From a little band of believers who were violently opposed to institutions and creeds, our church has moved to one of the most closely knit church bodies—both procedurally and doctrinally—that exist today. Any time a strong central structure exists there also exists the potential for overcontrol and overreaction. Thus the

Gary B. Patterson is president of the Georgia-Cumberland Conference.

The new watch

By KAREN PAULIK NUESSELE

"Grandpa, may I have a Mickey Mouse watch?" Jason asked.

Jason and Grandpa stood before a window full of watches. They dangled from the pegs, hung from the ceiling, and lay on a tray.

"Look, Grandpa, these say Swiss movement, and they are only five dollars."

"Well, Jason, good watches usually cost more than five dollars."

"May I please have one, Grandpa?"

Grandpa hesitated. He had promised to buy Jason a watch, but he hoped to get a good watch that would last a long time.

Jason shifted from one foot to the other, looking at all the Mickey Mouse faces staring back at him.

After thinking for a few moments Grandpa said, "Come along. Let's go in and get one. I'll expect you to take good care of your watch."

They left the shop, grinning. Jason walked by Grandpa's side, admiring the Mickey Mouse watch strapped to his wrist.

"It's a beauty, Grandpa. Thank you so much. Wait till I show Mom and Dad."

"Time to get back home, Jason. By the way, what time is it?"

Beaming, Jason answered.

In exact step the small boy marched beside the tall old man. They were a team on the move. Occasionally Jason glanced at his watch, fascinated by the moving hands and the multicolored band. It was like having a rainbow around his arm.

Jason was careful with his watch. When he washed his hands, he removed it. He took it off and put it in his pocket when he played baseball. He laid it carefully on his dresser each night.

One morning, however, the watch was missing. Frantically

Jason searched his clothes, his bed, his dresser, his room, the house, and the yard, but found no watch.

Almost in tears he asked his mother to look for his watch. She was busy washing clothes, but promised she would look for it as soon as she could.

Hours later Jason sat on the back porch. Tears formed in his eyes when he thought of Grandpa's words "Be sure and take care of your watch, Jason."

Just then Mother called, "Jason, I've found your watch!"

Jason leaped off the step and ran for the garage. Mother stood beside the dryer, with his watch in her hand.

"I've found it, Jason, but I don't know if it will be all right. It was in your pants pocket. I washed and dried it. It's not running now."

Jason gulped "Let's try it, Mom. Did you wind it?"

She shook her head.

Jason took the newly laundered watch and holding his breath, wound the stem and waited.

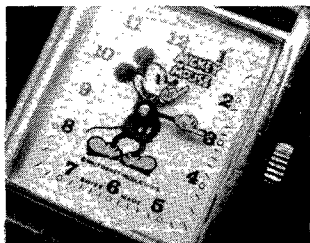
The hands moved.

With a whoop he spun Mother around like a top, then ran out of the door and almost toppled Grandpa.

"Whoa there, fella, what's the hurry?" Grandpa asked.

Jason told him the story of the missing watch.

"You know," Grandpa began slowly, "you learned a lesson in carefulness today. A thing does not have to cost a lot of money to be of value."



church may get in the way of the maturity and development God would have His people experience.

The church as an institution tends to spend most of its time and energies on complex problems of administration and theology. But the Bible spends most of its time telling stories—stories of people, stories that seek to move the family of God into the experience of joy, peace, and fellowship. The Bible basically is not devoted to theological statements or institutional issues. It is devoted to the story of God's family. It seems to me, then, that the issues to which the church should address itself primarily are those of joy and peace rather than theology and institution.

Puritanism and Pietism possessed an attitude of disdain for joyful Christian experience. Rigid behavior control was exerted as may be observed in early American worship services that were often long, stark, and boring. Deacons were appointed to wield long poles with sufficient severity to prevent those in the pews from dozing. Apparently one good jab was enough to do the job.

Family life in those days also revealed harshness. Joy was not encouraged. Rather, a person was to avoid frivolity and be somber and strict. Affection was discouraged as being dangerous and as giving in to the flesh.

But we need not assume that everything they did was wrong. There is nothing wrong with piety and purity. The problem was one of balance and perspective. For example, physical needs were thought at best to be endured, and often were perceived as sinful and to be avoided, a concept that often affects us even today.

When my children were small we had a saying in the family that started somewhere back in the obscure past. I do not remember who said it first, but, as we sat on the couch or rode in the car, or were someplace where we were close together, we would wrap our arms around one another and say, "I'm touching everyone in the family." It was important to be together, to be touching physically, to be unified emotionally, to be bound together by the principle of love.

Now we are physically scattered by miles and time. But recently we were together at home again for a while. Just before bedtime one evening we were standing in a circle with our arms around one another when my daughter looked up and said, "I'm touching everyone in the family."

We went to bed that evening with tears in our eyes. Not tears of emptiness that we had shed in a lonely house on so many previous evenings, but the tears of the fullness of joy in our family.

Scripture records that at the Creation the "morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The psalmist admonishes us, "Make a joyful noise unto God, all ye lands" (Ps. 66:1). Jesus tells His faithful servants, "Enter thou into the joy of thy lord" (Matt. 25:21). God's real desire is that there be joy in the family. □

BREAK DOWN THE BARRIERS

A Special Challenge from the Voice of Prophecy

Many people today have the false notion that God is some sort of mean, cruel, uncaring tyrant!

Consequently — you and I have an almost impossible task trying to talk to these people about religion because. . .

. . .they have such false ideas about God!

That's why I'm asking for your help.

October 10, 1981 is Voice of Prophecy Annual Offering Day.

Your gift on that day will make a difference. It will help the Voice of Prophecy continue Breaking Down Barriers people have put between themselves and God.

BREAK DOWN THE BARRIERS

How the Voice of Prophecy

Radio Broadcasts

"I am a Methodist. I have heard your program on the radio ever since I was a little boy. However, I was never interested. It was just another dull program.

But being a little older now, 25-years-old, and hopefully wiser and aware of many things that make up life, I have begun to ask questions and look for answers.

Now I know it was the work of God that got me connected to your Sunday morning radio broadcast. I heard about your Bible study guides and wrote for them. I want you to know that now I listen every week to your program." W.H., Maryland

"I turned on our radio this morning for the news. Instead, I heard your sermon. My husband and I were fascinated from start to finish. Your broadcast came over station KSSN in Little Rock. In the future, we will stay tuned every Sunday for your program." W.M., Arkansas

"I've just recently found your radio ministry on KFAX in San Francisco. I really enjoy listening to it. I listen

while driving to and from work.

Thank you so much for your wonderful Christ-filled messages."

B.L., California

"I listen to your program every night on station WOR in New York City. So often when things have gone wrong all day, just hearing you speak in your quiet, calm way makes me feel that no matter what happens, with God's help I know all things will straighten out." M.K., Pennsylvania

Advertisements

"I sent away for a book some time ago called, *Earthquake*. Along with it came information on the Focus on Living Bible guides. I want you to know that I've changed since studying these lessons. Before I was rebellious against everyone. Now my whole outlook on life is so much better and I feel a love for everyone, especially Jesus.

I just thank the good Lord there are people in this world, such as yourselves, who really care about turning former nobodies such as I into somebodies through the Word of God." L.H., California

BREAK DOWN THE BARRIERS

Breaking Down the Barriers!

Bible Correspondence School

"Through your Bible study guides I became a Seventh-day Adventist. One day, a person came to my door in-gathering and she gave me an enrollment card for your Bible course. I'm so thankful for your wonderful Bible studies." B.O., California

"I was not brought up with religion. With all my obstacles in life something turned out worthwhile for me when I found a note about your lessons at my home. I just happened to sign up for your course, and it has changed my life.

I believe every word in these New Life guides. I have learned so much about the Bible. It makes me wonder what I've missed until this time.

I'm trying hard to find the answer to my problems through prayer. Thank you for these lessons and please pray for me." J.S., Florida

"Several years ago, I found a little card on my doorstep offering free Bible lessons. On a whim, I decided to take them. The lovely lady who brought these to me opened a whole new world to me. Now both my hus-

band and I are baptized members of the Seventh-day Adventist church." E.L., Nevada

Evangelistic Crusades

"The first night I came to your crusade I was forced into coming. I was very depressed and feeling so far away from everyone. Your message was about spending eternity with Christ. My tears fell and I rededicated my life to Christ. Someday I want to meet you again in heaven." I.I., Illinois

"This crusade has meant a lot to me. I was baptized several years ago. I attended the Seventh-day Adventist church. But I have been away from the fellowship of the church for some time. I quit going to Sabbath School and church.

Tonight when you gave your call I renewed my faith in our heavenly Father. If your crusade had never come to our city I might never have found the Lord again." E.F., Oregon

BREAK DOWN THE BARRIERS

BREAK DOWN THE BARRIERS

What You Can Do to Help the Voice of Prophecy Break Down the Barriers!

October 10, 1981 is Voice of Prophecy Annual Offering Day.

It's a day when you can help us.

In fact, if you were wondering just what you should give on October 10, here's an idea that might help you:

If every Seventh-day Adventist family would give \$40 on October 10 — we would have enough funds to Break Down Barriers every day over radio until every city, every state, and every

province in North America was blanketed with the truth about God!

Just think of it!

We could completely cover North America *every day* with a message of God's love on radio.

Now \$40 today won't buy much in "worldly" possessions.

However, \$40 still goes a long way at the Voice of Prophecy.

\$40 saves lives for eternity. \$40 will help Break Down the Barriers!

THE VOICE OF PROPHECY, BOX 55, LOS ANGELES, CA 90053

BREAK DOWN THE BARRIERS

The harvest of the sea

When I was a boy, I spent many hours by the seashore. A relative owned a dragnet, and often my brothers—all older than I—would organize a netting trip to the ocean.

We would carry the net out to sea in a rowboat, feed it into the water, and then wade ashore, hauling in the net on each end. Dragging the net up on the beach, we would stoop over the harvest of the sea.

As more and more of the net came from the water and only a few yards were left, excitement would mount. What strange sights, dredged from the ocean bed, would meet our eyes?

Indeed, we often found a strange and marvelous conglomeration of animal and vegetable life. Crabs and fish, shrimps and octopuses, slimy creatures and oozy leaflike streamers, along with sand, seaweed, and mundane objects such as an orange or a piece of wood—the dragnet gathered them all in.

Some of my most vivid memories are of those hours by the sea. The surf, the flying spray, the sea birds wheeling, crying out, hovering over the treasure from the ocean, the open sky, and the cool, fresh, salt air—I see and feel them yet.

No doubt these early experiences have helped make Jesus' parable of the dragnet one of my favorites. He said: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Matt. 13:47, 48). For many years now I have been "catching" people instead of fish, but how like the harvest from the sea is the church of the Living God.

There is an amazing *variety* among the people of God. Adventist Christians come off no production line; they bear no common stamp to set them apart from the rest of humanity. They are black, brown, and white; they are rich, poor, and middle-class; they are laborers, professionals, and business people; they are young, middle-aged, and old; they are female and male. And they come from every continent, from "every nation, and kindred, and tongue, and people."

We are apt to forget this marvel of the gospel. Sometimes our horizons are too limited: we think in terms of our own local setting, or we begin to erect again the barriers that separate people outside the church. But we are a people with a big vision—even worldwide; our movement is too grand in its conception to allow pettiness and parochialism to get in the way. Let us ever remember the modern miracle that God is working out through this church: He is producing a universal family, a demonstration to the world and the universe.

Adventists are individuals par excellence. One has to have a certain toughness of mind and character to be a sincere Adventist—the very practice of Sabbathkeeping sets us apart from other people. We are united in a common love for the Saviour, in a common hope of His return, in a common goal to spread His good news, and in a common set of Bible-based beliefs. Within this framework, however, there is much elbowroom for individual expression in thought and practice.

We must jealously preserve this individuality. We are strong collectively as we are strong separately. Some Adventists emphasize one aspect of healthful living; some stress a particular facet of doctrine. This variety is good—as long as we refrain from a spirit of judgmentalism and pull together in the task God has assigned us.

As a boy poring over the harvest of the sea, I remember how little of it, comparatively, we could use or sell. After each haul, usually only a few good fish would be caught in the net; the mass of seaweed, sand, and exotic creatures had to be thrown back into the ocean.

**For many years now I have been
"catching" people instead of fish,
but how like the harvest from the sea
is the church of the Living God.**

Looking at the church, some of us may wonder: Why are so few "great" people here? If this is the truth, why don't more learned and famous people embrace it?

Perhaps God's standard of greatness is different from ours. Perhaps Paul has given us the answer already: "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:26, 27).

Nor should we attempt to separate member from member among the people of God. While we used to sort out the good fish from the bad by the sea, in the church that work is assigned to the angels, not to us. Jesus said at the end of the parable: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50). While the church must act in cases of flagrant sin, as the Scriptures have directed, and while we hold a body of doctrines in common, we are not to enter into judgment of our fellows. No doubt there will be many surprises when God makes the final separation of humanity.

In Revelation we read that waters are a symbol of "peoples, and multitudes, and nations, and tongues" (chap. 17:15). The net of God's last message is dredging these waters. From them will emerge at last the people of God who will dwell with Him forever. That will be the glorious harvest of the sea.

W. G. J.

Africa-Indian Ocean Division faces challenge

By RUDI H. HENNING

As our plane descended through a beautiful, white-cloud-studded blue sky toward the green mountains of Rwanda, I saw signs of dense population stretching over the highest mountains and into lush valleys. I was sure that I was looking down on many homes of Seventh-day Adventists, for out of Rwanda's 4 million inhabitants, more than 110,000 worship God each Sabbath in 536 churches. In some areas of Rwanda there is one Seventh-day Adventist to every 14 inhabitants. In many areas the Sabbath school membership is twice the number of baptized believers.

As Dale L. Thomas, publishing director of the Africa-Indian Ocean Division, and I stepped off the plane, we should have felt like strangers in a foreign country. But the moment we looked into the happy faces of S. Honore, a teacher from Inter-America at Gitwe College, and S. Sembaba, the legal representative of our church in Rwanda, men we had never met before, we felt that tie that binds us together in Christ Jesus.

Friendly people waved to us as we traveled over the winding road through the mountains. The warm hospitality led us almost to forget that we were far away from home. Meeting the publishing directors that lead an "army" of more than 100 literature evangelists was an exciting moment. Our next two days were filled with discussions and laying plans for an accelerated program of literature distribution.

Rudi H. Henning is an associate director of the General Conference Publishing Department.

Through the publishing ministry 500 to 700 people are being baptized every year. Literature is a powerful tool in leading people to Christ.

All too soon our busy itinerary took us to Nairobi, Kenya, where I talked with Robert J. Wieland, editorial consultant for Africa. During the past two years he has updated books, written new

manuscripts, and condensed Spirit of Prophecy volumes. It takes a dedicated couple like Elder and Mrs. Wieland, who love Africa, to achieve so much in such a short time.

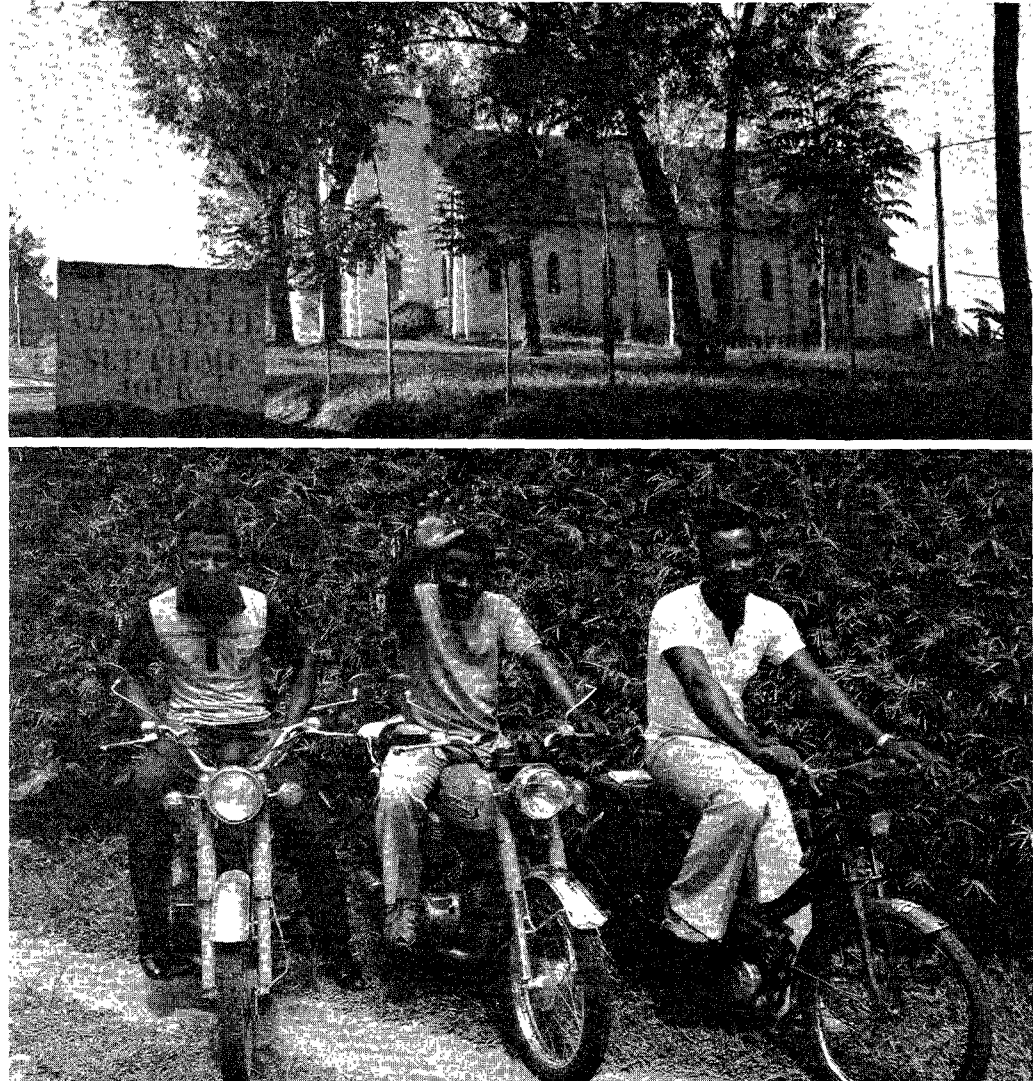
Nairobi brought back memories of my family's 12 years of service in Africa. It was here that our two children went to boarding school far away from our home in those years in Tanzania. In the Central Nairobi church I had the privilege of baptizing our son at the age of 11. The years of mission life encouraged our son and daughter to lay plans to enter denominational service as a minister and a nurse with the objective of serving as missionaries, if time should last.

How I longed to see the 1,000 literature evangelists in

Kenya and more than 500 literature workers in Tanzania, who year after year make a tremendous contribution to the rapidly advancing work in East Africa. But the next morning we were on our way to the Malagasy Republic on the island of Madagascar.

In 1918 the first interest in Adventism was nourished by literature sent to Madagascar. Soon a bookstore was established in Tananarive. Customer contacts developed into Bible studies. The foundation was established for a growing work, with more than 12,000 members at present in the Indian Ocean Union.

As we felt the warm welcome of Francis Augsburg, president of the Indian Ocean Union Mission, and Robert Roeland, manager of the Mal-



Top: Although there is a church at Gitwe College in Rwanda, members sometimes meet outside. The reason? The church is too small. **Bottom:** In Cameroon, the success of literature evangelists enables them to buy motorcycles.

agasy Publishing House, we soon forgot the language barrier. I could not help recalling the words of that beautiful song "I'm So Glad I'm a Part of the Family of God." Everywhere, Adventists make strangers feel at home.

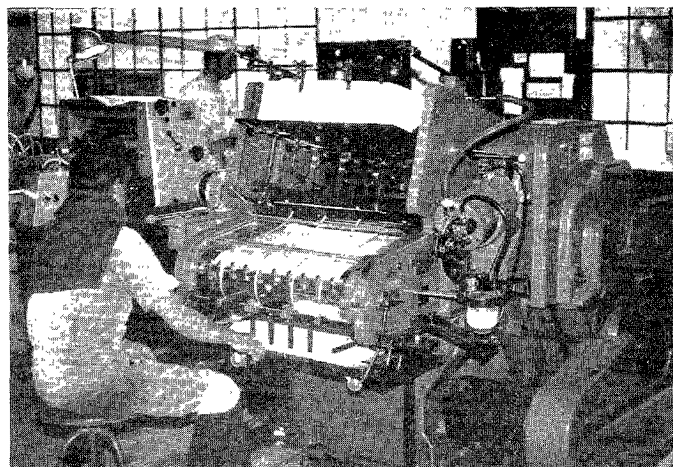
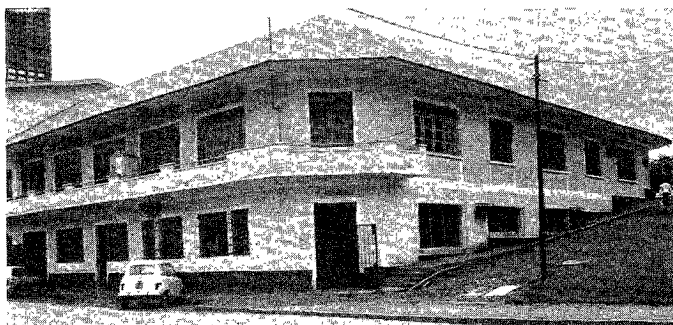
We found Minason Rakotonirainy, union publishing director, still confined to his bed after a serious accident three months earlier. That did not hinder him from desiring to participate in our meetings. For the first time in my 28 years of service for the church I took part in a meeting in a living room to enable the union publishing director to participate.

The Malagasy Publishing House surprised me. I had expected a small print shop. What I saw was a clean,

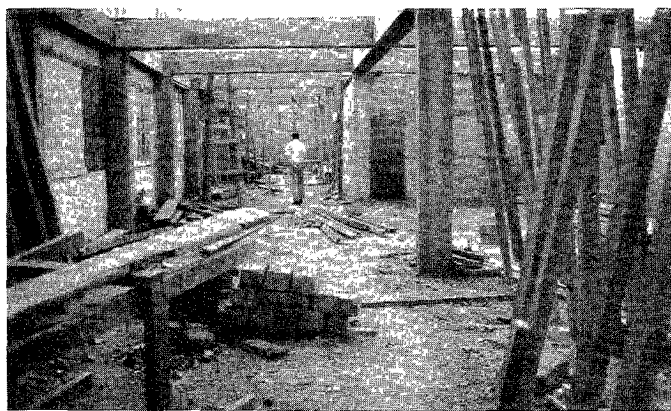
well-organized operation. Because of a shortage of funds they still are using an old, hand-fed letterpress and a hand-fed folder. The bindery work is done by hand. Wise management gets supplies not readily obtainable.

All available paper is quickly turned into doctrinal books, and our literature evangelists sell everything that is produced. We laid plans to increase greatly the distribution of literature. We hope and pray for funds that can help build up this lighthouse of truth in Madagascar.

At Kinshasa, on the west coast of Zaire, we found a concentration of millions of people with only two Adventist churches. Plans that include literature distribution are being laid that should



Top: At the West Central African Union Mission, the author met with workers to survey the publishing program in the mission's territory. Bottom: The Malagasy Publishing House's most modern press is a Heidelberg KORD, but much work still is done on an old hand-fed letterpress.



Top: Beating drums is the African way of calling people to worship. This drummer is at Gitwe College. Bottom: At the Advent Press, Accra, Ghana, workers cannot produce enough literature to keep up with the heavy demand. An addition to the publishing house will help, but even so, they probably will have to continue importing material from England.

develop our work in this area. Among the 28 million people of Zaire there are 78,000 Seventh-day Adventists. In the Kasai area, only recently entered with the three angels' messages, stands a church that was built only two years ago. Sabbath after Sabbath it is crowded with 1,600 people, greatly exceeding the capacity for which it was built.

In the first five months of 1981, in the country of Zaire alone, 8,000 people were baptized. The administration hopes to double or even triple the membership during this current five-year period. A shortage of funds limits the advance of the gospel. When the local publishing director in Kinshasa has no travel budget and other publishing leaders have to restrict their travel, how can the army of literature evangelists grow as it ought to?

In Cameroon we received a warm welcome. Eight workers had come out to the Yaounde airport to meet us. The next day we started early,

but it was not too early for A. Cosendai, who has served with his wife in Cameroon for more than 40 years. He counts it a privilege still to be at the front line instead of retiring in his beautiful homeland, Switzerland.

More than 1,800 children gave us a welcome at our school in Yaounde. On the campus we were shown where the first press in Cameroon was founded. Here again literature pioneered the way.

Today our Central African Publishing House in Cameroon is considering expanding the present building to be able to cope with the demand for French literature geared to African culture. For too long we have given little attention to the French-speaking countries of the seven unions in the Africa-Indian Ocean Division territory. Five of these unions consider French to be the main language, although they have many local languages.

We have the membership; we have the expertise of literature evangelism; what we

need are thousands of literature evangelists in every African country. Machines will be needed to produce literature, but I believe that God will touch the hearts of members to put their money—now devaluating in banks—where it will save souls for the kingdom of God because of the unlimited power of the printed page.

J. I. Erondu, Nigerian Union publishing director, quickly convinced me that he is the man of the hour to lead a growing army of literature evangelists (presently numbering 200) in Nigeria. The value of literature distributed since the beginning of 1980 has passed the US\$2 million mark.

Lagos, the capital of Nigeria, impressed me as an extremely busy city, with traffic just inching forward in spite of the fact that each car is permitted to enter Lagos only on alternate days. What a potential! The millions of Lagos alone need 200 literature evangelists. To serve the estimated 90 million people of

Nigeria, we need an explosion of literature workers. The church never will have the means to finish the work with salaried employees. It is our literature evangelists who will open unentered areas and penetrate every corner.

Just as I was ready to go onto the platform of one of our large churches in Accra, Ghana, for the Sabbath service, I turned back and looked out the window. Right next to the church property I saw in bold letters on top of a building "Babylon." It was a nightclub! The thought struck me that the Seventh-day Adventist Church has been planted by God in the midst of a world of confusion. We are to call the honest ones out of Babylon into God's remnant church. Our Advent Publishing House in Accra is dedicated to this task.

Although the Africa-Indian Ocean Division has been in existence for only about six months, the responsible leaders have moved quickly to invest money in this important

institution. A building project is under way to provide more room for production. Additional machinery is on the way.

Because of rapidly rising building costs, it would be advantageous if the whole extension of the Advent Publishing House (Advent Press) could be completed immediately, but available funds do not permit that.

My five-week itinerary in the Africa-Indian Ocean Division climaxed with a division publishing council. We established objectives, formulated policies, and laid plans to use literature evangelists in the evangelistic thrust of the Africa-Indian Ocean Division. Throughout the meeting I was gratified to see a spirit of unity and a strong belief in the power of the printed page.

The officers of the division stand unitedly behind the publishing director. The Africa-Indian Ocean Division will move forward rapidly with a strong literature work pioneering the way.

Africa is hungry for gospel literature. People are taking it out of the hands of our literature evangelists as fast as our publishing houses can produce it. The day is dawning that is described by Ellen White, "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885, and *Colporteur Ministry*, p. 151.

MICHIGAN

New M.S. degree for nursing administrators

Andrews University is initiating a Master of Science degree in nursing with a major in nursing administration, designed to develop leaders within the nursing profession. The degree program focuses on the skills needed for middle management positions, and aims to provide those enrolled with the background needed to design nursing programs that strive for quality care while acknowledging and responding to the stewardship responsibility of Christian leadership.

The courses are designed to prepare graduates who will engage in the professional practice of Christian nursing, utilize nursing as a vehicle for Christian witness, have the academic background necessary for further study, and demonstrate skills in leadership and management.

Initially the program will be offered in Portland, Oregon; Dayton, Ohio; Orlando, Florida; Hinsdale, Illinois; Kalamazoo, Michigan; and on the Andrews University campus.

Students may study part or full time, finishing in five to eight quarters. Since the degree is offered in several communities, many students can continue their employment where they live while they study for the degree.

RUDOLF E. KLIMES

Director

North American Health/
Temperance Ministries



SDAs parade for Samoan independence celebration

June 1 and 2 marked the celebrations for the nineteenth year of independence of Western Samoa. Along with 36 other groups, Adventist young people marched in uniform before the head of state, His Highness Malietoa Tanumafili II, 300 invited guests, and many thousands

of spectators. Adventist groups participating were students of Kosena College, students of Lalovaea primary and secondary schools, the Apia Adventist Band, and the Pathfinders.

ARTHUR J. BATH

Central Pacific Union Mission

Thousands hear about smoking

Four major Five-Day Plans to Stop Smoking were conducted in the kingdom of Nepal during May and June. Thousands of Nepali people, from farmers to government officials, were thankful for the message of better living outlined in the stop-smoking program.

J. R. L. Astleford, director of the Northern Region of the National Temperance Society of India, and D. B. Thapa, secretary of the Nepal Health Education and Welfare Service of Seventh-day Adventists, directed the plans, with the help of several assistants. The programs were sponsored by two prominent businessmen of Nepal, Hulas and Hansraj Golchha, who organized the travel, accommodations, and hall arrangements.

Businessmen attending the plans were so impressed with

the importance of the messages that they closed their factories and invited the program directors to give lectures to their laborers and clerical staff.

In some areas the interest was so great that not all the people could be accommodated in the halls, and outdoor meetings were held. In the town of Banepa an estimated crowd of 2,000 watched the antismoking films on a cloth stretched across the street that acted as a double screen.

The tobacco habit is a particularly widespread one in Nepal, more harmful than commonly realized. Dr. Panday, chief cardiologist to the king of Nepal, reported to the participants in the first Five-Day Plan in the capital city of Katmandu that his analysis of the Nepali cigarettes shows them to have approximately three times as much tar and nicotine as American cigarettes.

Almost all of the reactions to the Five-Day Plans were

positive, and many people were able to sign the "Victory Rolls" at the conclusion of each plan.

J. R. L. ASTLEFORD

SINGAPORE

Tridivision seminar held

From Pakistan to the Pacific Islands, from Korea to Australia, educational leaders from three world divisions met in Singapore from August 4 to 10 in a special seminar to consider the thrust of Adventist education in that part of the world and to discuss educational problems unique to the division fields represented.

A total of 63 delegates, including Charles B. Hirsch and Victor S. Griffiths, director and associate director, respectively, of the General Conference Department of Education, participated in discussion groups, lecture presentations, case studies, and a

variety of seminar experiences designed to assist in unifying the worldwide system of Adventist education.

Lectures on Adventist educational leadership were presented by Drs. Hirsch, Griffiths, and Joseph G. Smoot, president of Andrews University. Presentations on curriculum were given by Ruben L. Hilde, chairman of the Curriculum and Instruction Department of Loma Linda University.

Among the items discussed were a rotating Master's-level program, the effect of sponsorship finances on Adventist schools in the Third World, curricular programs and cultural differences, and the International Seventh-day Adventist Board of Education.

Lecture hours were chaired by the three division directors of education, Gerald F. Clifford (Australasian), John M. Fowler (Southern Asia), and Otis C. Edwards (Far Eastern). OTTIS C. EDWARDS



Twenty-fourth Institute of World Mission conducted at Andrews

Seventy-five adults, along with their 50 children, attended the twenty-fourth missionary-orientation institute conducted on the Andrews University campus. This Institute of World Mission was from July 8 to August 8.

Classes for these new and furloughing missionaries included principles and practices of world mission, missionary anthropology, area studies, missionary physical health, missionary mental health, and some shorter sessions on communications principles, language-learning techniques, cooking overseas, and reasons for early missionary returns. Werner Vyhmeister directed the institute. Other teachers were Russell Staples, Nancy Vyhmeister, Bruce Bauer, Elden Chalmers, and Richard Hart. Guest lecturers included M. T. Battle, D. H. Baasch, G. O. Bruce, and Erwin Mack, all from the General Conference, and other faculty members from Andrews University.

Over the years, since these workshops began in 1966, more than 1,200 missionaries have received training. This summer's

group included dentists, teachers, homemakers, nurses, business managers, secretaries, farm managers, dental technicians, maintenance directors, accountants, an obstetrician, a pilot, a press manager, a physiotherapist, and several administrators. Mission outreach today calls more for specialists than for generalists.

Some of the summer enrollees left immediately for their overseas posts; a few are still at Andrews University in the Intensive Language Training and Cultural Orientation Program, conducted by the Modern Language Department; some are waiting for visas or other documentation; still others are enjoying their final preembarkation visits with relatives.

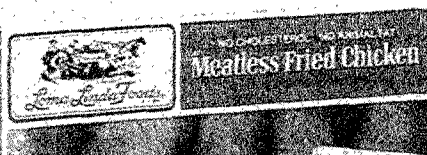
The staff is now preparing for the next institute to be held on the campus of Loma Linda University, October 19 to November 14. The next institute to be conducted at Andrews University will be March 29 to April 24, 1982.

MADELINE S. JOHNSTON

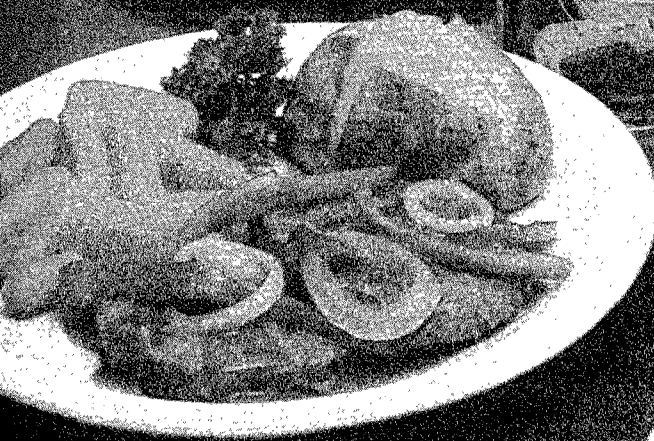
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Far Eastern

- Enrollment for the new school year is the largest in the history of Mountain View College in the Philippines, more than 1,350.
- This past summer in a student-held series 15 Mountain View College students gave an average of 280 Bible studies daily. Thirty-five persons who received studies were baptized.
- A new development plan has been adopted to expand and improve the coverage of radio station DXCR at Mountain View College in the Philippines. Recently A. B. Gayao, president, announced the receipt of the first installment of funds being raised to complete the project. Included will be a new transmitter with twice the present power, a new antenna, and a remodeled studio. It is hoped that the development plan made possible through the

help of the Voice of Prophecy in Thousand Oaks, California, will provide wide coverage to listeners in the central and southern Philippines.

- A new annex for Bacolod Sanitarium and Hospital near Bacolod City, central Philippines, was to be completed in early September. The expansion will help to accommodate more patients, many of whom have been occupying hallways for lack of rooms.
- Twelve Seminary (Far East) students participated in a major evangelistic campaign in Legaspi City, Philippines, when Mark Finley, director of the Lake Union Soul-Winning Institute, was the main speaker. So far 39 persons have been baptized.
- Larry Herr, of the SDA Theological Seminary (Far East), this past summer conducted extension schools in Siantar, north Sumatra; at Indonesia Union College,

Bandung; and at Southeast Asia Union College, Singapore.

- The four Adventist secondary schools in Hong Kong recently held joint graduation services in a city stadium. Guest speaker was Hong Kong's associate minister of education.
- More than 100 persons pledged to follow Jesus Christ at the Good News 81 crusade held in Singapore's Chinese church, Thomson Road, June 6 to 27. Speakers were Pastor and Mrs. Milton Lee, who preached the gospel in English and Mandarin. The climax of the 19 meetings was the baptism of eight persons on June 27.

Inter-American

- A new house of worship was dedicated in the Borinquen section of Aguadilla, Puerto Rico, on July 4. The dedication sermon was preached by Victor Diaz Castro, secretary of the Antillian Union. Other guests were present from the union and from the West Puerto Rico Conference. Jose Osorio, union evangelist, recently has concluded an evangelistic series in the new church, which resulted in 71 new converts, bringing the membership to 150. With seating capacity for 300, the church still has room to grow.

• The North Dominican Mission has purchased 1,600 square meters of land adjoining the mission-office property. Plans are being made to construct an Adventist center to include a church, a medical-dental clinic, a SAWS warehouse, a youth recreational center, and four apartments.

• The Federal Communications Commission in Washington, D.C., has authorized the Adventist radio station WTPM-FM in Puerto Rico to increase its power to 50,000 watts. On July 5 the first stone was laid for the new communications and radiobroadcasting building in Mayaguez, Puerto Rico.

• Triennial sessions were held in the North and South Haiti missions in July. Only minor adjustments were made in departmental responsibilities in the elections. The reports in the North Haiti Mission session indicated the membership in the past triennium had increased from 39,719 to 52,812, and the number of churches from 78 to 99. Fourteen of these churches have more than 1,000 members each. In the South Haiti Mission there was a

48 percent increase in membership during the triennium. Twenty-six Protestant churches, with more than 3,500 members, have united with the Seventh-day Adventist Church, and 300 of these new believers have been baptized. Another seven Protestant churches, with 1,500 members, are asking to be united with the Adventist Church.

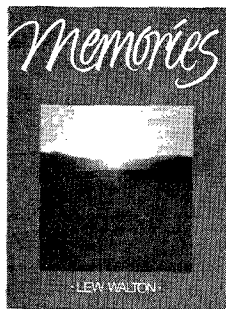
Northern European

- Erja Karkkainen has been elected youth and Sabbath school director of the Finland Union. She replaces Kalevi Rullo, who is transferring to field evangelism.
- Olavi Rouhe, editor of the church paper for Finland, has been elected West Finland Conference president.
- At the recent Finland Union quadrennial session it was reported that the number of church members in Finland is 5,962; tithes increased 17.66 percent during the quinquennium; sales at Finland Publishing House totaled 55 million Finnish marks (nearly US\$12 million); and there is a three-month waiting list for admittance to the sanitarium in Hopeaniemi.

South American

- Francisco Alves de Pontes, an Adventist youth from São Paulo, Brazil, represented Brazil at the International Bible Contest in Jerusalem.
- Baptisms in the division during the first two quarters of 1981 amounted to 16,938, as compared with 14,553 during the same period last year. This year's baptismal goal is 59,200. On June 30 division membership was 505,342.
- The Austral Union is encouraging every family to win another family to Christ in 1981. This is producing results—1,354 baptisms during the first half of 1981, a gain of 402 over the same period in 1980.
- In the South Brazil Union, with 150,790 members, 3,298 persons were baptized between January 1 and June 30. Last year, during these two quarters, 3,165 were baptized.
- The Inca Union reports 5,480 baptisms for the first two quarters of this year.
- The goal of each of the South American Division's 1,572 churches is to form a new church

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or company by the end of the year.

● In an effort to reach every home in the division with the Adventist message, special magazines are to be distributed to 5 million non-Adventist homes in 1982.

● Twenty-nine students received college degrees in theology and religion at Northeast Brazil College recently. Sixty-nine students graduated from secondary courses in nursing, accounting, and normal training.

● The concert choir at Northeast Brazil College recently made a tour through seven states in central and northeastern Brazil, giving 17 concerts in 16 days, traveling 4,000 miles, and singing to approximately 9,000 persons.

● Out of a total student body of 650, 225 students from Northeast Brazil College were student literature evangelists during the summer months.

● Ronald L. Wearn is the new chairman of the theology department at Northeast Brazil College. Saul Agosto will be arriving to join the theology teaching staff.

North American

Atlantic Union

● Ronald Goodall, former principal of Pine Tree Academy in Freeport, Maine, is the new educational superintendent and youth director of the Northern New England Conference.

● David Bobenhausen, formerly a literature evangelist in the Binghamton, New York, area, is the new assistant publishing director for the central district of the New York Conference.

Columbia Union

● Young people attending Ohio's youth camps this summer experienced a unique "Walk Through the Bible." As campers visited various areas of the camp for their Sabbath programs, staff members dressed in costumes of Bible times dramatized events in the life of Christ.

● Washington Adventist Hospital, in Takoma Park, Maryland, is using radio as an outreach. Here's to Your Health, an hour-long interview program featuring Geri Fuller-Col, features discussions and a listener call-in. Wishing You Well is a series of health spot announcements broadcast eight or more times daily. Both pro-

grams are aired over Columbia Union College's radio station WGTS-FM.

● Merle Greenway, New Jersey Conference youth director, welcomed 250 Pathfinders from ten clubs to the annual Pathfinder fair held at Delaware Junior Academy.

● An IBM System III computer has put Toledo First church's treasurer into bookkeeping with a modern mode. The equipment and installations were donated to the church through business connections of member Ed Caulder. The church receipt bookkeeping process for the 400 members can be completed in three and one-half hours each month.

● The Dayton Area Youth Fellowship in Ohio has helped to give secondary- and college-age students recreation and spiritual fellowship during the summer months. It is coordinated by Gary Gryte, religion teacher at Spring Valley Academy.

Lake Union

● Arthur L. Nelson, former principal and business manager of Broadview Academy in Illinois, is treasurer of the Wisconsin Conference.

● Three Battle Creek Sanitarium Hospital food-service employees have been elected officers of professional societies. Evelyn Cole, director, is president-elect of the Southwest Michigan District Dietetic Association. Debbie King, teaching dietitian, is the new president for the Nutritional Council of Calhoun County. William Elliott, food-production manager, has been chosen president of the Michigan Hospital Institution Educational Food Service Society.

● Consecration services for the Richland Center, Wisconsin, church were held on June 23.

● A Spanish company of 25 members was organized in Niles, Michigan, on May 13. Pastor is Luis Leonor, Spanish coordinator for the Michigan Conference and pastor of the Berrien Springs Spanish church.

● The Adventist Youth Society of the Fairhaven church in Flint, Michigan, recently sponsored a Careers Day at the church. Panelists for the program included business and professional men and women from the community.

● Six persons were baptized recently by Rafael Colon, pastor of the Spanish Northwest church, Chicago.

Mid-America Union

● After several years of inactivity, the church at Cherokee, Iowa, reopened its doors with 23 members in attendance.

● Membership of the Valley City, North Dakota, church increased by 75 percent when six persons joined it at the end of a five-week Bible Prophecy Crusade. Wayne Hayward and Scott Baker conducted the series, which also brought about the baptism of one person who joined the Lisbon church.

● Fifty guests attended the Sabbath school and church services on Community Guest Day at the Eden Valley church in Colorado.

● Ray Nelson has joined the medical workers of the Flatiron Medical Group in the Rocky Mountain Conference.

● The members of the Cheyenne, Wyoming, church earned more than \$1,200 cleaning up the trash and debris after the Frontier Days rodeo at the local fairgrounds. The money will be used for community service and special projects. Members earned another \$150 for the Investment fund by picking up used aluminum cans.

● More than 1,500 pieces of literature on health-related subjects were distributed at the Larimer County Fair in Colorado.

● Twenty-eight Vietnamese children attended the recent day camp at the Good Neighbor Center in Lincoln, Nebraska.

● The Oak Grove Heights church in Missouri, destroyed by fire in March of 1980, has been replaced with a new building that includes rooms for the Sabbath school departments.

● Twenty-four Pathfinders from the Bethel church in Kansas City received certificates and pins for completing the basic aid training course. The club was honored by the Red Cross Society.

● H. L. Thompson, Mid-America Union evangelist, and M. A. McCleary, pastor of the Park Avenue-Kirkwood district of the Central States Conference, baptized 30 persons in their recent Today's Answer Crusade.

North Pacific Union

● Recently 74 senior citizens learned that camp is not just for the young—it is also for the young in heart. They met at Camp MiVoden, the Upper Columbia Conference's youth camp in Idaho, for the week-long camp.

Time was spent in crafts, games, nature study, and exercise, as well as Bible study and special programs.

● A recently retired Washington Conference minister is serving as summer chaplain for a servicemen's center in West Germany. Clarence and Evalyne Shepherd are replacing John and Nellie Keplinger, who are on summer leave in America. The center is a large home in a residential section of Frankfurt. Sponsored by the General Conference, it provides a home away from home for American servicemen who are stationed in Germany.

● A high point of a recent camp-out of the Colville and Northport, Washington, churches was a baptism conducted by the pastor, Ed Harris. Two young couples and three young people were baptized in the waters of Williams Lake.

● The Total Health Foundation of Yakima, Washington, recently sponsored its first seminar for ministers, to share practical methods for enhancing personal health and for meeting health challenges encountered in the ministry.

● The North Pacific Union health and temperance department recently held a five-day seminar at Walla Walla College to teach 30 lay leaders how to conduct physical-fitness sessions. The seminar was coordinated by Don Hall, of the Upper Columbia Conference.

● Members of the White Salmon, Washington, church have moved back into their sanctuary after a year in a church of another denomination. During this time, members tore down their old church and rebuilt the structure, which had been partially destroyed by fire.

● Instead of holding a Vacation Bible School, the Junction City, Oregon, church held a better-living clinic for children ages 5 to 15. One of the highlights of each day was a cooking class where each child grew alfalfa sprouts, baked cookies and crackers, and made granola.

● Since the first of the year 26 people have joined the Tacoma, Washington, South Side church through baptism or profession of faith. Anticipating continuing growth, the church is in the midst of a building program to expand the Sabbath school and Dorcas facilities. According to Pastor Dennis Smith, a number of health-education classes and a Daniel seminar are scheduled.

Pacific Union

• The Life Style Medicine Seminar presented by the Loma Linda University church over a recent 14-week period brought such enthusiastic response from both the Adventist and non-Adventist communities that it was rescheduled for September with a two-day format. Hans Diehl, of the university's School of Health, is coordinator.

• Roy Brasher, Southern California Conference associate publishing director, received a Bicentennial Salute for the conference at the close of Drug and Alcohol Abuse Education Month in Los Angeles. Mr. Brasher was cited for antidrug-abuse work with students in Los Angeles public schools.

• ASI Mission Church Builders have begun their sixth project, this one for the 250-member Filipino congregation between Loma Linda and Redlands, California.

• Concerned Adventist Parents (CAP) of the Yuba City (California) Adventist School have taken increased educational costs into their own hands. Individual families are manufacturing wooden engineering stakes and laths in their own homes for marketing by

the nonprofit organization, with proceeds going directly to the school.

• The Harold K. L. Castle Foundation was honored August 14 by the president of the General Conference, Neal C. Wilson, for the foundation's continuing commitment to philanthropy. The foundation recently made a \$275,000 grant to Castle Memorial Hospital, bringing to more than \$1 million the funds that have been made available to windward Oahu's only hospital.

Southern Union

• On August 15, T. A. McNealy surpassed his goal of 300 baptisms for his Atlanta, Georgia, crusade. Elder McNealy pastors the 1,600-member Maranatha church in Atlanta.

• Members of the Arcadia, Florida, church have formed ten Bible study teams in anticipation of a large number of requests for studies after the church mailed 7,650 subscriptions of the *Signs of the Times* magazine to every household in DeSoto County. Already 58 requests for studies have been received, according to the pastor, John Osborne.

• The Carolina Conference Adventist Book Center has set a

new sales record, exceeding a half-million dollars. During the fiscal year just ended, sales equaled \$533,992. Gross profit was \$121,601.

• The 346-member Apopka Highland church, Apopka, Florida, collected and processed 116,062 articles of clothing during 1980. Migrant workers fill many of their needs for food and clothing from the supplies prepared by the Apopka Highland Community Services workers.

• Nearly \$10,000 in pledges for the Youth for Better Living program was received by phone and by mail as H. S. Holt, pastor of the New Life church in Nashville, Tennessee, conducted a seven-hour radio program. Youth for Better Living extends help to young people regardless of race or religious affiliation.

Southwestern Union

• Fourteen persons have been baptized in Hammond, Louisiana, as a result of evangelistic meetings by Buddy Brass and Jim Peel, conducted with the local pastor, Jerry Waggoner.

• A Career and Life Planning Center to assist students in making career choices, planning academic course loads, and solving

personal problems will be in operation at Southwestern Adventist College at the beginning of the fall, 1981, semester, according to Donald R. McAdams, college president. Other student services will include personality and aptitude testing, job placement assistance, and, at the beginning of the academic year, freshman orientation. Director of the new center will be Benjamin E. Leach, Jr.

• For the past six years the Spanish department of Ozark Adventist Academy has sponsored a trip to Mexico. In that span of time almost 200 students have visited the colorful country that lies south of the Rio Grande. This year the students and their sponsor, Wayne Easley, spent a day painting a small concrete church in Valles, Mexico, home of one of the students. Members of the Gentry, Arkansas, church had donated paint and brushes.

• A historical geology course is being offered for the first time this fall at Southwestern Adventist College. Taught by Mike Rasmussen, instructor in biology, the course will focus on a description of the fossil record and of the forces and processes that shaped the earth's crust.

• Three hundred Pathfinders attended the Southwest Region Conference Pathfinder Camporee held at Lone Star Camp in Athens, Texas, the weekend of June 13. One of the main events of the camporee was the grand parade in downtown Athens, when the young people marched through the city in their colorful uniforms with their theme, "In His Hands."

• Two "yard revivals" were conducted recently in the Oklahoma Conference. One was at the home of Jerome Hamill, an elder of the Pryor church. The handbill invited people to bring their "Bible and lawn chair." The other was held in Choctaw at the Fosters' Garden Center. The Fosters are members of the Choctaw church.

• In an effort to cut down on the high cost of hospital equipment, two employees of Huguley Memorial Hospital, Fort Worth, Texas, have made their own equipment. Wendell Bazil, of the plant services department, built a teaching aid for the nursing department at a savings of \$45 over the catalog price. Pat Phares, working in surgery, constructed an apparatus that allows a technique known as circuit injection to be used when administering inhaled anesthesia.



Columbia Union office moves to Columbia, Maryland

After almost 74 years in the Takoma Park, Maryland, area, and 37 years at its Carroll Avenue address, the Columbia Union Conference office has moved to Columbia, Maryland. The three-story office complex at the intersection of U.S. 29 and Route 175 will provide office space for more than 50 employees. For the first time it will bring all offices together under one roof. Up to this time the auditors, the publishing department, and the Home Health Education Service (HHES) were located three

miles away at 6530 New Hampshire Avenue, Takoma Park. The HHES will remain there until that office building is sold. The former union office building on Carroll Avenue will be used by Sligo church and Columbia Union College.

The mailing address for the new union office is 5427 Twin Knolls Road, Columbia, Maryland 21045. Phone (301) 997-3414.

ERNEST N. WENDTH
REVIEW Correspondent

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Kettering Medical Center employs close to 3,000 employees, all delivering the best of skills and compassionate care to patients. But the majority of our employees are not doctors and nurses.

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Electrician	OR tech.
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Nuclear-med. technol.	Refrig. engr.
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psych., rehab.,	Soc. wrkr., BSW

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 722-6709.

Because of immigration requirements this notice applies only to permanent residents of the United States and Canada.

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Dennis Jay Mercill (PUC '71) to serve as press manager, Tanzania Advent Press, Morogoro, Tanzania, **Lelia Elizabeth Mercill** (UC '69), and two children, of Hayfork, California, left Chicago, August 9, 1981.

Volunteer Service

Janette Marie (Lamb) Abbott (Special Service), to serve as teacher, Majuro School, Majuro, Marshall Islands, and two children, of Hallam, Nebraska, left Seattle, Aug. 9, 1981, with her husband, **William Alan Abbott**, who will serve as a student missionary.

John Milford Anholm (LLU '62) and **Betty Louise (Bushnell) Anholm** (LLU '76) (Special Service), to serve as dentist and dental assistant, respectively, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, August 11, 1981.

Richard Patrick Carrigan (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of Riverside, California, left Seattle, June 25, 1981. His wife, **Jacqueline Mae Carrigan**, is serving as a student missionary.

Robert W. Geach (Peabody '55)

(Special Service), to serve as teacher, Majuro School, Majuro, Marshall Islands, and **Patricia (Sullivan) Geach** (U. of Toledo '67), of Woodbury, Tennessee, left San Francisco, August 6, 1981.

Richard Clair Hall (WWC '50) (Special Service), to serve as assistant in refugee program, Bangkok Adventist Hospital, Bangkok, Thailand, and **Jean Marie (Watkins) Hall**, of Lebanon, Oregon, left Oakland, California, August 11, 1981.

Mervin Oliver Kesler (U. of Calif. '76) and **Kathy Lynn (Evans) Kesler** (CSU '80) (Special Service), to serve as teachers, Majuro Secondary School, Majuro, Marshall Islands, of Alameda, California, left Los Angeles, August 11, 1981.

Cynthia Lorraine Penner (Special Service), to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, of College Place, Washington, left Seattle, August 11, 1981.

Douglas Lee Penner (Special Service), to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, of College Place, Washington, left Seattle, August 11, 1981.

Jack C. Penner (Special Service), to serve as builder, Adventist Health Services, Majuro, Marshall Islands, **Betty Jean (Anderson) Penner**, and one child, of College Place, Washington, left Seattle, August 11, 1981.

William H. Taylor (U. of Neb.) (Special Service), to serve as English teacher, Southeast Asia Union College, Singapore, and **Elsie May (Dennis) Taylor**, of Collegedale, Tennessee, left Atlanta, August 1, 1981.

Student Missionaries

William Alan Abbott (UC), of Hallam, Nebraska, to serve as teacher, Majuro Elementary School, Guam-Micronesia Mission, Majuro, Marshall Islands, left Seattle, August 9, 1981, with his wife, **Janette Marie Abbott**, who will serve on a special service assignment.

Kimberly Dawn Adams (WWC), of Goldendale, Washington, to serve as elementary teacher, Majuro Elementary School, Majuro, Marshall Islands, left Portland, Oregon, August 7, 1981.

James Allen Baker (AUC), of Rochester, New Hampshire, to serve as teacher, Marshall Island schools, Majuro, Marshall Islands, left Boston, August 9, 1981.

James Van Carlton Boyles (PUC), of Bradbury, California, to serve as mathematics-science teacher, Palau Mission Academy, Koror, Palau, left Los Angeles, August 12.

Cherilyn Sue Chan (PUC), of Sebastopol, California, to serve as teacher, Sung Shan church, Taipei, Taiwan, left San Francisco, July 29.

Carmel Denise Cox (AU), of Stoughton, Wisconsin, to serve as elementary school teacher, Truk Elementary School, Moen, Truk, left Chicago, August 11, 1981.

Andrew Jay Evans (AUC), of Cumberland, Maine, to serve as teacher, Marshall Island schools, Majuro, Marshall Islands, left Boston, August 9, 1981.

Mark Lloyd Everts (WWC), of Everett, Washington, to serve as teacher, Ebeve Elementary School, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Laura Faith Funderburk (PUC), of Orangevale, California, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, left San Francisco, August 9, 1981.

Pamela Sue Gustafson (AU), of Berrien Springs, Michigan, to serve as teacher, Truk Elementary School, Moen, Truk, left Los Angeles, August 11, 1981.

Floyd Edward Hayes (CUC), of Beltsville, Maryland, to serve as teacher, Kosrae Elementary School, Tafunshak, Kosrae, left Los Angeles, August 7, 1981.

Douglas David Hodgkin (PUC), of Visalia, California, to serve as secondary teacher, Palau Mission Academy, Koror, Palau, left San Francisco, August 12, 1981.

Daniel Robert Hutton (LLU), of Redlands, California, to serve as agriculturist, Bolivia Training School, Cochabamba, Bolivia, left Miami, August 4, 1981.

R. Gail Kelley (UC), of Lincoln, Nebraska, to serve as teacher, Koror Elementary School, Koror, Palau, left San Francisco, August 6, 1981.

James Randall Kerbs (PUC), of Angwin, California, to serve as general maintenance worker, Maluti Hospital, Mapoteng, Lesotho, left New York City, July 28, 1981.

John Stephen Krum (SMC), of Hendersonville, North Carolina, to serve as mathematics-science teacher, Majuro Elementary School, Majuro, Marshall Islands, left Los Angeles, August 4, 1981.

Rhonda Jean McCrain (UC), of Delta, Colorado, to serve as English language teacher, Koror Elementary School, Koror, Palau, left Denver, August 6, 1981.

Valerie Jean Merrell (WWC), of Canby, Oregon, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left San Francisco, August 7, 1981.

Gayle Linda Pielact (WWC), of Post Falls, Idaho, to serve as high school teacher, Majuro Secondary School, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Brett William Robinson (WWC), of Selah, Washington, to serve as teacher, Majuro Secondary School, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Craig William Roggow (WWC), of Zillah, Washington, to serve as nurse, Adventist Health Services, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Ken Dale Rose (WWC), of College Place, Washington, to serve as nurse, Adventist Health Care Center, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Steve Grover Rose (WWC), of College Place, Washington, to serve as teacher, Majuro Secondary School, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Twila Sue Threadgill (WWC), of

Cocur d' Alene, Idaho, to serve as teacher, Guam-Micronesia Mission, Majuro, Marshall Islands, left Spokane, Washington, August 7, 1981.

Janette Kay Wagner (WWC), of Milton-Freewater, Oregon, to serve as teacher, Majuro Secondary School, Majuro, Marshall Islands, left Seattle, August 7, 1981.

AUSTRALASIAN DIVISION

Regular Missionary Service

David Bathurst (and Jill and family), of New Zealand, to serve as tutor/midwife, Malamulo Hospital, Malawi, left June 28, 1981.

Breese Rickards (and Rosalie and family), of Australia, to serve as medical technologist, Karachi Hospital, Pakistan, left June 22, 1981.

Carl Stoneman (and Caroline and family), of Australia, to serve as clerk of works for building, South Pacific Adventist College, Papua New Guinea, left June 18, 1981.

Volunteer Service

Adventist Volunteer Service Corps: 1.

EURO-AFRICA DIVISION

Peter Brussee (and Eliane and family), of Austria, to serve as public health evangelist, Israel, left July 12, 1981.

Volunteer Service

Adventist Volunteer Service Corps: 1.

Coming

September

26	Pathfinders Day
26	Thirtieth Sabbath Offering (South American Division)

October

3	Medical Missionary Work
3-10	Health Emphasis Week
3	Church Lay Activities Offering
10	Voice of Prophecy Offering
10	Sabbath School Community Guest Day
10	Community Relations Day
17	World Temperance Day and Offering
24-31	Week of Prayer
31	Annual Week of Sacrifice Offering

November

7	Church Lay Activities Offering
14-	Ingathering Crusade
Jan. 2	

December

5	Ingathering Emphasis
5	Church Lay Activities Offering
12	Stewardship Day
19	Thirtieth Sabbath Offering (Northern Europe-West Africa Division)

1982

January

2	Soul-winning Commitment
2	Church Lay Activities Offering
9-16	Liberty Magazine Campaign
16	Religious Liberty Offering
23	Medical Missionary Day

February

6	Bible Evangelism
6	Church Lay Activities Offering
13	Faith for Today Offering
20-27	Christian Home and Family Altar
27	Listen Campaign Emphasis

SDA attorneys confer in Switzerland

Sixty Seventh-day Adventist attorneys, judges, and church administrators met in Geneva, Switzerland, September 3-6, for the first International Christian Lawyers' Conference sponsored by the General Conference and hosted by the Euro-Africa Division.

Delegates representing the legal profession in ten world divisions of the church and three socialist countries of Eastern Europe included Adventist judges from Iceland, Finland, and West Germany.

Presentations covered such diverse topics as church-state relationships, the church's corporate structure in various political systems, and church disciplinary procedures. Delegates voted 12 recommendations for General Conference consideration.

On Sabbath representatives and their spouses visited the French Adventist Seminary for Sabbath school and church, toured Reformation sites in Geneva, and attended vespers at La Lignière, the denominational medical clinic on Lake Geneva.

ROBERT W. NIXON

Zimbabwean TV features SAWS training program

A video-tape of Jacob Mittleider's agricultural training program has been prepared by a government agricultural agency and shown on television in Zimbabwe.

Dr. Mittleider, an internationally renowned agriculturist, is teaching people in Zimbabwe to grow their own food without depending on expensive imports, according to SAWS (Seventh-day Adventist World Service) director Richard O'Ffill.

Dr. Mittleider began his "miracle" demonstration plot at Solusi College, near Bulawayo, in December, 1980, as part of a SAWS Agricultural Training Course. He has been growing vegetables on a half-hectare plot that is expected to produce 130 tons of food crops a year. The beans, cauliflower, tomatoes, potatoes, maize, kale, and many other vegetables have appeared in remarkable profusion.

By May, 1981, some 15 Adventist students had graduated from the four-month training program and had returned to their homes to create their own display gardens. A second training course began in mid-July, and government agricultural workers will also be admitted as students.

VICTOR COOPER

NAD Regional presidents meet

The North American Regional conference presidents and the Regional affairs directors for the Pacific and North Pacific Union conferences held their annual meeting in Thousand Oaks, California, August 19.

Exploits in the Faith Action Advance thrust highlighted the meeting. Leaders reported more than 5,000 baptisms through July. With baptisms for August and September—the best months for church growth in most of the Regional conferences—still to be reported, it is believed that 1981 will be another tremendous year in soul winning.

R. L. WOODFORK

For the record

Hungarian translation: The book *Prophets and Kings*, by Ellen G. White, has been translated into Hungarian by Magda Banfi. The Hungarian Union will print the book in an edition of 7,600 copies. Of these, 1,600 will go to Hungarians living in other countries, and 6,000 will be sold in Hungary.

Correction: According to Ramon H. Maury, Inter-American Division treasurer, there were inaccuracies in the September 3 Back Page article "Venezuelan Fanatics not Bona Fide SDAs." The event occurred in the mountains of North Santander, Colombia, not in Venezuela; and Norberto Restrepo, former Adventist pastor, was not hiding in the mountains with the group.

New positions: Johannes Mager, Ministerial Association secretary, Euro-Africa Division, formerly Ministerial Association secretary, German Democratic Republic Union Conference. □ N. Ruhaya, field secretary, Africa-Indian Ocean Division, formerly president, East Zaire Field. □ Leo R. Van Dolson, associate director, General Conference Sabbath School Department, presently associate editor, ADVENTIST REVIEW.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW.

October schedule

- Oct. 3—"Adding C*H*A*R*M to Sex Education"—Kenneth H. Wood
- Oct. 10—"The Christian Telephone Directory"—William G. Johnsson
- Oct. 17—"It's Impossible!"—Leo R. Van Dolson
- Oct. 24—"Who Needs It?"—Kenneth H. Wood
- Oct. 31—"One Woman's Triumph"—William G. Johnsson

WAUS (Andrews University)
90.7 Mhz FM Saturday, 8:30 A.M.

KUCV (Union College)
90.9 Mhz FM Saturday, 7:30 A.M.

KSGN (Loma Linda University)
89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College)
89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College)
90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 5:55 P.M.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College)
88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDNX (Harbert Hills Academy)
89.1 Mhz FM Saturday, 6:15 P.M.

WOCG (Oakwood College)
90.1 Mhz FM Saturday, 5:30 P.M.

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