

Review

NOVEMBER 21, 1974

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



The Week of Spiritual Emphasis for Loma Linda University students coincided with the 1974 Annual Council, which met in the LLU church.

ANNUAL COUNCIL 1974

By Shirley Burton

"IF GOD BE GOD, let's follow Him," the earnest, young voice implored the assembly.

Speaking was Richard Fredericks, president of the ten-year-old Adventist Intercollegiate Association. A senior at Columbia Union College, Richard spoke out, he said, in behalf of students everywhere who want the church to get

back to the principles of the Bible and the Spirit of Prophecy.

"If God isn't God," he continued, "then let's quit saying we're following Him."

It was nearly noon of the third day of the 1974 Annual Council of the Seventh-day Adventist worldwide organization, held at Loma

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Annual Council Message, 1974

The message addressed to the church by the recent Annual Council (see REVIEW, November 14) should be read carefully and studied thoughtfully by every member of the remnant church. To ignore the message is tantamount to voting for a further delay in the coming of Christ. To heed it is to cast a vote for hastening the coming of Christ.

The message was issued as a follow-up to the appeal from the 1973 council. It built upon that appeal, accepting these presuppositions: (1) Christ could have come decades ago, (2) the blame for the delay rests with man, not God, and (3) the delay will continue until the harvest of the earth is ripe—until God has a people who through the faith of Jesus develop the character of Jesus, and thus forever refute Satan's charge that God was unjust in asking man to obey His law perfectly.

The message noted that throughout the world, wherever last year's appeal was presented and discussed, the Holy Spirit aroused deep concern over the sad but undeniable fact that God's people are still in this world when they might now be in heaven with Jesus.

We sincerely believe that God is endeavoring to do something unusual for the remnant church. We believe that at the 1973 Annual Council His Spirit began a work that could lead to the coming of Christ in our day. He began to make needed changes in the church. The church, however, is large, hence changes take time. As someone has pointed out, a rowboat can be turned around quickly, but it takes time to turn an ocean liner. But it can be turned! If God is seeking to turn this church toward repentance, revival, reformation, and world-enlightening witnessing, and if God's people, starting with the leaders, are willing to cooperate, the changes can be effected and the work can be finished!

But if leaders and people are unconcerned about what God is attempting, if they are content to stay in this world, if they are satisfied with "business as usual," then, as the president of the General Conference pointed out at the recent Annual Council, "1973 [and perhaps 1974] may be known as the 1888 of our generation." We cannot think of anything sadder. How tragic if we should fail God, and if decades hence Adventist theologians and historians should look back upon our time as an opportunity missed, a time when the Advent Movement and its leaders disappointed God. It must not happen!

Several Important Aspects

Let us note several aspects of the message that seem to us to be of special importance.

The message emphasized the need for continually lifting up Christ and His righteousness. This "lifting up" is to be visual as well as verbal. God's people are not to point merely to the perfect, righteous life of their great High Priest in heaven as the foundation of their hopes; they are to let Christ live out His righteousness through them. Though salvation is dependent on laying hold of Christ's righteousness by faith, the world needs a witness it can see, and this witness must be given through the lives of God's people. "The righteousness of Christ is . . . a principle of life that transforms the character and controls the conduct."—*The Desire of Ages*, pp.

555, 556. Jesus' "perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*Ibid.*, p. 664.

The Annual Council message says: "Whatever an Adventist does should be distinctively different." Right! The time is here when the entire Adventist program should give a clear witness concerning God and the issues set forth in the three angels' messages. It is not enough that we operate schools. It is not enough that we operate publishing houses. It is not enough that we operate health-care institutions. It is not enough that we operate churches and conferences. It is not enough that we preach sermons. All these arms and instruments of the church must "demonstrate the superiority of heaven's principles over the principles of the world" (*Testimonies*, vol. 7, p. 142).

This challenge should be taken seriously, especially by leaders, for leaders set the tone of the church, its institutions, and its witness. Leaders must understand what God expects of them in their personal lives, and they must understand what God expects of them in fulfilling their denominational professional responsibilities. They must be wholly committed to Christ, fully possessed of His Spirit, and filled with His love so completely that they will be able to talk comfortably, naturally, earnestly, and enthusiastically about their Lord, their faith, and their hope. And they must carry this experience into all aspects of their work—their plans, their decisions, their economic policies, their choice of employees. Adventist institutions and other church organizations can bear a distinctive witness only when leaders/management and workers/employees are committed to Christ and His goals for the remnant church.

The message of the council makes an earnest appeal to Adventists everywhere to "make serious Bible study, meditation, and prayer an integral part of every day's program." It urges particularly that there be faithful study of the Sabbath school lessons and "a systematic reading of the writings of Ellen G. White, especially *The Desire of Ages*, *Christ's Object Lessons*, and *Steps to Christ*."

Wholehearted response to this appeal will make dramatic changes in many lives. As members read *The Desire of Ages* and in imagination follow their Master throughout His earthly ministry, His trial, crucifixion, and resurrection, they will be drawn by His love. They will want to be like Him. And they will by faith lay hold on His power and righteousness.

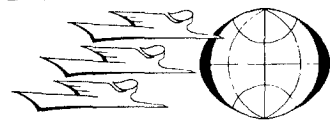
Near the close of the message come these striking statements: "We solemnly appeal to our church leaders and members everywhere to think carefully as to whether they are hindering or hastening the return of Jesus"; "The question, Why do we keep Him waiting? should hover over every Adventist home, over every church meeting, large or small."

Jesus longs to come and gather the harvest of the earth. He longs to take His people home. Will you do your part to make possible His soon return?

You can help make certain that 1973/1974 shall not be the 1888 of our generation.

K. H. W.

Review



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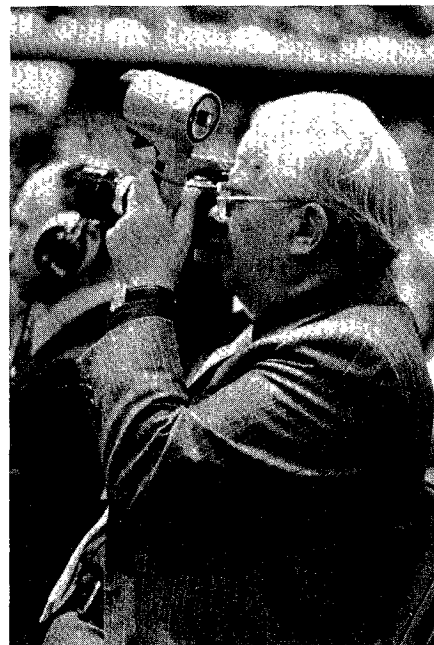


Shirley Burton

1957. She has begun work on a doctorate with a Wall Street Journal Fellowship at the University of Oregon.

Miss Burton began her denominational service at Oak Park Academy, Nevada, Iowa, as dean of girls. After four years she moved to Oregon, where she stayed for 14 years, first as dean at Milo Academy; English teacher at Laurelwood Academy; and finally as PR secretary in the Oregon Conference. She has been with the Pacific Union since that time.

Miss Burton's name is familiar to *REVIEW* readers as correspondent from the Pacific Union. She has also contributed to the *Instructor* and *MV Kit*. Miss Burton is currently working on three book manuscripts and has just received word that she will be included in *Who's Who in Religion*.



Gerald Shultz

Sometimes a hobby turns into a semiprofession. This happened at Annual Council when Gerald Shultz was asked to assist the editor in taking pictures for the *REVIEW* AND *HERALD*. Gerry, a long-time employee of the publishing house, now retired in Colton, California, carried his hobby camera for many years in Takoma Park, photographing numerous social and official occasions. At the council, he was practically ubiquitous from early morning to late evening, with his trusty Nikon and assorted lenses. Most of the council pictures were taken with flash, inasmuch as the available light in the Loma Linda church was limited.

Photo Credits: Annual Council photos, Gerald Shultz and Kenneth H. Wood; all other photos, courtesy of the respective authors.

Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Drinking at Mealtime

I greatly enjoyed reading Dr. Register's article, "Eat Right, Feel Right" (Aug. 29). However, I wish he had also mentioned drinking at mealtime as an area in which "Seventh-day Adventists make their most serious nutritional mistakes."

At general gatherings, such as at potlucks on Sabbath, faculty socials, church socials, and other functions offering refreshments, drink such as punch is almost always served. Unfortunately, such drink is mainly ice-cold water plus a large quantity of sugar.

Even though Ellen White counsels against drinking cold water and other cold beverages with meals (*Counsels on Diet and Foods*, p. 420), many people seem to have a total disregard of her counsel. Drinking at meal-

time is such a deep-seated habit among Adventists that it will take some kind of five-day plan to break it, I am afraid.

PHILIP S. CHEN
Camarillo, California

Review's Spiritual Influence

If all our people would read the *REVIEW* we would see a great change in them spiritually and a great change in our churches.

I pray for my brethren each day, including the *REVIEW* family.

L. A. MARTIN
Seabrook, New Hampshire

Sanitariums or Hospitals

I enjoyed very much the timely article by F. D. Nichol entitled "'Sanitariums' or 'Hospitals'" (Sept. 5). I completely agree with his concept of the operation of an Adventist hospital. As a nurse and as a patient in hospitals, I understand well as Elder Nichol states, "This last prophetic move-

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This Week

Shirley Burton, "Annual Council 1974" (p. 1), is director of communications for the Pacific Union, a position that includes the responsibility of editing the *Pacific Union Recorder*, the union paper, with a circulation of 47,000. Miss Burton graduated from Union College, Lincoln, Nebraska, in 1949 with a B.A. in speech and English. She received an M.A. in English, speech, and journalism from Southern Oregon College in

Annual Council, 1974

Continued from cover

Linda, California, October 9 to 17.

I had expected Annual Council to be a spiritual meeting. After all, this was a meeting of the church "fathers," but I was hardly prepared for the soul-searching by church leaders that took place that morning.

Setting aside the agenda, Neal Wilson, vice-president for North America and chairman for the day, asserted, "Since we are here to do the Lord's work, we must take time to receive counsel from Him instead of rushing into the items of business. We have to take time to ask ourselves, What really is God's business? Why are we still here? Are we satisfied with just running a good program for the church?"

He was clearly thinking about the morning's devotional by Willis J. Hackett, a general vice-president, on "The Shaking." But he also had in mind the challenge and call to dedication given by President Robert H. Pierson at the opening session, Wednesday morning.

Both spiritual emphases had been shared by students and staff of the Loma Linda campus of the university, the first time an Annual Council has coincided with a student Week of Prayer, as well as a local conference camp-meeting-type convocation.

The session began on Wednesday morning with Elder Pierson's review of events during the 1973 assemblage in Washington when the spirit of revival and reformation had been felt among the delegates.

Shirley Burton is communication secretary of the Pacific Union Conference.

But then he began asking penetrating questions about the differences the year had made in the leaders' lives.

Had husbands, wives, children seen a difference in the home? Had committee and board agendas emphasized spirituality? Had students on campus noticed administrators' thoughtfulness, consistency? Did hospital patients and staff see a new tenderness, concern, love? Or was the 1973 session to be a missed opportunity, as was the Minneapolis Conference of 1888?

First Things First

This introspection, Elder Pierson said, was important because a sick patient is not asked to get up and run with tubes and needles attached to his body. He is expected first to become well. "Before the running, there must be a recovery; before the getting up, there must be some getting down on our knees; before progress there must be prognosis. Before the playing, there must be some praying. Before we run, we must be able to walk!"

Geared to leaders, the questions may have seemed somewhat unnecessary or irrelevant to the 1,400 students—students who packed the pews, spilled out onto the stairways, lined the halls and walls. But both groups needed to hark back to the words of Hosea, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. . . . Then shall we know, if we follow on to know the Lord" (Hosea 6:1, 3).

Studying and soul winning are the same as Hosea suggested; both re-

quire follow-through. Character and career development are identical in formation; they need to be worked at—daily, hourly, President Pierson seemed to be saying as he developed his text.

"It's not enough to have a revival once a year; a spiritual awakening must be followed by lasting reformation," he underscored.

Describing this new life-style, the church president suggested four G's: "giving—full and complete surrender; growing—on our knees with the Word of God; glowing—with joy that comes in following; and going—sharing the experience."

"This church, your church, does not belong to a few in Washington, Glendale, or Riverside," he assured the students. "It belongs to you; you are the church, and you are God's. Get to know Him."

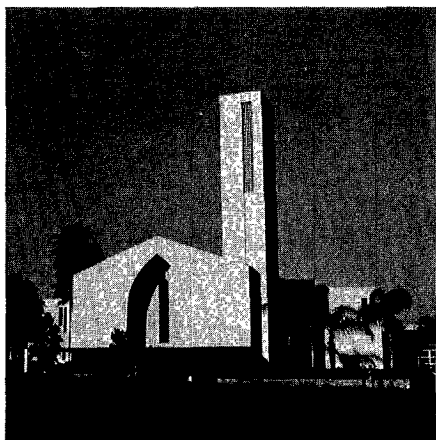
And that's how it all had started. Robert Spangler, associate secretary of the Ministerial Association, added to the concepts in his description of Laodicea, during his Thursday morning devotional message.

Lukewarmness Is Stagnation

"Lukewarmness on the part of the person who claims to be a servant of Christ is inexcusable. The lukewarm Christian is like a marsh, bubbling and oozing and even glistening at times, but there is a repulsive stagnation that carries an unpleasant odor. If I understand this correctly, I suspect God has more respect for a zealous atheist than a casual Seventh-day Adventist," he suggested.

"Laodiceans see people as statistics, not as redeemed or redeemable persons," he asserted. "Statistical reports gain their attention, not so much from an earnest spiritual concern for the growth and direction of the church, but from whether we are successful when compared with the past year's figures or with peer organizations.

"Members of the Laodicean church blame their mental depressions on environment, explosive tempers to hereditary tendencies, spiritual apathy to dull sermons, discouragement to lack of funds, disillusionment to poor leadership, critical spirit to poor church poli-



The majority of the Annual Council meetings were held in the Loma Linda University church, left. Sabbath meetings were held at the convention center in Anaheim.



Taking part in Friday morning's discussion of a four-page document stressing the need for Christ's people to reflect His character are (left to right, beginning at top): M. O. Manley, president, Union College; W. R. Beach, General Conference vice-president; John D. Ruffcorn, Washington Adventist Hospital administrator; Charles J. Nagele, Harris Pine Mills general manager; Erwin J. Remboldt, Glendale Adventist Hospital administrator; Colin Standish, Columbia Union College president; and Richard Fredericks, Columbia Union College senior.

cies, and a rebellious heart to the fact that their talents are unrecognized."

Thus, Elder Spangler described today's church well—where it hurt. But he didn't leave us hurting, but pointed to the prescription for the lingering disease. "Christ has a remedy for this condition; He makes it clear that though we are poor, we may become rich; although naked, we can be clothed; and though blind, we are not incurably blind." (See Revelation 3.)

"Remove not the ancient landmarks," Willis J. Hackett had advised, "which we are in danger of doing because of our largeness, sophistication, and complexity."

When he began talking of our Christian heritage I was proud of my church. And I agreed with him when he said, "I do not believe—even now with the doubling and tripling of knowledge in our generation—that the time has come for us to modify or lay aside these landmarks of truth."

Hold to the Landmarks

"Shall we discard the high standards of modesty for worldly conformity? Shall we abandon our stand on marriage—the sanctity of the home—for the cheap, eroding practices of today's promiscuity?"

"In the beginning our people were possessed with an earnest desire to finish God's work, to carry the everlasting gospel to all the world. We lived frugally and gave sacrificially. We were careful in choosing the places to which we went for entertainment. We were careful about the edges of the Sabbath. We wore simple, unostentatious clothing."

Concluding, Elder Hackett appealed: "Let us as leaders in this remnant church make sure first that there is no slide in our lives. Let us hold to the landmarks, and by faith move forward amid the obstacles that are sure to cross our pathway as the fury of Satan reaches its crescendo in these last times."

And so the stage was set for Friday morning when Richard, a council observer, mustered up his courage and spoke on the delegation floor. Everything pointed back to that opening morning and the passing of a four-page message from

the council to church members and workers throughout the world. (See cover of November 14, 1974, REVIEW.)

"The Advent movement's first priority must be spiritual and theological, not organization," it read. But I was proud of the organization too, proud that this group of only a little more than 300 could supervise, plan, and direct a worldwide church of 2.4 million members; even more proud of its dedicated members who return the tithe and give sacrificially for the support of this global enterprise. And I thanked God that He had called me to be a part of it.

The theme of the document was the need for Christ's people to reflect His character. "Whatever an Adventist does should be distinctively different," I read again. "We are to show that we are working upon a higher plane than that of worldlings."

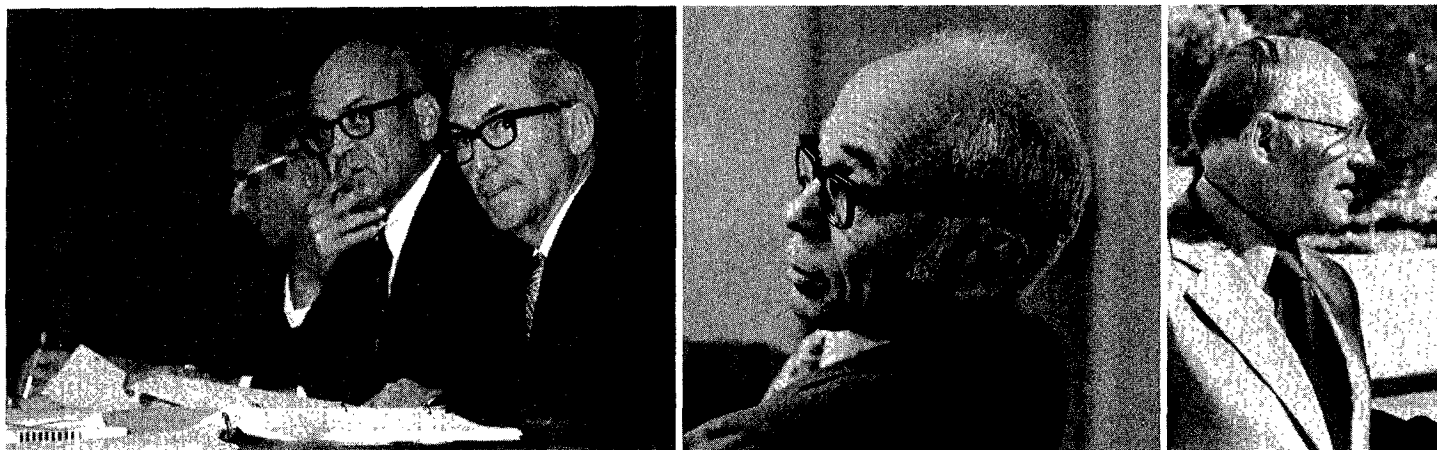
"The manner of life of God's people, seen in their home, neighborhood, and occupational circles, will demonstrate that God is all-wise, loving, and just in the way He governs the universe."

"As church leaders we feel deeply that the image of Jesus must be reflected clearly not only in the personal lives of church members but in Adventist sermons, Adventist literature, and Adventist institutions—schools, hospitals, and publishing houses." Though it was not included, I think Adventist music should have been mentioned, as well.

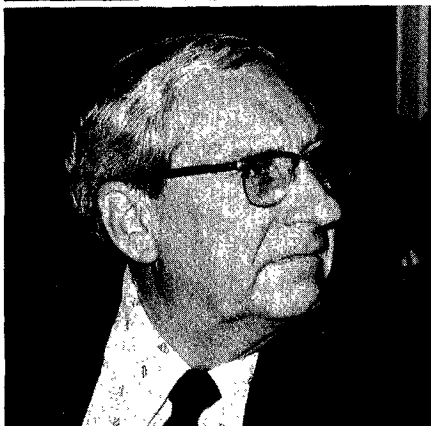
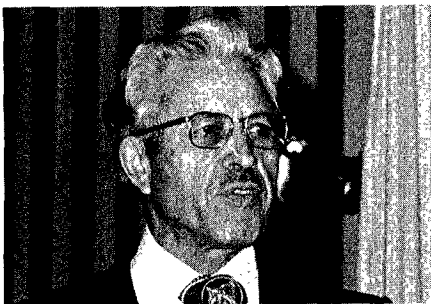
To achieve this goal, new priorities were called for: "The Adventist goal is primarily quality rather than quantity." That statement, I reflected, would bring a sense of relief to some pastors who feel threatened by the conference emphasis on large baptisms. On the other hand, the shepherds should realize that the quality of the flock would in itself help increase the quantity, I reasoned.

And then I read that clinching paragraph: "When a generation of Seventh-day Adventists is truly serious about becoming exhibits of what God's grace can do, the moment of final decision by the whole world for or against God will not be long delayed."

"The question Why do we keep



Above, left to right: M. E. Kemmerer, Kenneth H. Emmerson, and J. C. Kozel, General Conference treasurers, note a point being made by a speaker in the finance committee. H. D. Singleton, North American Regional Department secretary. Division presidents E. M. Pedersen (left) and C. L. Powers, of Afro-Mideast and Euro-Africa, respectively, discuss mutual problems during a break in the meetings. J. W. Peeke, General Conference Insurance Service manager. Alf Lohne, Northern Europe-West Africa Division president, reports progress in Africa. The division is about to pass the 100,000 mark in membership. A pre-meeting discussion involves E. A. Gibb, GC undersecretary; C. O. Franz, GC secretary; and F. C. Webster, assistant to the GC president. Below: Two of the men presenting morning devotional messages were R. R. Bietz and W. J. Hackett. Other morning devotional speakers were Robert H. Pierson, J. R. Spangler, W. D. Frazee, Kenneth H. Wood, George Vandeman, Charles E. Bradford.



Him waiting? should hover over every Adventist home, over every church meeting, large or small. We believe that God is willing to do through this generation what He has wanted to do for many decades." There follows a picture that I want to emulate most of all: "His way of life produces the happiest, kindest, most trustworthy people."

And so this Friday morning we were talking about a life-style, a way of life—seeking a whole-hearted commitment. Elder Wilson had every right to ask whether we are the only people who can show that way of life, and "Do we really know what our message is?"

"The awesome responsibility of Wednesday's document must have more than lip service," he said. Elder Pierson added, "The first step is to be sure the fires are lighted in our own hearts; we must give example leadership."

Extended response by delegates followed.

Dr. Myrl Manley, president of Union College, wanted to invite his faculty to read the document in their private family worships, share it with student leaders, and have it become a part of all their lives.

Desmond Cummings, president of the Georgia-Cumberland Conference, too felt the need for sharing the spirit of reconsecration, and said he thought a letter to each of his members might help.

"I wish the work could be finished before I have to cash in," was the desire of Charles Nagele, president of the expansive Harris Pine Mills operation. He emphasized the need for more prayer.

"Our people are waiting for the pulpit to demonstrate what God's people are to do," observed W. D. Blehm, president of the Oregon Conference. "In danger of excusing the ineffectiveness and inefficiency of the ministry, we must learn to deal with it. The people in the pew see us better than we do, but they will follow only when they're certain that we're leading where we want to go. That global mission will be accomplished only where the global vision is zeroed in on."

Harmony Between Saying and Doing

"Each of us must be what we're talking about, and give our lives to the Lord to use as He wishes," was Kenneth Wood's testimony. "There must be a direct relationship between what God says and what we do. Our lives must harmonize with what's in print." I would have been disappointed if the REVIEW editor had not had that conviction!

Leo Ranzolin, associate world youth director, felt there must be a return to "home night." "We must strengthen the Adventist family by allowing them at least one night weekly to be together at home." I liked that idea too.

"Nothing is more important than the in-put into our lives," said Colin Standish, president of Columbia Union College. "My staff and I must develop more effective prayer and Bible study lives before we can lead our students where they need to go. We have been overly concerned with keeping them in the church and overlooked introducing them to Jesus—perhaps because we do not know Him ourselves."



Hanging at the front of the chancel during all of this, readable from every corner of the sanctuary, was the motto "To Make Man Whole," part of an original painting unveiled at the council. Wholeness of all God's children within and outside His church was the subject under discussion.

"This philosophy will be meaningful only when individuals pass it on," said W. J. Blacker, manager of the Pacific Press Publishing Association. "It's not as simple as Xeroxing." He regretted that the world knows so little about what Adventists stand for. During the recent centennial of the Press, a paper company sent a congratulatory message that read, "Congratulations and best wishes for the next 100 years." But there must not be another hundred years.

Earl W. Amundson allowed he had been quite "expert on devising new programs but had done poorly on the follow-up." He wants his pastors in Central California to get away from preaching philosophy and sociology and tour reviews, and set about to emphasize preparation for heaven. "By the grace of God," he added, "I'll not let my light blink out."

Emphasis on Quality

And then Richard stood. "Many programs at college are irrelevant to students," he pointed out. "But our student leaders are more concerned about the spiritual atmosphere on campus than anything else. We want to see leaders who have guts enough to go out on faith. We like the new emphasis on qual-

ity. If God be God, let's follow Him." Delegates started at the use of "guts," but the meaning was clear.

Young Fredericks was an invited guest to represent the student body organizations on all ten North American campuses. He's a psychology major, religion minor, who looks to a Master's degree in family counseling from Loma Linda and a doctorate in religious education from Andrews.

Sabbath Ordination

Such discussion had been a meaningful preparation for the Sabbath, a Sabbath spent with the Southeastern California Conference Annual Convocation at the Anaheim Convention Center. While delegates who remained on campus heard C. D. Henri, a general vice-president, stress becoming like Jesus, others watched the ordination of nine men to the gospel ministry—eight from the local conference and one from the General Conference.

Cree Sandefur, president of the Pacific Union Conference, told the nearly 10,000 in attendance that there is "not a man in all the world for whom prayers are offered more consistently than for Robert H. Pierson."

"Are there differences between the sins of the world and those of God's people?" the world leader wondered. "Though we would not put a gun in the face of a bank teller, we do rob in tithes and offerings. Some are careful not to go to the movies, yet sit in front of the TV screen by the hour. We would

not think of drinking liquor or taking a cigarette, but we refuse or fail to follow the laws of health.

"Jesus must be invited into our hearts," he continued, "to tame our unruly tongues, cleanse our evil minds, correct our uncontrolled appetites, subdue our passions, and set our wayward feet in a new direction. . . . It's not yours He wants; it's you."

Our hearts were humbled as the Spirit pointed out our sins, but we were grateful for a God who is able to see us through to a new life-style. Standing in commitment, we heard the voice of N. R. Dower, General Conference Ministerial secretary, pray for us. And the huge auditorium was hushed during the quiet time in the midst of his words with the King.

When a young man carrying a Bible passed in front of me, I heard another male voice from behind call out, "I see you've been reading a good book lately." I liked that. Seeking out the man behind the voice later in the day, I learned he was a freshman premedical student from Andrews University, Don Stevens. He and Hazel Bull, who took her premedical courses at Birmingham, England, had their Bibles too and radiated that joy and peace the "document" had talked about.

You see, the Annual Council—a mini-General Conference Session—was a spiritual meeting from beginning to end. Daily I thanked God for His church and His leaders.

Oh, yes, there were business sessions and committees. And the general assembly did seem at first to

endorse without extended discussion policies researched by smaller groups, accepting the counsel of those whose specialties were figures and wordage.

That is, until finance and plans committees began to meet. Then there was spirited debate about how to spend most wisely the money of God's sacrificing people. I sat in as a reporter.

And I was pleased by what I saw. Earlier I had been stopped by a young man wearing a yellow hard hat. He smiled when he zoomed past on his white bicycle the first time we met on the walk near the Medical Center, but then he came from behind to ask whether we knew each other.

'Twas then I caught the thrill of Winston Bascom, from Nora Springs, Iowa, who lost his construction job the day after making two important decisions for life: he was impressed that this was the time to begin a second tithe—and go back to finish college. His eyes gleamed, as this "little brother" of two girls who once resided in my dormitory told how he decided to double tithe that last check anyway. Within a matter of hours he had enough work for self-employment to "see me through two years."

Finance Committee

"Win" will be pleased to understand the care given to his sacred gift—both by God's men on earth and God Himself. The Finance Committee of the council seemed determined that the budget policies shall not merely benefit the worker but that they shall result in stabilized education costs, improved hospital care, extended pastorates around the world. They also wanted to ensure that the workman shall be worthy of his hire.

Though there were no women on that committee, there was no spirit of glorifying men over women in denominational employment. There was rather a mutual concern about the individual and how he might best serve his Lord, without having to worry about providing for his family.

Since there were no women on that committee, it may well be that no woman has qualified herself for a position of financial influence in our male-oriented society.

Meeting with the managers of North American publishing houses and other literature workers, I was reminded that there are 50 publishing houses around the world. And the stronger brothers are helping the weaker—to supply a stitcher in Australia, a composer in Malagasy, a plate maker in Bangladesh, offset presses in Finland and Ethiopia.

That set me to wondering whether this may not be the way to finance Christian education—the singles, parents whose children have grown, joining with those who have children in school, to make our schools real church schools, not just parent schools. Is there not more we can do for Christian education?

New Bible Curriculum

And there's another area of education that demands study. Called to the attention of the church on July 20, 1899, it was first recorded in *Counsels to Teachers*, pages 458 and 459. In a night vision given Ellen White some time earlier, she found herself in an assembly discussing school problems where she was asked, "Why has not appropriate matter for reading books and other lesson books been selected and compiled? Why has not the word of God been extolled above every human production?"

Then the heavenly Speaker took from the teachers books that had been in their courses of study and reprimanded them for mixing truth with error in their teaching.

Because of that vision, the Gen-

eral Conference Department of Education began in 1907 to prepare a few teaching items with Christian influence. However, only in the past 20 years has a concerted effort been made, and placed before us at the council were the complete new sets of textbooks for Bible, science and health, reading, and art for grades 1-8.

Acknowledging the support of the General Conference through the investment of more than \$1 million, Ethel Young, associate secretary of the GC Department of Education, delineated the approach used in the newly completed Bible lessons—after paying tribute to E. E. Cossentine and G. M. Mathews, who were in the department at the time the project was begun.

Under the new curriculum, students never duplicate a Bible story during their first four years. Moreover, their learning level follows a narrative approach. In grades 5 and 6, the problem approach is exercised; the Bible is the only textbook, but supplemental materials have been prepared. Seventh- and eighth-graders take an issues approach to Bible study.

Most thrilling of all is the fact that the truths of the Spirit of Prophecy are introduced early, simplified for children to understand. Thus, Adventist children may learn to use, love, and note the value of these inspired writings as they support the Bible account.

Now the Department of Education would like to make the series available overseas, with illustra-



The Finance Committee, meeting during the council, studied ways to spend money wisely. Members listen as E. L. Marley, Iowa Conference president, discusses a recommendation.

tions and pictures applicable and meaningful in other divisions. Until we do, Miss Young feels strongly, we may attribute mounting apostasies to the lack of Bible education, or Christian education at all, for that matter. In many overseas schools, our teachers do not even have Bible classes for want of a textbook. Others are just reading a chapter daily from the Bible, using the Sabbath school quarterlies or a ragged book out of a missionary barrel. "What will we do about this?" she asked.

My disappointment was great when no action was taken to at least reaffirm the past year's action to give the need some promotion. The slight mention it has received has netted only \$42,000—not even enough to get Bible books, much less the others.

Yet our more than 6,000 teachers around the world in more than 4,000 schools are daily evangelists, joining Christian parents in sowing the gospel seed.

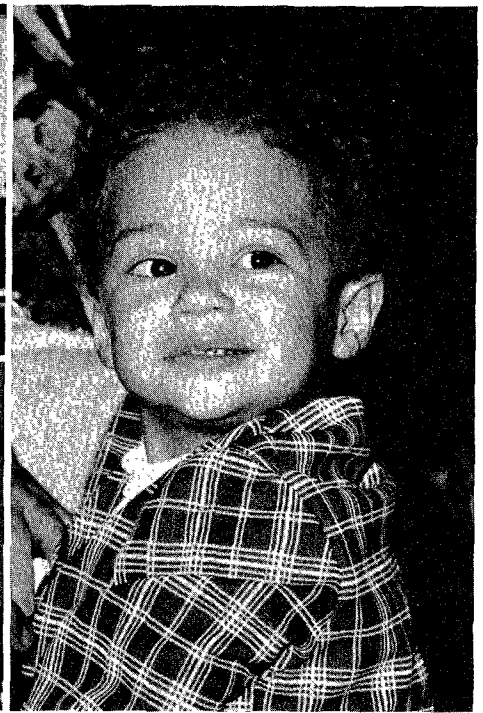
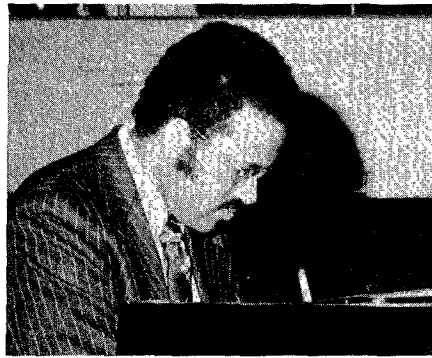
"God will help us get our one million," Miss Young assured me. "He is not pleased that we continue to leave our teachers unequipped, especially in some portions of the world where enrollment reaches as high as 90 per cent non-Adventist."

God's work overseas is exciting in its growth. In New Guinea there is an Adventist for every 60 inhabitants, one in 15 throughout the New Hebrides, 1 in 190 in all of the Australasian Division—the highest density for church population of all world fields.

While some schools in New Guinea are still using Sabbath school picture rolls, most teachers and evangelists are using modern methods, explained R. R. Frame, division president. In 1973 the top students of mathematics, science, and nursing were from Adventist schools. In fact, so outstanding was one youth that his government wanted to send him to Harvard for graduate training; but he refused, saying, "I choose to teach in our Seventh-day Adventist school."

"We wear the shoes of evangelism in Australasia," Elder Frame explained. "Time is short, and we invite you to run with us."

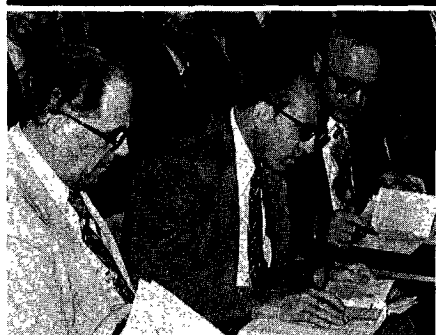
While 12 denominations were banned by the military council in



Calvin Taylor, top, accompanist for the Voice of Prophecy, joined Walter Arties, director of the new black-oriented Breath of Life TV program, in presenting a special musical number at Anaheim. At right, 20-month-old Yamel A. Ramirez, whose parents are members of the La Sierra Spanish church, seemed to enjoy the Sabbath morning sermon at Anaheim. Below, an enthusiastic report of the dramatic results of personal witnessing highlighted the ten-minute missionary service Sabbath morning. Two soul winners from Southeastern California tell their story as Kenneth Livesay, left, and Maurice Battle, of the Southeastern California Conference and GC Lay Activities departments, respectively, listen. The parking lot at the Anaheim convention center served as a giant picnic grounds as the morning audience ate quickly at noon, to be back in the auditorium for a special musical program at 1:30.



one of the countries of the Afro-Mideast Division, according to division president, E. W. Pedersen, the state secretary of education spoke in behalf of our Adventist school because of training in health and general quality instruction. Some other governments are returning to the concept of church-operated schools and are asking churches to take over public education. In Tanzania, for example, the church has been offered two schools and 76 acres of land.



Beginning at top: C. E. Bradford, GC associate secretary; Robert L. Dale, Indiana Conference president, and Richard D. Fearing, Upper Columbia Conference president, discuss the effects on their conferences of a Finance Committee recommendation. William H. Gosse, Simi Valley Hospital administrator; Mardian J. Blair, Portland Adventist Hospital administrator; and H. H. Hill, Loma Linda University Hospital administrator, compare a committee recommendation with the wage-scale booklet.

This division also operates three publishing houses. Still they can't produce enough literature for the 700 literature evangelists in East Africa.

Thus the work grows around the world in this history-making year, a century after the first missionary left our shores. Though he lived to work only nine years after going to Switzerland, John Nevins Andrews preached and wrote and set type long enough to give the overseas work such impetus that today 80 per cent of the church's population is outside of North America.

The Latin American church, the Inter-American Division, is the largest today, claims its president, B. L. Archbold. So enthusiastic does he become that Elder Archbold really tells the truth when he remarks, "When I start talking about what God is doing in Inter-America, I don't see clock or calendar."

"All youth need is leadership," he affirmed. And he proved it by recounting stories of youth campaigns where as many as 415 were baptized in a single crusade.

Each Sabbath school class there has a soul-winning goal, and their motto for the current year is "4 for '74." Each class seeks four baptisms by December.

"Our pastors don't hold campaigns," Elder Archbold beamed. "They can hardly keep up with the baptismal services."

In fact, during the past two years the division has averaged baptisms equivalent to one church of 120 members every day.

75 Members a Day

In the South American Division the story is much the same. Their daily average the past two years has been the baptismal equivalent of one church with 75 members.

Most spectacular of all is São Paulo, Brazil, where there are more Adventists than in any other city on earth. Should one decide to visit each church, for instance, it would take three years visiting a different congregation each week, and then he'd be behind because of rapid growth.

They have found that apostasy is reduced only as they sufficiently integrate the new members into the family, get them involved in soul

winning. Then, as if to gently spank North America, South American Division President R. A. Wilcox explained, "There are only two differences between North and South America: In Uruguay gasoline is \$2.25 per gallon, and water in the sink goes down another way."

On the last weekend of September, South America recorded 9,685 baptisms. Though they have recently built 388 churches, they still have 500 uncovered congregations.

Students Are Witnessing

Youth are leading in South America too. And literature evangelists. Students witness on campus—even the 37 who lost a year in medical school for refusing to take examinations on Sabbath. Bookmen are averaging nearly \$5 million annually. "Every time inflation escalates, we add more literature evangelists," Elder Wilcox said.

Hospital ministry is enviable too. In all of South America every one of our hospitals is staffed totally by Seventh-day Adventists, except one.

Youth and literature evangelism are prominent in the Far East as well. Ralph Watts, Jr., president of the Southeast Asia Union, shared the report time with Division President Paul Eldridge. Perhaps the most unusual story was out of Vietnam, where the leaders have established three publishing launches for five men who rotate shifts every two weeks.

Those five men accounted for 40 per cent of the sales in that union and have been pegged the "7th Fleet" of the publishing program.

In Sabah during the last week of October, 33 new churches were built, for public meetings are allowed only in church buildings. The 45 local mission organizations of Indonesia together are a long, wide territory divided by miles enough to circle the globe at the equator. Still the Lord is working miracles for His people there.

In Southern Asia, despite floods and famines, death and disaster, membership during the past year went up 15 per cent, the highest recorded in the division's history. Though per capita income is less than \$10 monthly, lay tithe shows a 28 per cent increase. Taken alone,

Burma shows a 58 per cent tithe increase for the first six months of this year!

Students on vacation from Spicer Memorial College are holding Vacation Bible Schools and evangelistic campaigns. One led by a girl of the Pachhala tribe resulted in 90 baptisms. Her doctor father's goal for the year is 200, with 150 already reached.

Literature evangelists set about to double their ranks by 1975, and sales are up by 35 per cent—and this in spite of all commodities' inflation of 30 per cent.

Nine Voice of Prophecy programs are being produced weekly in seven languages since they reopened the studio in Poona. Their dramatic approach, rather than a sermonette, has resulted in the processing of 500,000 Bible course applications.

New College in Nigeria

Since 1970 a college has been established in Nigeria, as the work in West Africa races out in advance of growth in Northern Europe. Ghana has the first all-black conference in Africa and has increased membership by 50 per cent.

In fact, the division, headed by Alf Lohne, is passing the 100,000 membership mark with the rapid growth in West Africa where members total 60,000. The church family stretches from north Norway, where two months of summer daylight are followed by two months of continuous night, to the nine humid countries of West Africa.

Problems and successes are mixed in this field. After 70 years of working among the three and one-half million in the Republic of Eire, there is today only one church of 40 members. In Finland there is more interest; one woman literature evangelist totaled \$120,000 in sales. "God does it," she says.

Presidents Richard Hammill and V. Norskov Olsen were given time to report on the church's two universities—Andrews and Loma Linda. Naturally, since we were meeting on the campus at Loma Linda for the first time, Dr. Olsen had an advantage.

He related something of the school's growth, making statistics interesting. Nearly 14 per cent of the 4,000 students on both cam-

puses come from more than 75 countries of the world. Of the teaching staff, 185 have served in 78 countries, and 600 alumni are currently in 85 nations. This combination adds to the international composition and emphasis.

A parade of flags from those nations represented had preceded his presentation, as Dr. Olsen spoke of Christian action in the role of a servant. "All we have and are," Dr. Olsen closed, "we dedicate to make man whole."

Considering the universities' presentations, it was not unusual that the floor passed a proposal for a system of education within the church for grades kindergarten through 12. Such a system would make possible a more uniform approach to education where there is central control, so to speak. Though some thought that the local church ought not to lose jurisdiction, there was agreement that strength would be added by a higher forum.

Rationale for the system of education noted that present practices and procedures of financing Adventist education in North America vary widely and follow no unified plan. Total effectiveness to meet assigned purposes and objectives depends, however, upon a reliable plan of support.

Support for Educational System

"In an effort to correct present inequities it is likely that all levels of the church organization must become involved in financially supporting the Adventist educational system on a subsidization formula" based on a fixed percentage of tithe income. "The flow of funds would be constant, but educational subsidies would fluctuate in accordance with the gross tithe received by the church organization," the paper reads in part.

Approved in principle, the system is still to be perfected and implemented.

And so the business progressed. Student observer Kent Hanson from the La Sierra campus marveled that GC Treasurer Kenneth H. Emmerson did not lose his "cool." I agreed. While Elder Emmerson chaired 55 agenda items in finance committee, there were so many small committees in session in the room that it was difficult to

hear. When I suggested that no teacher would stand for that decorum, he smiled and said, "They're worse than little boys, aren't they?"

Ingathering techniques were examined, and appeals were made to make it like "street preaching." It must be evangelistic, Carl Weis told the group. Charged with that phase of witnessing by the Lay Activities Department, he related his own experiences of "distributing literature, offering prayer, and tak-



From top: Robert L. Reynolds, Walla Walla College president, and H. D. Johnson, GC assistant treasurer. Cree Sandefur, Pacific Union Conference president, and Neal C. Wilson, GC vice-president for North America, study a document between meetings. R. R. Frame, Australasian Division president, and D. E. Bain, division health secretary, ponder a thought presented by a speaker.



Top, the cafeteria line was always long, but efficient. Above, Loma Linda University staff members dressed in their academic regalia for the Loma Linda presentation on Monday night.

ing an offering wherever possible."

Speaking of offerings leads us to the treasurer's report. "There is much to rejoice over," Elder Emmerson stated, "a distinct indication that God has kept His hand on His church."

Tithe to September 25 was \$88.74 million—up 16.78 per cent from the previous year. Significant to me was the fact that while in North America the increase was only 16.68 per cent, overseas marked 36.55 per cent.

Again in missions giving, overseas divisions' increase outpaced North America—32.61 to 19.06. The amount totaled \$21.4 million. "This is the first time in many years that mission giving increased in a greater percentage than the tithe."

Lest some charge that the figures merely reflect the rate of inflation, Elder Emmerson showed that "because inflation was about 11.8 per cent, the tithe increase was 4.98 per cent and the missions fund 14.17 in real terms."

While the current rate of inflation in the United States is about 10 per cent, in other lands it varies from 9 per cent in Switzerland to 20 per cent in Australia and the United Kingdom.

Before presenting the budget, Elder Emmerson noted that "the chances of a 1932 depression seem

improbable on the basis of economic factors now present, though they are more uncertain than they have been in the past 40 years.

"It will take the best advice and fervent prayers of each of us in order to find our way through these days of uncertainty in the management of the business affairs of God's church. For us as a people, the future is bright, for we realize that the Lord's return cannot be long delayed," he concluded.

Trust Moneys in Loan

Looking to savings, he was mindful that "there is really no place to hold assets on a relatively safe basis." This, no doubt, contributed to the introduction on the concluding day of a proposal whereby conferences would make available their trust moneys for loan in building projects—just as the General Conference and Pacific Union are currently doing.

Elder Emmerson also cautioned against indebtedness such as a few conferences and institutions were showing. Recalling action within my own conference, I wondered what else Glendale Adventist Medical Center could do to replace a structure damaged by earthquake.

Probably Elder Emmerson had something else in mind, for he underscored, "It is our burden that

we don't lose sight of the seriousness of the days in which we live. Is it really pleasing to God to continue our unabated course of borrowing and thus increasing our obligations?"

And then the assembly passed the budget—a record \$76,890,169, which is \$11,114,007 above last year's high of \$65,776,162. More than 60 per cent was pledged for overseas, including a special estate gift of \$80,000 for overseas hospitals.

Budget benefits were earmarked for Oakwood College, the Geoscience Research and Home Study Institute, the Radio, TV, and Film Center, Riverside Hospital, Andrews University, large-city evangelism, a sawmill in the Solomon Islands, Solusi College, Masanga Leprosarium—as well as churches in Sundance, Wyoming; Damascus, Maryland; Jeffersonville, Indiana; Limington, Maine; Hazel Dell, Washington; Rapid City, South Dakota; San Francisco Filipino; New Port Richey, Florida; and Pauls Valley, Oklahoma.

Appropriations ranged from \$5 million to \$25. Every one was considered, it seemed.

Despite the fact that we were meeting on a campus given specifically to training in health care, there was little time for planned physical exercise. The convocation appealing for more personal devotion allowed no time for it in the 14-hour days. Yet there was debate about shortening the time given to future General Conference sessions by four working days!

Business actions adopted the name *director* for departmental nomenclature rather than *secretary*, a practice long followed by the MV Department while working with church youth activities and the Department of Communication in contacts with the public press.

Overseas dental units were studied, university extension schools, furlough time, college tours through 1976, mission aircraft, merger of departmental magazines in the interest of economy, prophetic-guidance workshops, royalty rates, denominational books in public libraries, a new black telecast, and wages of course.

There was some discussion of sacrifice and varying opinions on it.

I liked Elder Hackett's observation that "sacrifice is not measured necessarily by income, but certainly in giving. Moreover, giving is a life-style," to which he had directed us earlier. Clearly, one cannot vote sacrifice.

One of the most thorough discussions on the floor of the council involved the subject of divorce and remarriage. Under consideration was a study document for North America. The paper, prepared by a specially designated committee, involves no changes in the *Church Manual*, but suggests uniform procedures in implementing the present manual positions. After prayerful consideration delegates were invited to make a careful study of the paper during the coming year and pass along to the General Conference any suggestions for revising the paper or ideas that may be incorporated in it.

Under the pressures of fatigue and final moments, the frailties of mankind reared their heads. There was not much time for discussing the role of women in the church or their ordination, nor was there opportunity to delve into competition to the extent that youth had requested.

An action similar to one voted at the 1973 Annual Council delineated that woman's place is in the home—a truth which does not take into account that an occasional woman is capable of assuming a career role without jeopardizing her hus-

band's position as head of the house. No culture is threatened by some who by choice or assignment remain single and thus need to add their expertise in areas of God-given talent.

Ordination is probably not what these women desire, but they do seek opportunity and recognition of their skills, talents, and abilities in the completion of God's assigned tasks. To them ordination is not the only route to decision making; qualification to position is more than election.

We had seen and felt it all—the workings of the church, the blessing of the Lord, California's bright sunshine, clear atmosphere, fog, smog, sparkling lights. We had shared the progress of the work and challenge of commitment, communion together.

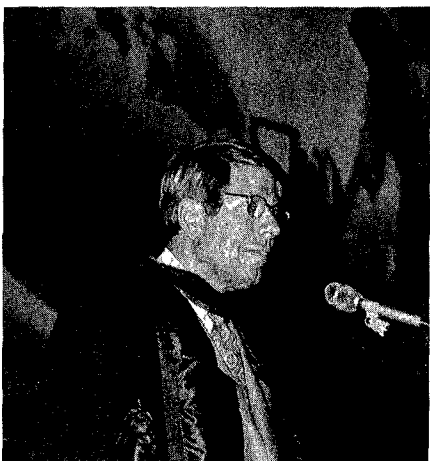
Charles Bradford, an associate secretary of the General Conference, summed it up in the last devotional. Calling again for the image of God to be reflected in His

people, he talked of practicalities. "We often talk too much of formulas," he feels. "When one is dying of thirst we don't write H₂O on a piece of paper. We give him a glass of water."

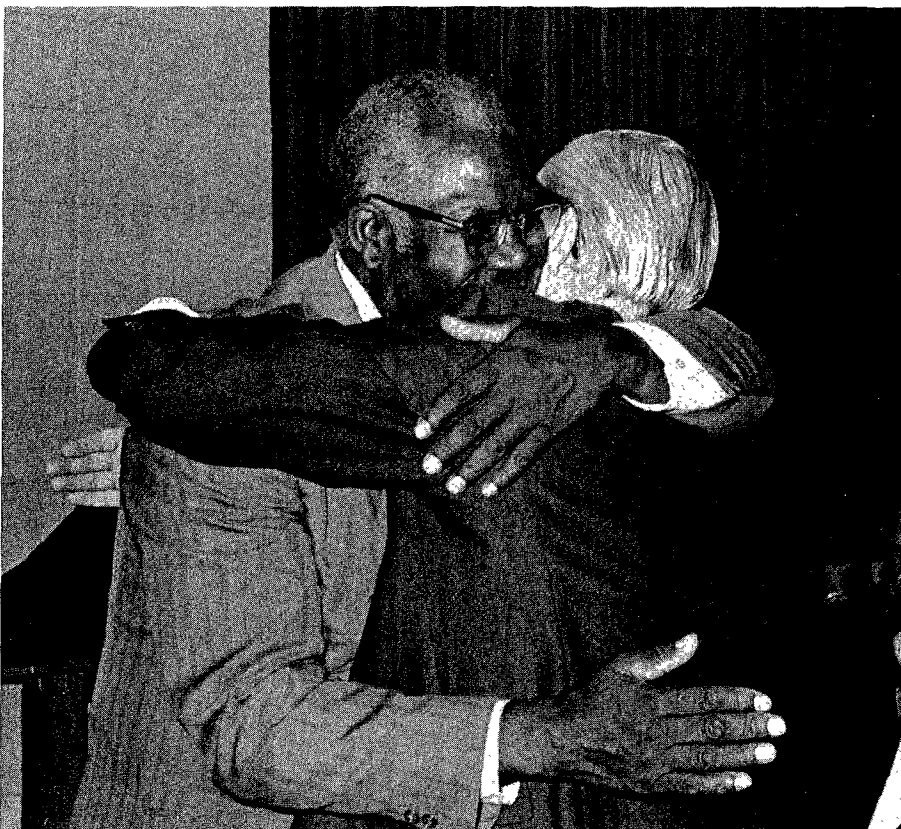
Evidence about us today shows that men and women long for the streams of living water that the Seventh-day Adventist Christian may share extravagantly.

"We won't be able to contain ourselves," he said. "Once we've experienced it," as the song says, "we want to pass it on"—with all God's children whether they're from Loma Linda or Tegucigalpa or Lima or Berne or Cape Town or Cannibal Valley. *Quality* followers of God just have "to pass it on."

And so the council ended. Viewed from the perspective of eternity, it may be one of the most significant meetings in our church's history. By commitment to our Saviour and His work we can help make it so, and hasten the coming of our Lord. □



On Loma Linda University night, V. Norskov Olsen, university president, spoke of the school's aim to make man whole. He encouraged a global vision for a global mission.



During the Wednesday night communion service Nathaniel Banks, left, Pacific Union Conference regional secretary, embraces his long-time friend, Walton J. Brown, acting secretary of the GC Education Department. Robert H. Pierson and GC officers led out in the service.



Attendants at the council, and particularly at the morning devotional services, represented a broad spectrum of ages, from students to veteran retired workers. Octogenarians included (top, left to right) Frederick Lee; H. O. Olson and A. J. Olson, brothers; and J. N. Andrews, grandson of the first Seventh-day Adventist missionary. The church was so crowded that some students sat on the floor of the balcony. Student faces, selected at random from the audience, suggest the cosmopolitan nature of the university.



Women participated in several phases of the Annual Council, including the devotional services. Marilyn Cotton (top) sang several solos Tuesday morning. Marilyn Christian, dean of the LLU School of Nursing, prayed.

Women at Annual Council

By MIRIAM WOOD

LOMA LINDA—What business does a woman have at the church's Annual Council being held here at Loma Linda this year? Is a woman welcome?

The answer to the first question is that she isn't likely to have *official* business unless she's a delegate, one of the very small minority who, by virtue of position, are a part of the committees, the subcommittees, and the whole decision-making process.

To the second question, the answer is an unqualified Yes. She is welcome. During the past few years, increasing attention has been given to planning events for the enjoyment of female guests. That's what women are, for the most part—"guests"—cherished guests.

Kay (Mrs. N. R.) Dower seems to inherit the task of coordinating women's activities, a task she performs with great enthusiasm, zest, and efficiency.

Kay worked things out in conjunction with Dr. Vernon Koenig, director of extension and field school studies of Loma Linda University, so that morning meetings—and some afternoon meetings—were available to the brave

feminine contingent, about 50 strong, who tagged along with husbands. Perhaps I'll have more to say about the specific mental diet provided, but first I'd like to comment about the whole concept of providing separate-but-equal meetings for women.

The trouble is, I don't really know *how* to comment without sounding (a) critical, (b) unappreciative, (c) disorganized, and (d) a combination of a, b, and c. From one point of view, I find myself actively resentful at what seems to me the prevailing masculine Seventh-day Adventist leadership concept of "they wouldn't understand what's going on anyway, the little dears." I feel like standing up and saying, "Well, I guess I can fight my way through the often rather complicated prose of your resolutions as well as any other fairly well-educated person, and I've even been known to keep my check book in balance, and I understand about no-load funds—so there!"

Twentieth-Century Tension

But the moment these rebellious thoughts occur to me, I come face to face with one of my perennial dichotomies, which is this: In the man-woman relationship, as typified by my marriage, I very much *like* playing "the little dear" role. I *want* to be protected, and babied, and cared for, and relieved of the onerous task of seeing whether the car has liquid in its vitals.

So how can I have it both ways? Well, perhaps that's the tension many women live under in the latter part of the twentieth century.

Another aspect of the situation that isn't really taken into account

as much as it should be is the simple fact that tastes differ. I know this doesn't sound like a profound remark, and it isn't, but strident "Libbers" had better realize that other women, just as intelligent as they, are intensely interested in lectures on health, women and leadership, and other topics of general interest (even *men* would like these!) that were provided. Not every woman enjoys sitting for hours at a stretch listening to the brethren in a spirited discussion of—well, for instance—whether "when the worker attends the Seminary without his family, making it necessary for him to pay rent in two places, he shall . . ." I'll admit to finding that kind of thing delightful—truly—but I may be one of a very small minority.

Having tried to be as honest about the situation as possible, I still must say that I am longing for the time when qualified women are given opportunities to have the kind of positions that will entitle them to sit on the vital committees. But I am entirely optimistic about this. I am a staunch supporter of my church; I love it, have always loved it, and I believe that the future is bright for women in the church.

Annual Council is always a study in contrasts; there's the solemnity of the morning devotionals; then there is the never-ending bustle of committee members scurrying to their appointments; there's the drone of routine business; there's the occasional flash of humor, when the presiding officer gets himself into such a parliamentary tangle that the only possible solution is to laugh and start all over again.

I asked Bette Bertochini what

Miriam Wood is administrative secretary at Home Study Institute in Takoma Park, Maryland.

words spring to her mind when she hears the words *annual council*. Bette is the wife of Gil Bertochini, associate secretary of the GC Temperance Department, but she's at the council on assignment, since she is secretary to R. M. Reinhard, one of the assistant treasurers of the General Conference. I don't know just how Elder Reinhard was "lucky" enough to get the assignment of "general arranger of meetings all over the world," but I expect it's because he does such a superlative job, working through on details that would totally defeat the average person.

At any rate, Bette has been up to her ears in all of this arranging for the tradition-breaking Loma Linda Annual Council. In answer to my question about her reaction to *annual council*, her brown eyes snapped and twinkled. She answered without a moment of hesitation, "Scads and scads of work!" She was sitting at her desk in the improvised office in Griggs Hall, plowing through all sorts of urgent jobs. She always seems composed and serene. Sixteen years in the mission fields of the Far Eastern Division gave her ample experience in coping.

Work and More Work

I have been working here at the council on a volunteer basis (I paid my own way!) so I asked Bette what her concept was of ministerial wifehood when she married Gil. "Did you expect to be an unsalaried teammate?" I asked her.

"Certainly!" she replied.

"Me too," I told her. "I wonder if we're the last dinosaurs?"

Just then Roberta Beck came in. She is sharing an office with Bette. "Bert" is executive secretary to Kenneth H. Emmerson, treasurer of the General Conference, and a sweeter person you'll never find. As she was dashing for her typewriter I repeated my question to her. "Bert, what do the words *annual council* mean to you?"

Chuckling, she exclaimed, "Work and more work . . ."

After a moment, though, she added, "It's a lot more than just work, though. I don't know of any other time when I'm so thrilled to be a part of the Advent Movement. The morning devotional services al-

ways bring such a blessing to me. . . . I get caught up and feel exalted and so fortunate to have my little place in God's vineyard."

"That's just how I feel," I told her. "One of the reasons I make such an effort to attend these dawn-to-wee-hour sessions is the renewal of spirit and dedication it brings to me."

Spectacular Welcome

Perhaps this is a good moment to say something about the absolutely spectacular welcome that LLU has given the Annual Council. When the editor of the REVIEW was told that he'd have an office in Griggs Hall, which houses the graduate school, he had no idea that Dr. Thomas Bradley would move out lock, stock, and barrel so that KHW could move in. Dr. Bradley even cleaned out a file cabinet for us. (At the moment, I have some wheat crackers and apples filed there; you never know when you'll get another meal if you're a member of the fourth estate.) Dr. Bradley is conducting his work from his home for the duration. This must be pretty generally the experience, since the GC administrative suite is on the first floor of Griggs Hall in offices that are usually the property of all sorts of university executives. And the unbelievable aspect is that the university people assure us that they're glad to inconvenience themselves on our behalf. (I honestly think they mean it—and I'm not one to be taken in easily.)

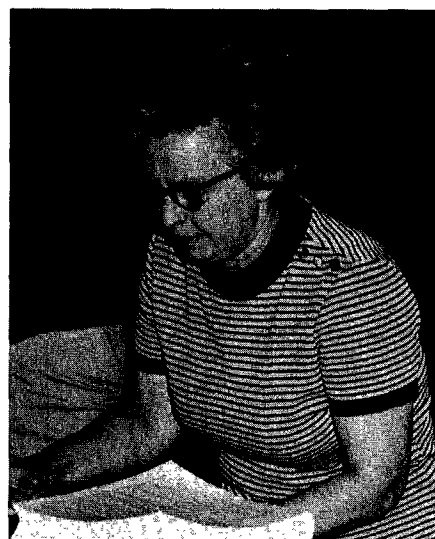
When I ate a quick meal in the hospital cafeteria I was confronted at the door by a sign reading, "Welcome, Annual Council Delegates!" Call it good PR if you like, but I thought it was a gracious touch.

One of the most helpful and gracious ladies I've encountered out here is Margaret Nelson, secretary of the Trust Development officers. Without her, on that first day when we were trying to set up shop for the REVIEW office, I wouldn't have known how to requisition supplies, how to come into possession of keys, where to look for extras such as long scissors and so on and on. Busy as I know she always is, she has made me feel that she'll be delighted to rescue me when I'm locked out of the office or whatever.

When I was walking by Elder Pierson's office night before last, long, long after quitting time, I noticed the light on in the outer office. Sure enough, Margaret Fuller was still there. She's Elder Pierson's personal secretary, a person who never looks at the clock. I've known Margaret ever since she was a teen-ager in the Charleston, West Virginia, church when KHW was pastor there. I wish "Mom and Pop Fuller" (her parents) were alive to see and enjoy her important role in this church. Margaret is special.

Before the opening devotional meeting one morning, I noticed Emily Dresser sprinting across the back of the auditorium in a vain effort to overtake a man moving much more rapidly than Emily's small size would permit her to do. I don't think she caught him easily, but I'm sure she eventually accomplished her errand. Emily is one of the secretaries brought from Washington, D.C., in the secretarial pool.

I was talking to June Vogt, director of the Annual Council secretarial service. She's a charmer, as anyone who has been in the lobby of the GC Central Building can testify. June's the receptionist there, as well as being in charge of transportation to and from all airports in the capital area.



All typing, mimeographing, gathering, and stapling were done by a group of secretaries from the General Conference office. June Vogt, above, was director of the secretarial service for the Annual Council.



Mildred Hunt works on a project with L. L. Bock, General Conference associate secretary.

"How do you keep this mad-house organized?" I asked as all the typewriters were clattering away around the large room above the fellowship hall of the Loma Linda University church.

"Oh, we have a plan," she smiled. She showed me the organizational chart.

"Elder Gibb, undersecretary of the GC, is in over-all charge. We work on a kind of feast-or-famine basis—sometimes the work pours in from the committees so fast that we are panic-stricken. Then it will slack off for an hour, and we have time to draw a long breath. But the girls find it a challenge and get a sense of satisfaction from a job well done," June assured me.

About Shepherdesses

Now about the term *shepherdess*. It's a kind of contrived or invented term, I think, which endeavors to convey the work of a minister's wife—that is, the role that a minister's wife of my generation assumed. As I've indicated by the conversational exchange with Bette Bertochini, we married both man and preacher; we enthusiastically bowed to the fact that we'd need to be an example both of and for "the church," that we'd use any skills we possessed in helping our husband, that we'd acquire new skills when necessary, and that we'd do all this in a graceful, unobtrusive way. Like Betty Ford, who was quoted as saying that "when Jerry took the oath as President, I felt that I was taking it also," we thought of ourselves as, well, not "ordained"—but certainly a full-fledged member of the team. It didn't occur to us that

we would, or should, be paid. Nor did it occur to us that we were in any way downtrodden or that we hadn't "found ourselves" or "expressed ourselves" or all the rest of the late twentieth-century jargon that seems to come so easily to the lips of dissatisfied people. We hadn't heard the term *shepherdess*, but that's how we thought of ourselves. I'm not sure that I'm as happy with a more professional standing nowadays as I was with the former situation.

I've heard nonattenders of Annual Council and similar meetings declare, with very wise and all-knowing looks, that "the women go along only for the social life." So I'd like to discuss that aspect. Social life does exist, and why not? There is hardly a denominational worker who doesn't number scores of other workers as his friends from former years, former conferences, former institutions where he's served. Seeing these dear, tried-and-true friends is a joy. Small gatherings are held, meals are eaten together, hospitality is dispensed—but I'm being completely honest when I say that social life is not extensive enough to interfere with the business of the council. Truly, I've never known one of the delegates who could be swayed from the path of duty in order to socialize. Hostesses become adept at planning menus that will not be ruined by waiting for tardy guests, in case a meeting runs longer than expected; and guests develop a marvelous capacity to dine, converse, and sparkle happily all within a space of 45 precious minutes.

Since, as I've indicated, most of

the women who attend aren't all that deeply involved, and since in most cases they've paid their own way and their own expenses, there's certainly nothing inappropriate in their getting together for a few hours now and again. I spent just such a bit of time at the home of Gladys Beach, whose husband, Elder W. R., was secretary of the GC for many years, and who is concluding his lifetime denominational service as a general vice-president. Mrs. Beach, in her inimitable gracious, loving style, gathered a group of old friends at her home for a stimulating and nostalgic session. As I looked at faces dear to me for a long time, I found that old lump in the throat again. Some dearly loved faces had dropped out, never again to spend a sweet afternoon in reminiscing. There's a bitter-sweet atmosphere in these times, as the years race by. Inferior poetry though it may be, and overly sentimental, Oliver Wendell Holmes's poem seems to sum it up best:

"Shall we always be youthful, and laughing, and gay,

Till the last dear companion drops smiling away?"

Some Sober Moments

Some people assume that social life is always frivolous. They are mistaken. For instance, at Mrs. Beach's house, Ladelle Phillips told a little story that gave us much food for thought. (Ladelle's husband, W. E., was a part of the Treasury Department of the GC for many years before his retirement.) Ladelle said that when she was a young woman, attending a social event not sponsored by our church, a beautifully groomed older woman had asked her what church she belonged to.

Upon learning that Ladelle was a Seventh-day Adventist, the woman exclaimed, "How lucky you are! You belong to a *young* church; it's still vital and alive." But then she paused and said softly, "It may not stay that way. As the years go on, you may find your church changing, its high principles and ideals obscured. After all, that's what always happens."

Soberly, we thought about this. Has our church changed? Are our ideals and principles obscured? If a dilution of faith has indeed become

a reality, have we contributed to this?

These were some of the avenues down which our discussion led us. This was rather typical of conversational topics at these "social events."

Then, of course, there's the formal occasion—or perhaps I should say, official occasion—sponsored by the General Conference Women's Auxiliary to honor wives and professional women in attendance from all over the United States and, in some cases, the world. This year the occasion took the form of a brunch in the fellowship hall of Loma Linda University church. Through the years I've attended luncheons, teas, and brunches at Annual Council sessions, but I can honestly say that never before have I attended one more vibrant, more moving, and, for that matter, as well attended. Genevieve Bothe (husband, J. W. Bothe, assistant to Neal Wilson at the GC) obviously performed miracles, since she did all the planning for a Loma Linda occasion while still in Washington, D.C. I don't know how many women had first been expected, but there were about 225 who came, surely a record of some sort.

It will forever remain a mystery to me what led a young professional woman—Pat Spangler—to take up catering for enormous groups as a hobby. (Her father is Elder Robert Spangler, associate secretary of the Ministerial Association. Pat has her own career here in Loma Linda as a supervisor of a hospital unit.) If

someone said to me that I must prepare cheese fondue for 225 women and that it must all be done at the same time and must be served piping hot; that I must mix and bake coffee cake for 225 women—having first originated the recipe myself; that I must cut fresh pineapple into wedges, cantaloupe into balls, honeydew melons into balls, as well as other assorted fruits, and mix them together, still for 225 hungry women; and that I'd better throw in enough Linkettes wrapped in savory "blankets" for the crowd—well, if anyone said such a thing, I would probably resign right there from the human race.

Pat, though, was here, there, and everywhere, marshaling her assistants and directing operations much as a general on the field of battle. She had even pressed her father into service. Upon the completion of the morning devotional service, I saw him heading toward fellowship hall almost at a run, shedding his coat and rolling up his shirt sleeves as he jogged. Without a wasted motion, he donned heavy quilted oven gloves and in the kitchen began lifting the very hot casseroles from place to place at Pat's direction.

Candles All Over the World

What can I possibly tell you about Dr. Joan Coggin's talk? I could tell you, of course, that she's a cardiologist, an internist, a pediatrician. I could tell you that she's codirector of the famous Loma Linda Heart Team, which has saved so

many lives not only in the United States but in Pakistan, Greece, and Vietnam. I could tell you about her sense of humor, which makes even the smallest incident a delight. I could tell you about the honors she's received, the royalty of other countries who consider her a personal friend. But having told you all that, I wouldn't have begun to describe her great heart, her warm humanity. Among other things, she spoke of the pitiful, mixed-race small orphans in Vietnam, those bits of flotsam and jetsam washed up on the shores of the world by the tides of war. Some of the student missionaries had worked with a group of these children, teaching them to sing "Jesus" songs.

"They'd given each child a picture of a little lamb," Dr. Coggin said. "The little ones softly sang, 'I am Jesus' little lamb.'"

The room was silent as Dr. Coggin paused for a moment. I was trying to control my emotions, always vulnerable to the plight of children in a cold and cruel world. With her voice suspiciously husky, she continued: "When I saw those ragged and dirty little children, with nothing but the most bleak of futures, to say nothing of the present in all its hopelessness, and heard their trusting little voices, it so moved me that I can hardly bear to think of it. I took some pictures of the occasion, but I seldom feel able to look at them."

The children had also learned, "It is better to light just one little



Joan Coggin, codirector of the Loma Linda University Heart Team, receives applause at the end of her talk to women attending the council.

candle." That's what Dr. Coggin is doing, only it isn't just one candle; she's lighted them all over the world, great floodlights of mercy and compassion. She's a person the like of whom doesn't come along very often.

We all stood and sang "Blest Be the Tie That Binds," and that was the end of another beautiful occasion. We'd met with old friends and new; we'd reminisced and planned; we'd laughed and we'd had a bit of extra moisture in our eyes now and again. I don't know why certain songs strike me with such overwhelming poignancy; "Blest Be the Tie" is one of these. As I stood there among the women I've come to love and respect and admire, I wished I could tell the whole world what a privilege it is to be a part of this work. I wished that I could step onto every television screen in every home around the world and say, "Look, world! We have something so great, so infinitely precious that beside it everything else pales into nothingness. We're so lucky—we have a part in giving Christ's last message to earth. Won't you join us?"

The Anaheim Sabbath

I'd had this same feeling on the day before the brunch, which was Sabbath. The Southeastern California Conference had decided to have a mini-camp meeting at the enormous Convention Center in Anaheim, one of the "territories" of this vast, sprawling California complex. I must confess that at first I'd been a bit reluctant to make the trip to Anaheim (it's about 35 or 40 miles from Loma Linda), because I envisioned horrors such as the parking lot completely full, not even one empty seat in the auditorium, and all the rest of the trials generally associated with huge crowds.

It wasn't that way at all! Parking was completely adequate; the auditorium was adequate; janitorial services were excellent; everything was wonderful.

Since you're bound to read about the Anaheim Sabbath elsewhere in this journal, I won't go into greater detail.

People who use "bits and pieces" of time productively elicit my admiration. For sheer ingenuity in this



Lynn Kaytor enjoyed Annual Council. She said it reminded her of a small General Conference session. Here Lynn chats with T. E. Unruh, field representative for the Southeastern California Conference Legal Association. The Pacific Press recently published a book about Lynn, *Born to Live*.

field, I'll have to nominate Betty Bahr, who's a supervisor at Washington Adventist Hospital. She took her vacation to attend the council with her husband, Karl, comptroller of the GC. When I asked her how she was enjoying everything, she positively glowed.

"I'm having a marvelous time," she said, as we were waiting for one of the women's meetings to begin. "In between meetings, I'm getting a lot of sewing done."

Assuming that she meant handwork, I inquired as to whether she was working on needlepoint or crewel embroidery.

"Why, I'm making several dresses," she informed me.

Knowing that she and her husband had flown out, I was mystified.

"Surely you're not making dresses by hand!" I exclaimed.

"Of course not," she twinkled. "I brought my sewing machine along on the plane."

I just stared at her in amazement.

"People looked at me rather strangely when we were checking in at the airport, but here's how I figured it out. My husband is in committee meetings the greater part of the day, which means that we can't be together. I attend the women's meetings in the morning, then I have a wonderful afternoon at the sewing machine, then I attend the evening meeting. When I get back home I'll have a couple of new dresses, but I'll also have had the joy of attending the council."

Well, as I say, Betty Bahr gets the prize for sheer inventiveness.

One thing I always look forward to at these types of gatherings is visiting with Tony and Evelyn Kaytor and their daughter, Lynn. Tony is president of the British Columbia Conference in Canada. They're a very special family. Ever since Lynn was a little girl she's had great relish for any kind of meeting—Annual Council, camp meeting, General Conference session. Lynn's eyes are always sparkling, she's always effervescent, always thrilled to be a part of things.

Like a General Conference

What's so unusual about that? Well, Lynn is in a wheel chair. I can hardly use the word *handicapped* in speaking of Lynn, for she's such a whole, vital person. From birth, though, she's had to face tremendous physical disadvantages. If you haven't read the book just published about Lynn, *Born to Live*, written by her mother, then I advise you to do so without a moment's delay.

I asked Lynn what she thought of Annual Council. "Why, I just love it," she smiled. "I haven't been to very many; usually daddy goes alone and then phones us and tells us what's going on. But here in Loma Linda it's like a small General Conference—and I've always loved General Conference."

And so this unique Annual Council is now ending. All the planning, all the preparing, all the hoping are now being entered in the book marked "history." Has anything changed as the result of all this? Will anything be different?

I think things have changed. I think some things will be different. I firmly believe that the Holy Spirit has been present in larger measure than formerly. I believe that a spirit of consecration has permeated the council. I believe that our leaders are determined as never before to finish God's work on the earth.

I'll miss all my friends from around the world. As I'm writing this, they're flying home. I suppose we'll never be together in just this way again. Truly, though, I can't think of anything more wonderful than to spend countless "Annual Council" days in an earth made new, where we'll all be together—forever. □

"And Be Ye Thankful"

By E. L. LONGWAY

THERE IS A STORY told of two angels commissioned to visit this world, each with a basket on his arm. One was to collect all the requests for help made to God, for whatever purpose, and the other to gather up all the expressions of thankfulness that he would hear. As the story goes, the angel gathering the requests was gone only a short while and returned with his basket crammed full and running over, while the angel collecting words of thankfulness came wearily in at dusk with the bottom of his basket barely covered.

More than 35 years ago, my family lived with four other mission families in Yencheng, Honan, China. Because of the nature of their work, the doctor and the head master of the training school rarely left the confines of the pleasant mission compound. The mission president and the treasurer, because of their responsibilities, made extensive journeys to places where work had been established and where members made them welcome to their homes. For their transportation the mission had provided a comfortable wagon equipped with springs, drawn by two frisky black mules. Alas, I was the publishing department secretary who traveled on foot, visiting mostly places where there were no church members and perforce stayed in public inns, which left much to be desired in quietness, cleanliness, and comfort.

One winter day I was hurrying through a cold, drizzling rain to complete the 30-mile trek to my

destination in Luyi county. As I pulled the wheelbarrow carrying my belongings and supply of literature through the sandy bed of a dried-up stream, my foot slipped, and I sprained the tendons and muscles in my right knee. There were still ten miles to go in that cold rain that was slowly wetting me through to the skin. My thoughts turned to Yencheng, where in my mind I saw my four fellow foreign missionaries and their families comfortably seated by the fire.

I Changed My Mind

"All right," I said in my heart, "when I get home from this trip, I'm going to stay there until warm weather. Why should I be the only one subject to this sort of missionary experience?" Having settled the question in my own heart, I hobbled along until I reached the gates of Loyi city.

As I entered the city gate, I heard the happy sound of someone whistling. "Who can find anything to whistle about on a day like this?" I asked myself. Looking about, I spotted a little beggar boy, whose legs had been amputated close to his body. He wore a burlap sack for his only garment.

"What's the matter with your thinking?" I asked myself. "Yes, you do have a lame leg. And you are wet through with the cold rain. But your lame leg will be well again in a few days. You have other clothing with you and will soon be warm again. You have a wife and children at home praying for you, and you will soon join them. You have a Saviour and are here on His errand."

From that day to this, whenever I am tempted to complain, I recall the little crippled boy of Luyi county, and thank God for His

many and undeserved blessings so freely given me.

A text that deserves more than passing notice by Seventh-day Adventist Christians is Colossians 3:15: "And be ye thankful."

If the lack of thankfulness could destroy the peace of heaven, which it did, how much more is the spirit of thankfulness needed today. Lucifer, son of the morning, was not thankful that he had been chosen as a covering cherub, but selfishly declared that he would be like the Most High.

Jealousy is the fearful fruit of unthankfulness and did not die with Lucifer. It is present in many hearts supposedly given to the Saviour. Trouble arises when a Christian unwisely compares his status, privileges, and position with those of his fellow Christians.

Neglect of thankfulness leads to many sins; among others, it can lead even to idolatry. Speaking of the antediluvian world, Paul wrote: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23). Self-worship and self-esteem spring from the same source, unthankfulness. Idolatry, ancient and modern, can find no place in the truly thankful heart.

When suffering, loss, or disaster come their way, some Christians are tempted to reason, "I am a loyal church member. I pay my tithe and give generous offerings. I keep the Sabbath, at least as well as most other church members. Why should I be singled out to suffer these things?"

Why Should I Suffer?

Hebrews 12:5 gives the answer: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Correction and punishment, administered by our heavenly Father, are to be accepted with thankfulness and not with grumbling and resentment.

There are many grounds for thankfulness to our heavenly Father. Chief among these is the forgiveness of sin. "If we confess our sins, he is faithful and just to

E. L. Longway, long-time missionary to China, is currently assisting in the Hong Kong Hospital development program as a Sustentation Overseas Service worker.

forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Then there is the gift of eternal life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Let us thank God daily that we have escaped the penalty of sin if not its results here in this life. When we have thanked Him for forgiveness, then let us thank Him for life, the life that now is, and the life that is to come.

One cold Sabbath day on a rain-swept road in the Dweichow province of China, S. L. Frost and I saw a cripple, dressed in rags, rolling along the muddy flagstone street, begging for his daily bread. In my pity and ignorance I remarked, "If I were that poor man I would want to die and have it over with."

Pastor Frost smiled a bit and replied, "Not so. If you were that poor man, you would be doing just what he is doing."

Then there is the blessed privilege of being accounted a son or daughter of God—a truly remarkable reason for thankfulness. The world honors the children of those accounted great in this world. "Prince of the blood," "heir to the throne," and other descriptive phrases are common in every language. The conduct and attainments of those so flattered may leave much to be desired. Yet to be adopted into a royal family is surely an honor to be coveted.

We Are Sons and Daughters

With the spiritual insight of Moses, a Christian sees titles and thrones in proper perspective. To a child of God, to be able to claim family relationship with the family of God in heaven and on earth is seen as cause for genuine thanksgiving. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

"Now are we." Not at the beginning or end of the millennium, not when we enter and occupy the mansions prepared for us. But *now*! Through Jesus Christ the original relationship between God and man is restored. The seemingly dull genealogical record in Luke 3 ends with the glorious words: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God"!

We also have the joy of being granted a part in God's great work on earth. "For we are labourers together with God," testifies the apostle Paul (1 Cor. 3:9). We are not spending our lives in an effort that will result in failure and loss, but are privileged to labor in a great cause that will endure when all else turns to ashes. This is something for which to be profoundly thankful every day.

But what of the future? "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). With this verse as an introduction, let us read the words of Jesus found in the last two chapters of Revelation, and the testi-

mony of the prophet in Isaiah 35:10: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Paul tells us: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Therefore, "Be ye thankful." Thankful in times of peace and prosperity. Thankful in times of distress and sorrow. Thankful for the trials and burdens of life. Thankful for Jesus Christ, our Saviour. Thankful for sins forgiven. Thankful for the life that now is, and for the life that is to come. Thankful for the home of the future being prepared for us. Thankful for the privilege, as well as the responsibility, of living for Him now. □

Honest Hans

By ENID SPARKS

FOR THE YOUNGER SET

HANS AND HIS FAMILY had left their home in Europe to move to the United States. Hans wasn't happy in his new home. He found it very hard to make friends.

"Jim laughs at me in school," Hans told his mother. "And when he laughs, the other boys do too."

Mother put her arms around Hans to comfort him. "You must not mind Jim," she told him. "In time you will make a friend of Jim. And the other boys will like you too. Just trust Jesus and remember that He is always your Friend."

Hans nodded. He knew he would always remember he had his Saviour for a friend. But it didn't keep him from being lonely at times.

Hans worked hard at his lessons and he worked hard at home too. He did many chores for his mother and for the neighbors, especially Mr. Brown, who lived next door.

One day Mr. Brown paid Hans some extra money. "Go buy yourself some marbles," he said.

Hans was excited about his marbles. The next day at school he hurried to find Jim.

"I have some marbles," he said proudly. "May I play too?"

But when Hans started to get his marbles, he found a hole in his pocket. He had lost his marbles. But as Jim poured his marbles from his sack, Hans saw the marbles he had bought among them.

"Those are my marbles," he told Jim, pointing to the bright-blue and orange and green ones. "I lost them."

"But they are mine now!" Jim snapped. "I found them."

Sadly, Hans walked away. He felt that Jim should give him back his marbles, but he couldn't make him. As he started to go inside the schoolhouse, he saw a knife lying in the grass beside the walk.

When he picked it up, he knew it was Jim's knife. Very slowly he turned the knife over in his hand. He wanted to keep it just as Jim was keeping his marbles, but he knew he wouldn't please Jesus by being dishonest.

Quickly, before the bell rang, Hans hurried back to Jim. "Here is your knife," he said. "I found it by the walk."

Jim's face grew red as he stared at the knife. Then slowly he held out his marble sack. "You should have kept the knife to get even," he mumbled. "Pick out your marbles."

"Thank you," said Hans. "I wanted to keep your knife, but even more I wanted to please Jesus by returning it."

As Hans took his marbles from Jim's sack, Jim kept staring at him. Finally he said, "I would like to know more about the Jesus you wanted to please."

"I'll be glad to tell you all I know and take you to Sabbath school," Hans told him.

Just then the bell rang and the boys dashed inside the school. But Hans had a good feeling in his heart as he saw Jim grin at him. He knew what that grin meant. He and Jim were friends, at last!

Marconi and Thanksgiving

Not often in life do benefactors hear the word, "Thanks." Most teachers, parents, friends, colleagues, and always our generous Lord, give and give, but rarely is their love returned with even the simplest expressions of gratitude. One of those exceptional moments occurred in 1912. A few days before, the huge liner *Titanic*, highly advertised as the boat that could not sink, struck an iceberg on her maiden voyage. The lives of more than 2,200 persons were in the hands of the wireless operator working an instrument that had recently been invented by Guglielmo Marconi. Faithfully he remained at his desk tapping out the S O S, hoping that other ships on the high seas would hear on their newly installed wireless receivers.

Tragically, a distress signal that could possibly have saved the liner's 1,500 victims went unheard because a nearby ship, almost within sight, had closed down its receiver for the night. But thanks to the Marconi system, the *Carpathia* steamed through the fog to save 712 persons.

Back in New York, a young wireless operator sat at his key for 72 hours without break, maintaining the only contact between the city and the rescue ship. He was David Sarnoff, soon to become close friends with Marconi and an important figure in the phenomenal growth of radio and television.

When the *Carpathia* arrived in New York, it was learned that Marconi was in the city. Immediately the

survivors marched to Marconi's hotel to express their thanks and cry: "We owe our lives to you!"

The whole world owes Marconi its thanks. Born 100 years ago, April 25, 1874, his dogged persistence and personal discipline paid off during a time when few saw in his wireless telegraph any earthly value. Marconi was deeply disappointed when his own fatherland turned away from his invention. In 1896 he left Italy for England and launched 40 years of unparalleled triumph revolutionizing the world of communications. Whenever we flick the switch and hear instantaneous radio and see the marvels of television, we are acknowledging the debt we all owe Marconi.

One of these days, we hope very soon, the saints of earth will march down streets of gold surrounded by the cheering hosts of unnumbered angels. The heavenly choruses, accompanied by the percussion and brass of the greatest band in the universe, will join their voices with these visitors from earth, singing the praises of the King of the universe, who has been vindicated by these triumphant saints.

Whom do you think these earth visitors will want to see first? The One altogether lovely, whose name is above every name! To Jesus their Saviour will this vast chorus direct their cry: "We owe our lives to You!"

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night. . . . For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands" (Ps. 92:1-4).

H. E. D.

Letters

Continued from page 3

ment was not raised up to remove gall bladders or appendixes, except as such removing aids in removing bad hearts and placing new ones within."

JEAN ROTH, R.N.
Pittsburgh, Pennsylvania

Your intention that F. D. Nichol's article of yesteryear, "'Sanitariums' or 'Hospitals,'" generate discussion on how Adventist health services can best fulfill their mission certainly succeeded! Although I am a great admirer of FDN, a believer in the Advent Movement and in the counsels of Ellen G. White, I am not convinced that a sanitarium in every conference is a realistic objective in the mid-seventies.

Although our hospitals are not perfect (what entity in or out of the denomination is?), they are bringing a message of salvation to people. They are impressing many that would not otherwise be exposed to Seventh-day Adventists. They are known for a quality of compassion. They are, by and large, recognized for having a committed personnel on the payroll.

In the context of today's health delivery system in the United States, the health facilities operated by the church need two people elements of which we are in short supply. One—committed Christians who love their Lord, who are professionally com-

petent, and who are willing to give first consideration to church-sponsored health facilities. Two—enlarged vision by administrative and trustee leadership of institutional potential in areas of health education, home nursing extension efforts, and community involvement. In my judgment, when these two people factors score higher on the scale, SDA hospitals will in a large measure meet the objectives that FDN identified with sanitariums.

Consider this typical comment recently received at Shawnee Mission Medical Center: "On behalf of my mother and father, I would like to express our heartfelt appreciation for the loving care your staff afforded Jack during the time he was under your care. I have heard sermons for many years, many of them great, but the one I saw take place in room 213 surpasses them all. Thank you for everything—we shall never forget your kindness."

ARTHUR P. BRYANT
Shawnee Mission, Kansas

Re "'Sanitariums' or 'Hospitals.'"

As I was making rounds one evening in one of our hospitals one of my patients was drinking beer, and he said to me, "Nurse, ten years ago you wouldn't have seen me drinking beer in this hospital." His daughter replied, "Dad, times have changed." I know that times have changed and our hospitals have changed, but beer hasn't changed. It is still as harmful as it was ten years ago.

"Sanitariums are to be so established and

conducted that they will be educational in character."—*Counsels on Health*, p. 248. "Suffering is to be relieved, and health restored. People are to be taught how, by exercising care in their habits, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not carried on in our sanitariums, those who are conducting them will make a great mistake."—*Ibid.*, p. 249.

I know that the patients complain bitterly about our food and about our not allowing them to drink coffee or smoke, but we could explain to them that they are in an institution where health is stressed and we want to restore them to health.

I wish I could make an appeal to all our SDA nurses to work in SDA hospitals and help carry on the work that our Lord began when He was on this earth healing and teaching.

LOLA MORGAN, R.N.
Denver, Colorado

The article "'Sanitariums' and 'Hospitals'" strengthened my faith more than ever in the Spirit of Prophecy.

I am sure you already have received many letters from those who have experienced the convulsions as our institutions succumbed because of public and other pressures.

The question in my mind is, How can this trend be changed?

W. R. SCHULTZ
Denison, Iowa

Homemakers' Exchange

In our neighborhood there are many parents who seem to do nothing to guide the activities of their children. These children wander aimlessly from house to house, including ours. They use language and practice manners that I wouldn't want my children to adopt. Should we allow these unruly children to visit? Is there some way we can influence them for good, and yet keep our children from picking up their habits?

► We are Christians following Christ and should remember how He loved the children and gathered them into His arms of love, not stopping to consider what kind of homes they came from.

We should welcome the little visitors in our homes, even if they are a bother at times. While they are there they should be given love as well as correction and direction. They will enjoy Bible stories and perhaps some songs about Jesus. Ask your children to help in discouraging the use of bad language in the home.

I had the same problem when my children were small. I finally set a time from 10 to 11 A.M. and from two to four P.M. as playtime, when the children could come. They loved coming so much that they respected the playtime.

MRS. ESTHER B. SLOAN
Louisburg, Kansas

► My two young daughters and I live in the inner city in a not-so-nice neighborhood. There are many neglected children living nearby with whom I do not want my girls to become involved because of the bad language and bad habits. It seemed I could not be effectively protective without being plain rude.

Then I learned to put my faith to work. We took some of the neighbor girls to Vacation Bible School and we told them about the love of Jesus and how He could help them. They responded with many questions! Now, I am starting a neighborhood Bible Club and they can't wait to come. Several have expressed a desire to come to church.

I realize now that my children can be an influence for good, and it is good for them to learn how to witness for their faith.

CAROL ANN EFKOVICH
York, Pennsylvania

► We had the problem you describe with neighbor children who stayed in our yard or home for hours. When our children were of preschool age they shared their toys with these neighborhood children and I read to them, and we invited them to Sabbath school.

I asked the visiting neighbor children not to use slang or be destructive, but to no avail. As a result we had frequent discussions with our children as to why we did or did not do certain things. Nevertheless our children began imitating the ways of their guests.

We now have a fence around our yard. As we work and play with our children, they don't seem to miss their neighborhood companions.

"If parents desire their children to be pure, they must surround them with pure associations such as God can approve."—*Child Guidance*, p. 114.

VIRGINIA JACKO
Longwood, Florida

► Some years ago several neighbors advised me not to let my boy associate with a certain older boy in the neighborhood who was on probation for shoplifting. We were the only Seventh-day Adventists in the neighborhood.

I feared that if everyone kept his children from associating with the boy it would likely send him farther on the wrong road.

I talked it over with my son and we agreed that we would be as friendly as ever, but there would be no going to the stores together, as it might mean our son's becoming involved in wrongdoing.

Now my boy is a leader in the church, carrying considerable responsibilities. The other boy went on to join the Army and did well enough to receive a special commendation. I wonder what would have happened to him if everyone had turned a cold shoulder.

In Matthew 25:36 Jesus commends the righteous for visiting those in prison. Wouldn't it be well to visit one in order to help prevent imprisonment?

ANNIE M. B. JONES
Caldwell, Idaho

► These children present you with an opportunity. Invite them into your home or yard. Have on hand appropriate church papers such as *Our Little Friend*, *Primary Treasure*, *Guide*, or *Insight*. Be friendly. A smile and kindness will go a long way toward teaching children of any age the love of Christ.

You can explain to your children that these visitors have not had the advantages of learning the love and ways of Jesus. Tell your children that they should not copy their neighbors' bad habits but should seek to be little missionaries for the Master.

ALICE T. STARR
Lake Havasu City, Arizona

► I encountered my problem when we moved to our present neighborhood. We had not had close neighbors before, so playmates were a novelty to my two little ones. It was

not long before I started hearing things from them that really shocked me.

It seemed unfair to insist that our children always play alone, so now we have this rule: playmates are welcome in our yard, but I do not allow my children to play in someone else's yard. When children are here I make it a point to be where I can hear and observe what is going on. If something questionable is said or done, I quietly tell the child at fault that I am glad to have him play here, but that he can stay only if he doesn't talk or act that way. I explain that we want Jesus to live in our home and that we like to make Him happy.

This has worked surprisingly well. My children welcome the opportunity to tell their playmates about Jesus when an opening is created.

If one doesn't witness to these neglected children, who will?

CAROL DAWES
Pendleton, Oregon

► When we moved into our apartment I became deeply concerned about the influences to which my children would be subjected. I sought my Lord with fasting and prayer, and I believe He showed me a wonderful project.

I decided to start a branch Sabbath school for children ages 3 to 12. I obtained permission from the management to conduct a Bible Club in one of the activity rooms on Saturdays for two hours in the afternoon. Some 30 to 40 children attended. Most of the parents appreciated this program.

My children have been a great help in organizing and conducting the class. They distribute literature to each family. In our family worships we pray for the children and their parents.

Our church helps support the project with both manpower and materials. Volunteers from the church perform such duties as conducting song services, telling stories, and teaching memory verses.

From my own experience, I am convinced that my projects are an effective way to influence the children and parents. Sow the seed in young minds.

M. KRISHNASAMI
Toronto, Ontario

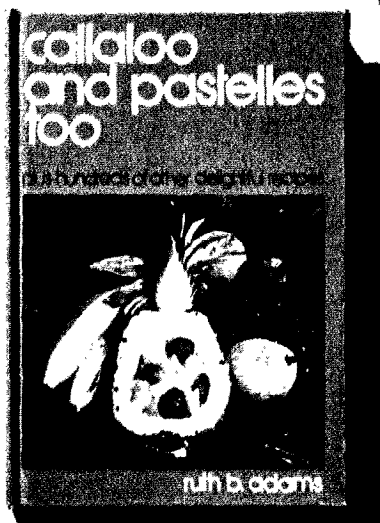
NEXT QUESTION

My husband and I recently joined the Seventh-day Adventist Church. However, our children, ages 10 to 16, are not interested in attending church or church school. They prefer to continue their worldly friendships and social activities. Our church is small, with few young people or activities for youth. To what extent should we pressure our children? Will forcing them do more harm than good? Above all else we want them to be saved.

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

5 New Books

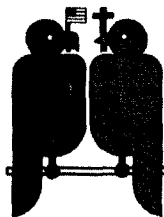


As the holiday season approaches, think of good books as gifts for all members of the family. Pictured here are five of the best new ones. "From Japan With Love," \$1.95; "Callaloo & Pastelles Too," \$4.95; "A History of SDA Church-State Relations in the United States," \$2.95; "Born to Live," \$2.95; and "The Ark File," \$6.95.



A HISTORY OF SDA CHURCH-STATE RELATIONS IN THE UNITED STATES

Eric Syme



An examination of church-state problems involved in church organization, Sunday law enforcement, transportation of military Sabbathkeepers, the bearing of arms, Big Government, and of "supchurch" and the acceptance of Government funds.

THE ARK FILE

BY RENE NOORBERGEN
A Weekend Newswoman in Pursuit of Hidden Arts

Brought to you
by Pacific Press



Available at your Adventist Book Center or by mail from ABC Mailing Service, 2821 Farnam St., Omaha, NE 68131. In Canada: 201 18th Ave. NE, Calgary, Alta. T2E 1J9. On mail orders include 35 cents for the first book and 10 cents for each additional book to cover shipping costs. Add sales tax if applicable.

A Missionary Answers the Question,

“How Do You Like Being a Pilot’s Wife?”

By SANDRA ROBERTS

IT WAS FRIDAY AFTERNOON. It had been a beautiful day. The house was clean, the cooking done, the work all finished early for Sabbath—just in case he came home. I wasn’t setting my heart on it in case he didn’t, but I was hoping!

Out of the window I could see the sky. It had been clear for most of the day, but now the dark clouds were rolling in ominously. I knew that if he was coming it would have to be very soon.

I sat at the dining room table writing a letter home. The transistor radio was on the usual airways frequency. I could hear the drone of the controller’s voice as he reported the aircraft coming and going in our area. Suddenly I heard it—“Sierra Delta Foxtrot.”

“Sierra Delta Foxtrot.” My ears were so finely tuned they could pick up this call-sign immediately. I knew from his report that he was nearly home. I wouldn’t have to spend another lonely weekend after all.

How often in the year since we’ve been in New Guinea have I heard the question, “How do you like being a pilot’s wife?” Before we came up here that question filled me with horror. I didn’t like being a pilot’s wife at all. All that it meant to me then was sitting at home while my husband was up there somewhere.

I didn’t ever want him to become a pilot. But someone who wants to be a pilot is not easily persuaded that he doesn’t *really* want to be one! Some have the calling, others don’t. He did, and it was hard for me to understand why. In spite of my silent protests he became a pilot. As for his being a mission pilot in New Guinea, that was the thought farthest from my mind—and foremost in his!

Once we had arrived here it wasn’t so bad. It’s easy to say that now that a whole year has passed and the memory is so very convenient. I know I was terribly nervous at first but gradually became acclimatized.

He is working for the Lord in a job he loves doing, and that is always

pretty important. A pastor pilot’s work is very important in Papua and New Guinea. As a minister, my husband finds that the airplane helps him do his work more rapidly. Many more people can be reached and baptized who probably never would have been otherwise. Visiting and encouraging national missionaries and church members, taking supplies to them, transporting workers and their families, being one of the only visitors to some of our isolated European missionaries, helping out in medical emergencies, going places in five minutes that would take a day’s walking—all this is part of a mission pilot’s work. He’s so happy doing it I don’t really want him to stop.

Dangerous? Yes! The highlands especially can be treacherous. The mountains are high and rugged. The airstrips themselves are not always in the best positions or at the best angles or as long or smooth as they should be. The clouds and mists settle quickly and with finality. The winds aren’t always the most cooperative.

When I’m expecting him home and the weather is closing in, it is hard not to feel anxious. The radio can be a blessing and also a curse—a blessing because I can follow him around and know just where he is, a curse when I can hear him having difficulty with the weather.

“Climbing to 11,000 feet due to weather,” I’ll hear. “Will call again Operations Normal in 15 minutes.” How I sit with my ear glued to the radio for that “ops. normal” call and breathe a prayer of relief when I know he’s safely through.

I often wish it were a two-way radio I was listening to instead of just a small transistor. It would be so easy to pass on the local weather report as he was trying to get home, or send any urgent messages concerning what was happening while he was away and just generally keep in touch, which is always comforting.

There are many lonely times in the life of a pilot’s wife—days or weeks on end alone with the children. How



Bruce and Sandra Roberts, Shane and Lisa, pose with their Cessna 185 at Laiagam airstrip.

Sandra Roberts and her family live in Laiagam, Papua New Guinea.

they look forward to dad's return after a long or even a short absence. When he buzzes the engine overhead signaling "I'm home," it is one of the sweetest sounds I know. It means a few days of companionship and of sharing joys as well as the problems that have come up in his absence.

When he's working locally it can also be terribly frustrating. The correspondence lessons are just progressing nicely when I hear the "balus cry" * and know that is the signal to gather up the missionary and his belongings and take them up to the airfield. The bread is just rising when I hear it and know I must drop everything to rush up with some cargo. Still, at four o'clock on Friday afternoon it's the most welcome sound in the world!

Living in the highlands, we are blessed with lovely vegetables all year round. One of the things I really enjoy is being able to send huge potatoes and other vegetables, when there is space on the plane, to some of our less fortunate fellow missionaries on the coast.

After living in a particularly remote place for three years without easy access to medical attention, it is very comforting to me to know that a doctor is only a short plane flight away if needed.

* Pidgin for the sound of the airplane.

Life is really what you make of it, after all. You make the best of the situation in which you find yourself. As in any other work, there are joys and disappointments. You learn to live one day at a time with the help of God. Maybe your husband won't come home tonight when you were really looking forward to it. Maybe he'll be away for two weeks instead of one. But you gradually come to accept these things. Patience, acceptance, and absolute trust are essential for pilots' wives. Some of us take longer than others to learn our lessons, but the Lord is very patient.

Worry? No! After all, whose work are we doing and whose hand is over all? We can't really place ourselves in the Lord's care and then start worrying, can we? No matter what happens, we know we can say, "Thy will be done."

I always love watching the landing. I know it is a risky part of the flight, but to see the plane gradually come in and set down gently (usually!) on the strip is always a thrill. When my pilot came in that Friday afternoon the sky was black, the hills behind barely visible. The rain was starting to fall as he taxied into the bay. I couldn't help breathing that usual prayer of thanks.

I would never have chosen to be a pilot's wife. Someone else chose it for me. But especially at times like these I am really glad that He did! □

PAKISTAN

Snake Disrupts Meetings in Small Moslem Village

Several persons have been baptized and a revival has taken place among church members in Pakistan, where evangelistic meetings were held recently.

Around large Adventist institutions in Pakistan, such as the Seventh-day Adventist Hospital in Karachi and the Pakistan Adventist Seminary in Chuharkana Mandi, near Lahore, Vacation Bible Schools and branch Sabbath schools have been held, and people have been exposed to the beliefs of Seventh-day Adventists. This has not been true of a number of other areas of the country.

It was decided that evangelistic meetings should be held at a small Punjab village named Chuhe Jhar. Villagers are primarily Moslems, but there are approximately 15 Adventist families there. (Before Pakistan and India were divided into two countries there were also quite a few Sikhs. The Adventists there now are converts from the Sikh religion.)

Before the meetings began, the workers visited the village headman, the land owners, and other well-known villagers and invited them to attend the meetings, which were to be held in a *shamyana*, a brightly colored canvas tent with a flat roof. The meetings were to begin with health lectures and a film on temperance. Since many villagers were eager to have good health, several hundred came to the first meeting.

That night it rained. Water in the nearby lake rose higher and higher. Soon the place where the tent was pitched was completely under water, so the next day a search was made for a new place to put the tent. Although the workers looked through the entire village, they returned to one of the Adventist homes quite discouraged because it seemed there was no suitable place.

To their surprise they found that the heavy rain had caused the wall between two Adventist compounds to fall down. The wall had stood there for 20 years, but now that it had fallen there was ample space between the two compounds to pitch the *shamyana*. So the rubble was cleared away, the *shamyana* was erected, and the meetings continued.

During one of the later meetings several hundred Moslems and Adventists were present. The introduction to the story of Christ was being presented. Suddenly a snake came into the tent on the side where the women were sitting. They jumped up and started to scream. John Mall, publishing secretary of the Pakistan Union, tried his best to quiet the people, while the snake tried its best to get away. Both were equally unsuccessful.

Then this story was told: Some 15 years earlier another worker was showing a filmstrip in this same village, on this same compound. The pictures showed Adam and Eve and the serpent in the Garden of Eden. Just then a snake fell from the compound wall and



YOUNG PEOPLE HELP WITH CALIFORNIA CRUSADE

Fifteen theology students, six from Andrews University and nine from Pacific Union College, joined the Cliff Walter-Bernie Paulson evangelistic team for an East Bay It Is Written crusade July 20 to August 17 at the Oakland, California, Grand Avenue church.

This was a field school with mornings spent in a class taught by Elder Walter and afternoons spent visiting interested persons in the area. Evenings found the students accepting such assignments as offering appeals, special music, opening prayer, lighting, projection, and witnessing. College or Seminary credit was given those participating in the program.

Front row (left to right): Patsy Garner, Elder and Mrs. Bernie Paulson, singing evangelists; Cliff Walter, evangelist; Ed Harvey, and Dave Clark. Second row: Steven Gallimore, Ronald Torkelson, Douglas Roe, Edward Cox, Samuel Geli, and Francis Gyorkey. Third row: Cliff Morgan, Ronald Mellor, George Wright, Wayne Owen, Nordon Winger, and Steve Rott.

MARY WALTER

went among the people, with the same results as at this time. It was felt by several workers that it was the devil who used a snake to disrupt both meetings. They were grateful that God blessed the meetings in spite of this.

ADRIAN M. PETERSON
*Communication and Temperance
Secretary, Sri Lanka Union*

TANZANIA

Vice-President Opens Twing Clinic in Kigoma

Twing Memorial Clinic, the first building of a mission complex to serve the 50,000 people of the Kigoma area of western Tanzania, has been completed and is now in use. In April the First Vice-President of Tanzania, the Honorable Abud Jumbe, was present to open the clinic officially. Construction has begun on the rest of the buildings, and it is estimated that they will be completed by June of 1975.

The buildings are being constructed as a memorial to James A. Twing, a physician who in 1970 became medical director of Heri Mission Hospital, 40 miles to the north of Kigoma. He had a dream of establishing a medical center in Kigoma, a region once served by David Livingstone, but before his dream became a reality his ministry was cut short. Early in 1972, while visiting dispensaries in his private plane, he attempted an emergency landing that was unsuccessful.

In his memory the local field and union members planned the mission complex in Kigoma, which when completed will include a clinic, two residences, a church, and a welfare center. Friends and relatives of Dr. Twing also have contributed to this project.



Top: The new Twing Memorial Clinic is now serving Tanzanians who live in the area of Kigoma. Abud Jumbe, vice-president of the country, cut the ribbon to open the clinic, built in memory of Dr. James A. Twing.



VOICE OF PROPHECY GROUP VISITS FOUR CITIES

More than 3,000 persons heard the Advent message during a recent tour of Santa Catarina State, Brazil, by Paulo Sarli, center, and the quartet from A Voz da Profecia (The Voice of Prophecy). An organist also accompanied the group, according to Osvaldo L. Ferraz, communication secretary of the Santa Catarina Mission.

The group put on their program in auditoriums in four cities, with a full audience that included, in some cases, prominent official representatives. More than 640 persons were enrolled in A Voz da Profecia courses during the tour.

The port city of Itajaí, where Seventh-day Adventist literature entered Brazilian territory for the first time in 1879, gave a warm and enthusiastic welcome to the Voz da Profecia team. A hotel in the city lodged them without charge, and the auditorium was so crowded that many people had to stand to listen to the program.

H. J. PEVERINI, *Field Secretary
South American Division*

TRINIDAD

Spanish Circus Performers Converted in Port of Spain

More than 2,000 persons were present for the first lecture in a series of meetings held on the Queen's Park Savannah in Port of Spain, Trinidad, by Stephen Purcell.

The Queen's Park Savannah has traditionally been reserved for sporting events, but Charles Manoram, pastor, received permission from the authorities to hold meetings there. This is the first time any church has been granted this privilege.

Once the permission for the series was received, local church members enrolled thousands of students in the Bible correspondence course, distributed thousands of handbills and invitations, and when the call came for men to help put up the tents, too many men showed up.

In order to accommodate the anticipated crowds, three tents were put up and tied together. The only tents available included one that should have been retired from service some time ago. During the first week of the meetings, all of the chairs had to be removed from the tent and it had to be lowered four times so rips could be repaired.

A group from Mexico, Colombia, and Venezuela, who had just performed in a circus on the very spot where the evangelistic tent was pitched, should have

left the island but had been forced to remain longer than expected. One of the men was a tentmaker. When an open night came, they took down the tent and repaired it.

The circus performers were scheduled to leave for a performance in Venezuela. When they passed through immigration at the airport, authorities determined that there was some irregularity in their passports and they were not permitted to leave. By that time all of their luggage, which included their food, clothing, and equipment, was on the plane. They were stranded in a strange land.

Members of the Cleveland Temple and Stanmore Avenue churches gave them food and clothing for the remainder of their stay.

A student from the Caribbean Union College who had spent two years in Venezuela offered to act as an interpreter for them. Each night's message was translated into Spanish for them. One of the circus performers informed Pastor Purcell that he had decided to follow Christ. He went on to say that he was prepared to give up the circus, and although he did not know what his family would do, he felt they would follow him. His wife, a third-generation circus performer, stated that she was ready to give up the circus and follow Jesus, and the rest of the family agreed. This family left Trinidad before they could fully be prepared for baptism, but they looked forward to study-

ing with the Seventh-day Adventists in their hometown of Bucaramanga, Colombia.

Because a church member delivered a Bible correspondence course to him, a seaman began attending the evangelistic meetings. During the first week he was assigned to a ship that would be at sea for two months. Church members supplied him with the remainder of the Bible lessons so he could complete them on the ship. To the members' surprise, he was flown back to Trinidad and was able to attend the meetings two nights later, and attended faithfully. He and 220 others were baptized at Tembladera beach, on July 20.

One of the Bible workers with the evangelistic crusade saw a family of nine who had been a part of her branch Sabbath school last year baptized in this baptism.

A second baptism, this time of more than one hundred, is planned.

H. M. SMITH
St. Joseph, Trinidad



TWO LITERATURE EVANGELISTS WIN NEW MEMBERS IN KENYA

Peter Aura and John Ziro went to the village of Garissa in the northeast section of Kenya determined to place as much literature as possible in the homes. They felt a special burden for the book *The Great Controversy*. One of their most remarkable experiences was to see one man buy 26 copies of this book to distribute to others.

Ellen G. White writes, "*The Great Controversy* should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth's history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book than for any others I have written; for in *The Great Controversy*, the last message of warning to the world is given more distinctly than in any of my other books."—*Colporteur Ministry*, p. 127.

As the two literature evangelists returned to visit the people of Garissa they experienced the truth of these words. Many questions were raised, and many Bible studies given. Today the men worship God with 26 people in the community center every Sabbath. A branch Sabbath school has been established.

D. R. L. ASTLEFORD
Publishing Secretary
East African Union

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

PINE SPRINGS RETREAT. Occasionally the heartbeat of Adventism moves away from the church's headquarters offices in Washington to some site where a large contingent of church leaders gather in council, devotion, and decision making. Such was the case during the last days of September and the first two weeks of October, when the Annual Council was held at Loma Linda, California.

As this column deals with some of the happenings of the 1974 Annual Council and the meetings that preceded it, perhaps this particular issue of *Dateline Washington* could appropriately be called "Dateline Loma Linda."

This year Loma Linda University on its two campuses, Loma Linda and La Sierra, hosted the yearly convocation of church leaders who had gathered for the Annual Council. The church is proud of this well-equipped and efficient training center with its well-kept campuses, attractive buildings, and the dedicated staff and students. It was these environs that provided a comfortable setting for the 1974 Annual Council.

The regular report of the Annual Council will appear elsewhere in the *Review and Herald*. I choose to share with the readers a precouncil blessing that came to 27 church leaders who were invited by General Conference president, Robert H. Pierson, to attend a retreat at the Pine Springs Ranch, campsite of the Southeastern California Conference, situated about a mile high in the San Jacinto Mountains, southeast of San Bernardino.

The four-day retreat provided time for spiritual reflection and Christian comradeship in an unhurried atmosphere away from the demands of committees, boards, interviews, and speaking appointments that crowd into the normal day of church leaders.

At Pine Springs, in a relaxed environment, we spent time in study, personal meditation, and prayer. The group sat together for several hours each day to study topics of mutual interest relating to spiritual growth, trends in the church, and a more effective organization of the church's sessions and councils. We also spent time reviewing specific problems in different world divisions. Each day began with a devotional message, followed by prayer bands of five or six in which each person participated.

The most important ingredient in the success of an Annual Council, or any other gathering of God's people, is not the site of such a meeting or the group that gathers, or even the conclusions reached, but the presence of God through His Holy Spirit. It was to seek the presence of the Spirit in

the Annual Council and in each heart that the Pine Springs retreat was held—an appropriate prelude to the 1974 Annual Council.

AWARDING OF DIPLOMAS AT SCHOOL OF MEDICINE. A few days before the Annual Council the General Conference president gave the commencement address when diplomas were awarded to members of the 1974 graduating class of the School of Medicine. These exercises were held at the Redlands Civic Center Bowl, a few miles from the Loma Linda Campus. Stemple Duane Johnson, son of Elder and Mrs. Duane Johnson (Elder Johnson is an associate secretary of the General Conference), was one of the graduates. Elder and Mrs. Johnson were present to share in the joy of the occasion.

SPEAKING APPOINTMENTS IN THE AREA. Beginning on October 2, the General Conference officers, world division presidents, and North American union presidents gathered at Loma Linda to begin the presession task of planning and refining the Annual Council agenda, and becoming familiar with the many items to be studied.

On Sabbath, October 5, a large segment of this group had been invited by the Southeastern and Southern California conferences to speak in different churches in the area: thus many of the members had an opportunity to become acquainted with church leaders.

ANAHEIM CAMP MEETING. During the first few days of the 1974 Annual Council, the Southeastern California Conference held concurrently a camp-meeting-type program at the Anaheim Convention Center. Meetings were held each evening and all day Sabbath. Speakers included C. E. Bradford, N. C. Wilson, and R. H. Pierson. Both Thursday night and Sabbath afternoon world division leaders gave reports of the advance of the work around the world.

An ordination service was held on Friday night at which time Raymond L. Pelton, of the General Conference Health Department, and eight young ministers from the Southeastern California Conference were ordained to the gospel ministry.

VISITORS: Recent visitors at the General Conference included 40 young people from Platte Valley Academy in Nebraska; 48 members of the Ebenezer church in Philadelphia and their pastor; Peter Drewer, from Australia; Mrs. Robert Turner, from southern Maryland, and daughter, Terry; Elder and Mrs. R. M. Mote, of Coalmont, Tennessee; Mrs. Billie McEnroe, from San Diego, California.

NEWS NOTES

FROM THE WORLD DIVISIONS

Inter-American

► L. Marcel Abel, Inter-American Division field secretary, recently conducted an evangelistic campaign in Cayenne, French Guiana. As a result, 25 persons were baptized and another 20 are in the baptismal class.

► In Barranquilla, Colombia, Five-Day Plans to Stop Smoking were conducted in the Salon de Utrabol and in the Aliznao Colombo-Francesa hall. Of the 60 people who attended the meetings, 50 quit smoking and are becoming acquainted with the church through Bible studies given by Jorge Sanchez, district pastor.

► From September 5-22, I. B. Benson, Inter-American Division assistant publishing secretary, conducted an evangelistic meeting in the City Tabernacle church of Cristobal, Canal Zone, Panama. At the close of the crusade, 35 persons were baptized and another 50 joined the baptismal class.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► A match factory in Vivulapitiya, Sri Lanka, operated by S. T. Gomer, employs more than 300 workers. An interest in Adventism among the workers arose some months ago, and a meeting of about 20 minutes' duration is conducted for them during the lunch hour. Seven were baptized on June 15.

► For more than three years the students and staff of Lakpahana Adventist Seminary in Sri Lanka have been conducting more than 13 branch Sabbath schools with a membership of nearly 300. Church services are being conducted in a home in Hanguranketa.

► The Cleveland Town evangelistic campaign in Bangalore, India, led by P. V. Jesudas, resulted in 41 persons becoming members of the Bangalore Tamil Central church.

► Nine new workers, all of whom are Bible Seminary graduates, have joined the working force of the Burma Union this year. Some of these have served for one or two years as bonus workers.

► The Sabyuwe church in the Delta Section of Burma was dedicated on April 23.

► Donald D. Sandquist, dental surgeon connected with the Rawalpindi Dental Clinic, Pakistan, reports taking a newly donated mobile dental clinic out several times into the villages around Rawalpindi. He and his associates go out on holidays and weekends,

and are thereby still able to maintain the quota of patients at the clinic in Rawalpindi. Requests for their services are coming in from other villages.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► The Bronx big tent, in New York, opened for evangelistic services on Sunday, July 14, featuring Evangelist Albert White of the Bronx Temple. Services were held almost nightly for seven weeks. There were four baptisms in the tent, and two after the tent closed. Approximately 50 persons were baptized.

► A new company has been organized in the Harlem Valley of New York. On Sabbath, August 24, a group gathered in Wingdale for the formal organization of the Berkshire company. The group has made arrangements to rent some facilities at Camp Berkshire for Sabbath services and for a new church school. The nine pupils are under the tutelage of Mrs. Tiny Berti.

► The first church in the New York Conference to reach its 1974 Silver Vanguard Ingathering goal is Gloversville, New York.

EMMA KIRK, *Correspondent*

Canadian Union

► Twenty-five branch Sabbath schools are being conducted in British Columbia. One of these is slated soon to become an organized church. The conference goal is to establish a branch Sabbath school for every Sabbath school.

► Jaelene Mannerfelt, an academy graduate of Canadian Union College in Lacombe, Alberta, flew to Ottawa in mid-September to compete in the Women's Christian Temperance Union's "Youth of the Year" contest. She qualified for this opportunity by being a regional and provincial runner-up.

► A vegetarian foods booth was opened Labor Day weekend at the fall fair in Paris, Ontario.

THEDA KUESTER, *Correspondent*

Central Union

► Richard Holmes has assumed leadership of the Newcastle, Wyoming, district.

► Daniel Cruz is assistant pastor of the Scottsbluff, Nebraska, district.

► D. H. Peckham has arrived in the Kansas Conference to take up his duties as secretary-treasurer.

► Ground has been broken for a new church at Sunnyside Academy, Centralia, Missouri. Speakers for the ground-breaking service were A. V. McClure, Missouri Conference president; D. E. Latham, conference secretary-treasurer; and Wayne E. Olson, academy principal.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Ohio Conference literature evangelists sold a record \$52,000 worth of literature during August. Walter Maier, a new recruit, led the field with sales of \$5,799 for the month.

► More than 400 Community Services workers from throughout the Columbia Union attended a council at Seven Springs Mountain Resort, near Somerset, Pennsylvania. Directing the council was Perry Pedersen, union lay activities secretary. Mrs. Rosalie Lamanna, of Silver Spring, Maryland, presented the new Community Services uniform style that she developed for the women of the Yale, Virginia, church and that recently was approved by the General Conference Lay Activities Department. Mrs. Roulette Lambdon, recent Potomac Conference Federation president, was honored for her work in Community Services.

► Quadruplets born at Kettering Medical Center, Kettering, Ohio, on September 7 were the first quadruplets born there in the center's ten-year history. The babies' parents are Mr. and Mrs. Robert L. Deddens.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Archa O. Dart gave an inspirational series on family relations to the Lake Region Family Camp this year. A personality analysis test was given to all those who desired it.

► Ninety-five Vacation Bible Schools were held this year in the Michigan Conference. A total of 7,054 children attended, and the ratio of children from non-Adventist homes to children from Adventist homes was two to one.

► Minnie A. Emmons celebrated her 101st birthday this month. For 34 years she taught bacteriology, chemistry, and nutrition to nursing students at Battle Creek College. She still takes pride in the fact that none of her nursing students ever failed the chemistry section of their State board examinations.

► A recent report from the conference Sabbath school department shows that for the first two quarters of 1974 eight of Michigan's Sabbath schools have doubled their Sabbath school offerings. Another 121 churches are well on their way to fulfilling the 2x Honor Roll Plan.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Auburn Adventist Academy opened its doors to a record of 595 students when classes began this year. This is an increase of 35 more than the past year's opening enrollment.

► Six new congregations have been organized this year in the Oregon Conference, reports Walter D. Blehm, president. Most of the new companies have been formed by the "swarming" process—members have transferred from existing congregations in order to establish new churches in neighboring

sections. Typical of the new congregations is the East Multnomah group in Portland, with 175 members. Another unit of 100 members has been organized at Orchards. The new South Park company has a membership of 100. More than 75 members from Eugene and Springfield have organized a company at Fall Creek. The Glide group with 125 members came from the Roseburg church. Meeting in Woodburn is the first Adventist Spanish congregation in the Oregon Conference.

CECIL COFFEY, *Correspondent*

Northern Union

► Brainerd, Minnesota, Pathfinders received a second-place trophy in the Youth Marchers category of the city's annual summer parade. The youth department gave out Voice of Prophecy and Way Out cards as well as other literature.

► Minnesota's Maplewood Academy Alumni Association provided \$7,000 in aid to worthy students the past year and is making plans for additional scholarship help during the current school year.

► Eighteen persons were baptized during a meeting in Custer, South Dakota, held by Les Fowler, conference evangelist. This more than doubled the active church membership. Harold Gray is the pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Don F. Krause has joined the Southern California Conference department of education as associate secretary. For the past three years he has served at Walla Walla Valley Academy.

► Lee Wan, 16-year-old freshman at Pacific Union College, has been honored by the California Music Teachers' Association. A tenth-level Certificate of Merit student, Lee is a 1974 graduate of Newbury Park Academy, where he won the 1974 Bank of America award in mathematics, as well as awards for the highest scores in his school for Spanish and physics studies.

► New workers in the Central California Conference include D. Kenneth Smith, pastor of the Santa Maria-Lompoc churches; Clyde Neblett, pastor of the East Palo Alto church; Clara Steffes, Bible instructor in Modesto; James H. Jones, Jr., pastor of the Bakersfield Southside church; H. W. Spiva, pastor of the Watsonville church; and Joe Mallinson, assistant pastor of the Sunnyvale church.

SHIRLEY BURTON, *Correspondent*

Southern Union

► A fair booth was operated by the Raleigh church in Memphis, Tennessee, at the 1974 Midsouth fair, reports Charles McLarty, Jr., communication secretary for the church. Six thousand

pieces of literature were distributed during the nine-day fair.

► Baptisms in the South Atlantic Conference total 1,381 for the first nine months of 1974.

► Nine cooking and nutrition schools are being conducted in the Florida Conference during the fourth quarter, making a total of 40 for 1974.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► The Marion County Seventh-day Adventist Hospital, Jefferson, Texas, recently completed a new 25-year lease with the Marion County Hospital District, according to Mickey Rabuka, administrator. The institution has served the needs of the county with full joint commission accreditation since its second year of operation. The hospital's fifth anniversary was celebrated recently by the hospital staff on the largest inland lake steamer at the Lake of the Pines, near Jefferson.

► Evangelist Isaac Lara has just completed a series of meetings in El Paso, Texas, where 49 persons have been baptized. During the past four months Elder Lara has baptized 140 persons in El Paso.

► Open house was held recently for the new colorgraphics department of the Southwestern Union College Press.

J. N. MORGAN, *Correspondent*


Economists Say Meat Prices Will Double
WASHINGTON E.P. — Will rare meat become extinct with world food shortages?

Research Links Beef Consumption With Cancer
BOSTON E.P. — High saturated fat content of beef has long been associated with heart attacks; now strike two

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Nurses, ICU	Soc. wrkr., MSW
Nurses, LVN	Stationary engrs.

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

Literature Requests

When only name and address are given, send general missionary supplies.

Africa

Victor I. Enene, Dispensary Asst., SDA Church, Buguma, Rivers State, Nigeria.
Joseph Ratemo Oboko, Riambute SDA School, Box 219, Kisii, Kenya.
North Ghana Mission, Box 74, Tamale, Ghana.
Riverside Farm Institute, Box 4131, Lusaka, Zambia.
Jacob Maxwell Danquah, Box 203, Ho, V.R., Ghana.
Kedson Kabaso, SDA Church, Box 324, Mufilira, Zambia.
W. Stephen Nyangoto, Mokomoni Secondary School, Box 71, Kisii, Kenya.
Samuel Menka, "C" Company, No. 11 Platoon, A.F.R.T.C., Tamale, Ghana.

Australia

Eileen Bazley, Box 124, Monto, Queensland, Australia 4630.

Burma

Dal Tawng, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma.
A. Thankuma, SDA Mission, Kaptel B.P.O., Tiddim, Chin Hills, Burma: Christmas cards, memory verse cards, *Little Friend*, *Review*, *Life and Health*, *These Times*, *Signs*, *Hymnals*, Bibles, Spirit of Prophecy books.
Lang Sawmmang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, periodicals, tracts, prophetic charts, colored church bulletins, memory verse cards, flannel-board visual aids.

Central America

Irvine D. Sabido, Box 2, Cororal District, Calcutta, Belize, British Honduras: English and Spanish literature, *Signs*, *Guide*, *El Centinela*, hymn cassettes.

Falkland Islands

Delete C. R. Spall.

India

Mrs. J. Almeida, Box 52, Goa, India: Sabbath school material for earliteens, juniors, seniors, children's and youth books.

Indonesia

Dulla Siringoringo, SMP Neg. 111, Medan, Sumut, Indonesia.

Nepal

Lewis E. Brooks, G.P.O. Box 817, Katmandu, Nepal: *Liberty*, books, papers.

North America

George Swanson, 710—53d Ave., N., Minneapolis, Minn. 55430: *Signs*, *These Times*, *Listen, Life and Health*, *Smoke Signals*, *Guide*, *Little Friend*, books, but no *Reviews*.

Idamae Melendy, Review & Herald, Washington, D.C. 20012: New Testaments, Bibles.

M. Hale, 330 Harris Ave., Clarendon Hills, Ill. 60514: missionary materials with exception of quarterlies.

Mrs. A. Brown, Space 134, 24414 University Ave., Loma Linda, Calif. 92354: 1974 *Reviews*, memory verse cards, and other missionary supplies.

Edwill Devine Pou, Rt. 2, Rosalind St., Joliet, Ill. 60432: Bibles, denominational books and magazines, cassettes, cassette recorders.

Ruth Grenz, Box 462, Keene, Tex. 76059: *Guides* 1954-1957, Nos. 1, 2, 4, 8, 10, of 1958; and Nos. 15, 23, of 1968.

Pakistan

Delete Mrs. Fred W. Ellis.

Philippines

Pastor D. J. Generato, Davao Mission, Box 293, Davao City, P.I.: branch Sabbath school supplies and general missionary supplies.

Filipinas A. de la Cruz, Agaman, Gattaran, Cagayan, P.I. A-314.

Ramel J. Talon, Binakayan, Kawit, Cavite, P.I. D-311: Christmas cards, prophetic charts, MV manuals, Pathfinder books, Spirit of Prophecy books, songbooks, Bibles, *Review*, general missionary supplies.

Romar D. Sausa, Davao City SDA Central Church, Box 132, Davao City, P.I.: *MV Kit*, youth songbooks, branch Sabbath school instruments, Bibles, denominational books, magazines.

Mrs. Fe G. Clamor, Pigcawayan, North Cotabato, P.I.

Raymundo Monje, Isio SDA Church, Cauayan, Neg. Occ., P.I.: Christmas cards, prophecy books, *Review*, Bibles, *Smoke Signals*, *Liberty*, songbooks, *Signs*, *Life and Health*.

Books Needed

Arusha SDA Seminary, Private Bag, Usa River, Tanzania, East Africa, will be opening January, 1975.

Religious books and current books on health and related sciences are needed for the seminary library.

Deaths

CULLEN, Lorena Mary Piper—b. Houghton, Mich.; d. July 2, 1974, Ramona, Calif. At the age of 7, she was her father's pianist for evangelistic meetings. In the 1940's she was registrar and teacher at Plainview Academy, in South Dakota. For ten years she was accountant in the Minnesota Conference office. In 1959 she married Harold Cullen, and with him she worked at Ventura Estates, Newbury Park, California. Survivors include her husband; a brother, Robert; and a niece.

HABENICHT, Herald Ambrose—b. Sept. 24, 1906, Entre Rios, Argentina; d. Aug. 28, 1974, Columbus, N. C. He was a graduate of Emmanuel Missionary College and the University of Michigan. He served on the faculties of Indiana and Shenandoah Valley academies. Then he was

director of Montemorelos College, Montemorelos, Mexico, and director of the Central American Vocational College, Alajuela, Costa Rica. When he returned to the United States he joined the Adelpian Academy faculty, and then was called to La Sierra College. Survivors are his wife, Kathryn Kilpatrick Habenicht; sons, Dr. Herald Habenicht, of Andrews University, Donald, head of agricultural industries, Ecuador Mission Academy, Charles William Habenicht, head of physical and inhalation therapy, Bella Vista Hospital, Puerto Rico; seven grandchildren; a sister, Cleo Sitner; and a brother, Harvey.

JOHANSEN, Beatrice Brown—b. Nov. 16, 1900, Garden Gare, Ont., Canada; d. Aug. 10, 1974, Brookfield, Ill. She taught church school in Hamilton, Ontario, and in Indianapolis, Indiana. She served with her husband in the Indiana and Illinois conferences, and also at Harris Pine Mills, Pendleton, Oregon. Survivors include her husband, E. G. Johansen; two daughters, Eloise Leftrook and June Friedrich; a son, Luther; nine grandchildren; and two sisters, Myrtle Laidlaw and Beulah McIntosh.

KENT, Mary—b. March 30, 1883, Noble County, Ohio; d. Sept. 8, 1974, Evansville, Ind. She was a Bible instructor in Indiana. Two nieces, Mrs. Harry Lewellin and Mrs. Georgia Nuckols, survive.

Coming

Ingathering Crusade	November 16-January 4, 1975
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14
Thirteenth Sabbath Offering	
(Northern Europe-West Africa Division)	December 21

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Fire Destroys Seoul Language School

Early Sunday morning, November 3, a fire swept through the Daewang building in Seoul, Korea, destroying the SDA English Language School. All but the laboratory, with its electronic equipment, was lost. None of the student missionaries, other staff, or language students were in the building at the time of the fire, in which 88 persons died and others were injured.

Maurice Bascom, language school director, reports that only two days of classes were missed. On Wednesday, November 6, classes began in the education room of the new church on the Seoul Adventist Hospital compound. The regular school program will continue its normal schedule. CHARLES MARTIN

The Ministry of Healing Orders Soar

At the recent Annual Council held in Loma Linda, California, it was reported that orders for the paperback edition of *The Ministry of Healing* (50 cents) keep soaring. Planning an initial order of 200,000, the Pacific Press Publishing Association has now upped the total to 350,000 copies for the first printing, and the figure is still climbing.

Pastors and health secretaries will be using *The Ministry of Healing* and *Life and Health* magazines as the basis for health study groups in Adventist churches during 1975, the year of health emphasis.

Ellen G. White has said concerning *The Ministry of Healing*, "This book contains the wisdom of the Great Physician."—*Testimonies*, vol. 9, p. 71. J. W. McFARLAND

LLU Studies Cited in Today's Health

Two Loma Linda University staff members were singled out for recognition in the October issue of *Today's Health*.

Studies by Mervyn Hardinge, LLU School of Health, and U. D. Register, chairman of the Department of Nutrition, were cited with other medical researchers and anthropologists. Mention was also made of the current cancer study among California Adventists. The National Institutes of Health have under way a five-year look at why vegetarian Adventists in California tend to have cancer less and later in life, and live as much as six years longer.

Traditionally reluctant to admit the merits of a vegetarian diet, the magazine, under the title "Before You Say 'Baloney,'" defines vegetarian as a derivative from the Latin *vegetus*, which means "whole, sound, fresh, lively."

Record Overflow Goes to Far East

The second quarter, 1974, Thirteenth Sabbath Offering, totaling \$996,081, is the largest second quarter offering ever received, 29.1 per cent more than was received last year.

The Far Eastern Division is the beneficiary of the overflow (\$249,020) from this record offering. Supporters of world missions can join with the Far Eastern Division in gratitude that, in spite of inflation, God is impressing His people to add sacrifice to liberality, uniting for a finished work. R. CURTIS BARGER

E. G. White Newsprint Editions

The Review and Herald Publishing Association has just written an order for the printing of 1.8 million copies of *Steps to Christ* in the newsprint paperback edition being issued by the United Publishers. This, added to other printings of the book since June of 1973, when it was made available in the inexpensive paperback edition, makes a total printing of 5,307,927 copies. ARTHUR L. WHITE

Vacation Evangelism at Sonoma

During a recent vacation at Sonoma Adventist College, Papua New Guinea, theological students spread across Papua New Guinea to lead out in evangelistic programs. As a direct result of this practical outreach, 266 persons are now attending church. M. G. TOWNEND

Peru Earthquake Follow-up

SAWS help for victims of a recent earthquake in Peru has now turned from emergency relief to rehabilitation. "We have opened work projects to give the people food for work, and at the same time rebuild their homes," reports Jim Patton, SAWS director in Peru. "SAWS was chosen by the newspaper syndicate that made a collection of money to distribute 4,000 bamboo mats for the temporary construction of homes. These mats are 8 by 8 feet and make good homes in warm weather, which is almost upon us."

SAWS is grateful to two Peruvian steamship companies that are moving by ocean freight, without cost to SAWS, 3,000 bales (nearly 200 tons) of clothing. H. D. BURBANK

People in the News

Lotta Gardiner, 92, died October 26 in Beverly, Massachusetts. She and her husband, Leon H. Gardiner, served in the Inter-American Division from 1928 to 1948. □ D. W. Holbrook, president of Home Study Institute, has been appointed a member of the Board of Directors of the Council on Postsecondary Accreditation.