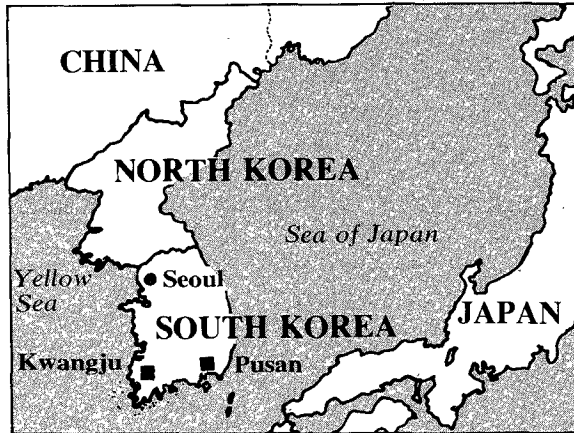


Review

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



1. Seoul, capital of South Korea, founded in 1392, has a population of more than 6 million. 2. Kwangju market. 3. Soon this medical records librarian at the Seoul Adventist Hospital will pack up her crowded records and move into a larger room in the new hospital. 4. This baby was one of the 100,000 outpatients at Seoul Adventist Hospital last year. 5. Student nurses present the gospel in song in a rural village. 6. This Korean miss is on her way to church school. See story beginning on page 14.



Race Relations

In this issue of the REVIEW we conclude a series of articles on "Seventh-day Adventists and Race Relations," by W. Paul Bradley. We think the series has been fair and honest, and has treated an admittedly difficult subject forthrightly, sensitively, and with admirable objectivity.

Now we shall offer a few subjective editorial observations.

In company with other Adventists we are gratified that the church has made substantial progress in race relations during the past two decades. God's guidance has been evident, moving the church up onto higher ground. But we think it would be a mistake either to ignore the dark chapters in our history or to feel that we have "arrived," and that further progress is unnecessary.

From the perspective of 1976 we find it more than a little shocking—and cause for repentance—that only a quarter of a century ago a black official of the General Conference found it necessary to eat his lunch at his desk each day because the denominationally operated restaurant in Takoma Park was not open to black patrons. As recently as 15 years ago some Adventist health-care institutions in North America would not admit black Adventist patients, no matter how ill. And only in comparatively recent times have denominational schools in North America on all levels—elementary, academy, and college—been open to children and young people without regard to race.

We are well aware of the arguments that have been offered to justify this kind of discrimination (for example, "We must not create prejudice against our message," or "We ought not to move faster than society as a whole"). But while some of these arguments had validity at certain times and in various areas, none of them does now, and none of them ever should have made it necessary to embarrass fellow human beings, deprive them of rights, or prevent them from obtaining medical or educational opportunities. While it is true that by moving cautiously and prudently, progress in race relations within the Seventh-day Adventist Church has been achieved without fracturing the church (and certainly this is commendable), it also is true that at times the church has lagged behind secular society in matters affecting the races. This is regrettable. Why should not the church always be among the first to implement reforms rooted in principles of right and justice?

In the current series of articles, reference has been made to the establishment of Regional conferences. And from time to time youthful voices, especially, within the church point to these conferences as evidence that race prejudice still exists in the denomination. I remember distinctly when the Regional conferences were organized in the early 1940's. As a young minister I was pastor of a church in a city where there also was a congregation of blacks. The black pastor and I became friends (a friend-

ship that still continues). Our churches belonged to the same conference. When workers' meetings were held at the headquarters office, we often traveled together to the meeting.

Then came Regional conferences. My friend's church no longer belonged to the same conference as did mine. No longer did we attend workers' meetings together. Necessarily, we went our separate ways. With others I regretted that blacks and whites had fewer contacts with each other after Regional conferences were organized, but given the racial climate of the time and the fact that our church was not ready to share with our black brethren equity in leadership, Regional conferences seemed the most practical option. Fortunately, the over-all benefits of the plan have proved beneficial. The membership of the Regional churches now exceeds 100,000.

Advantages Outweigh Drawbacks

Regional conferences may not be ideal (neither are all-inclusive white conferences), but since their advantages outweigh their drawbacks doubtless they will continue until the racial climate improves further within the church and a better plan can be devised.

Today some black laymen and leaders are urging the formation of one or more black unions in North America. If I understand their thinking, they do not believe that black unions would be ideal; they believe that full integration would be better, where the best-qualified persons, regardless of race, would be selected for positions of leadership in the denomination. But they have become disillusioned, and, noting that in a white-dominated society even in the church a thoroughly qualified black may be passed over for a position of leadership in favor of a less-qualified white, they have concluded that the only way for blacks to develop their full potential is to set up one or more separate organizations on the union level. They also feel that it would be beneficial both for the black constituency and for the church as a whole for a black to speak in administrative councils with the influence of a union president.

Personally, we hope that the church can move fast enough in matters of racial equity so that black unions will not be necessary. In our view, the formation of black unions would be evidence that both the pulpit and the pew in the white churches have failed to make adequate spiritual growth in the area of race relations. Without doubt, some members need to be truly converted on the race question. They need to see that race prejudice—whether of whites toward blacks, or of blacks toward whites—is unchristian; it is part of the carnal heart; it is part of the old man of sin. Those who indulge in racism need to have the very fountain of the heart cleansed, purified, and transformed by the grace of Christ.

In the current series of articles the author states that any Seventh-day Adventist who is in good and regular standing is entitled to join any of the denomination's 18,000 churches throughout the world. It is true that de-

Continued on page 12

This Week

"Adventist Church Grows in Land of the Morning Calm" (p. 14) was written by Jane Allen, acting communication director of the Far Eastern Division. This news story tells of the progress the Seventh-day Adventist Church is making in spreading the good news of salvation in Korea. Some of the people and places of Korea are shown on our cover; other photographs accompany the article.

While perusing the REVIEWS of one century ago, 1876, we came upon this letter that we thought today's reader would ap-

preciate during this birthday year when looking back is appropriate.

"We usually prize very highly the weekly visits of a dear friend who comes to our homes, not only bearing good news, but bringing to us those things which are necessary to sustain life. We should feel very sorry to have him discontinue his calls were we going to sustain such a loss. Two dollars a year would be a very small sum for us to pay to insure the weekly calls and benefactions of such a friend.

"Such is the REVIEW. It makes

us a visit once a week, bringing us good news from far countries, and presenting before us that kind of food which is calculated to sustain spiritual life. It tells us of the dangers that beset our pathway to the glorious city, and admonishes us to be faithful in living out the truth, that we may gain an entrance into the everlasting kingdom of God.

"Truly I can say that the REVIEW is next to my Bible, and it is a great wonder to me how so many of our people can let the REVIEW cease making its calls when two dollars would secure

its weekly visits for one year. Brethren and sisters, the REVIEW needs your help, and certainly you need the strength and encouragement which it will give you. J. B. GOODRICH."—*Review and Herald*, August 31, 1876.

Bible Credits: Texts credited to T.E.V. Psalms are from the *Psalms for Modern Man, Today's English Version*. Copyright © American Bible Society, 1970.

Art and Photo Credits: Pp. 4, 5, Byron Steele; p. 11, Harry Baerg; all other photos, courtesy of the respective authors.

Scan news briefs from the religious world

PCUS CONGREGATIONS CANNOT LEAVE BY VOTE

TUSCALOOSA, Ala.—Congregations of the Presbyterian Church in the U.S. (PCUS) can't leave the denomination simply by voting to do so.

The denomination's General Assembly so ruled in upholding a preliminary judgment of its Permanent Judicial Commission in cases involving congregational defections to the Presbyterian Church in America (PCA) in 1973 and 1974.

The presbytery created an administrative commission and instructed it to dismiss any congregations that followed prescribed

procedures, including at least a three-fourths majority of a congregational vote in favor of leaving the PCUS.

EVANGELIST SAYS TV PART OF SPIRITUAL DECLINE

DALLAS—Evangelist Cecil Todd, head of Revival Fires Ministries in Joplin, Missouri, is making a tour of 200 U.S. cities to spread his message of concern for America's future during the Bicentennial year.

The evangelist, at a "Wake Up America" rally in Dallas, said he felt television to be a major factor in what he finds to be a spiritual decline in this country.

CENSUS BUREAU PREDICTS MORE OVER 65

WASHINGTON, D.C.—A new Census Bureau report reveals that if present trends continue, 17 per cent of the U.S. population will be 65 or older by the year 2030, as compared to 10.5 per cent now.

The report showed that women continue to outlive men by an average of almost eight years: the latest figure for the life expectancy of women is 75.9 years, compared with 68.2 for men.

According to estimates, there will be about 65 males for every 100 females aged 65 or older by the year 2000. The current ratio is about 69 males for every 100 fe-

males in the over-65 age bracket. The ratio was nearly even 40 years ago.

CHINA'S CHRISTIANS REMAIN LOYAL TO CHRIST

ST. PAUL—"Separated from their Western roots and loyalties . . . deprived of full-time pastors . . . and without national organization or church buildings," Christians in China remain loyal to Christ.

That assessment was offered by Dean Jonathan T'ien-en Chao, of the Chinese Graduate School of Theology in Hong Kong, during a consultation on the "China experience" here.

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.]

Spirit Filled

I feel a truth that needs more attention at this time is that contained in Luke 1:15: "He [John the Baptist] shall be filled with the Holy Ghost, *even from his mother's womb.*"

Ellen White develops this thought further: "Even the babe in its mother's arms may dwell under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we live in communion with God, *we too* may ex-

pect the divine Spirit to mold our little ones, *even from their earliest moments.*"—*The Desire of Ages*, p. 512. (Italics supplied.)

This is wonderful assurance to parents. It also shows that to be born with the Holy Spirit does not necessarily guarantee a sinless nature.

VADA KUM YUEN
Cooranbong, Australia

Membership Increase

The May 20 REVIEW contained a news item from Religious News Service reporting that the Church of Jesus Christ of Latter-day Saints had a membership increase in the years 1965-1975 of nearly 50 per cent.

The "numbers game" for its own sake is surely pointless, and I do not want to engage in it. But

your readers might be encouraged to know that Seventh-day Adventist membership rose from 1,578,504 in 1965 to 2,666,636 in 1976. (The latter figure was obtained by telephone from the Archives and Statistics Department of the General Conference.) This represents a 68.93 per cent increase in our world membership in the ten-year period.

E. L. BECKER
Loma Linda University
Department of Business and Economics

Incisive Editorial

The editorial "Eve in Eden" (June 3) was excellent, right to the point, incisive, provoking; a pleasure to read from beginning to end.

JESSE MERRELL

Stand Commended

Your logical, well-balanced articles have been a blessing to us. We commend you for having the courage to take a stand on some of the difficult issues facing our church, even though it may not be the stand of the majority.

MR. and MRS. J. E. REISWIG
Portland, Oregon

Faith That Works

The editorial "Genuine Faith Produces Good Works" has helped to set apart faith and works as they relate to our salvation.

Knowing that by faith we have obtained His righteousness sets us free "to serve the living God" (Heb. 9:14). But by what works do we serve God? They are Jesus

Continued on page 12

Preparing to See the King

Health reform has a spiritual base.

In order to stand in the last days,

“we need clear brains and sound minds in sound bodies.”

Although written in 1869 this article (see *Testimonies*, vol. 2, pp. 354-376) seems especially appropriate today.

By ELLEN G. WHITE

“Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Cor. 6:19, 20.

HAS JESUS GIVEN HIMSELF FOR US? Has a dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor Him upon the earth in our bodies and in our spirits which are His.

We believe without a doubt that Christ is soon coming. This is not a fable to us; it is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold to-day are present truth, and that we are nearing the Judgment. We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes, He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue His refining process, and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us.

We embrace the truth of God with our different organizations, and as we come under the influence of that truth, it will accomplish the work for us which is necessary to give us a moral fitness for the kingdom of glory, and for the society of the heavenly angels. We are now in God’s work-shop. Many of us are rough stones from the quarry. But as we lay hold upon the truth of God, its influence affects us. It elevates us, and removes from us every imperfection and sin, of whatever nature. Thus we are prepared to see the King in His beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory. It is here that this work is to be accomplished for us; here that our bodies and spirits are to be fitted for immortality. . . .

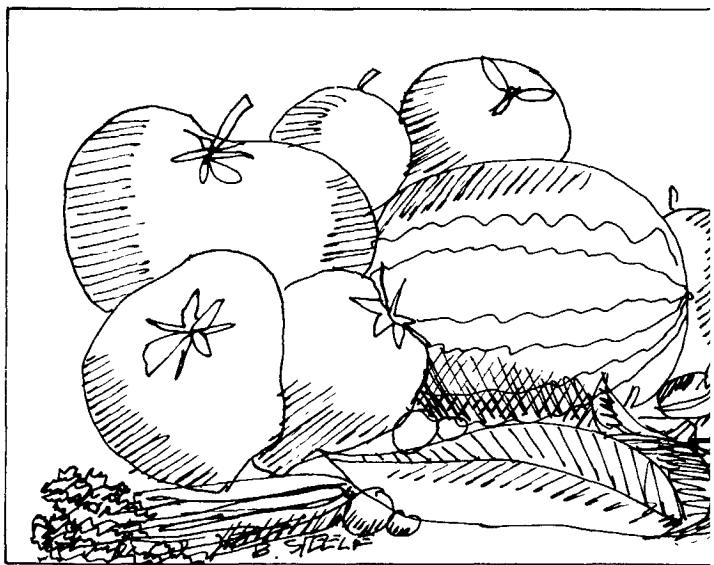
When we have tried to present the health reform to our brethren and sisters, and have spoken to them of the importance of eating and drinking, and doing all that they do to the glory of God, many by their actions have said, “It is nobody’s business whether I eat this or that. Whatever we do, we are to bear the consequences ourselves.”

Others Affected by Our Infirmities

Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you suffer from your intemperance in eating or drinking, we that are around you or associated with you, are also affected by your infirmities. We have to suffer on account of your wrong course. If it has an influence to lessen your powers of mind or body, we feel it when in your society, and are affected by it. If, instead of having a buoyancy of spirit, you are gloomy, you cast a shadow upon the spirits of all around you. If we are sad and depressed, and in trouble, you could, if in a right condition of health, have a clear brain to show us the way out, and speak a comforting word to us.

But if your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? . . .

“Know ye not that they which run in a race run all,



but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." . . .

Men would subject themselves to self-denial and discipline in order to run and obtain a corruptible crown, one that would perish in a day, and which was only a token of honor from mortals here. But we are to run the race, at the end of which is a crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if those who engaged in this race here upon the earth for a temporal crown, could be temperate in all things, cannot we, who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God? When we have this great inducement before us, cannot we "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith"? He has pointed out the way for us, and marked it all along by His own footsteps. It is the path that He traveled, and we may, with Him, experience the self-denial and the suffering, and walk in this pathway imprinted by His own blood.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work here for every man, woman, and child to do. Satan is constantly seeking to gain control of your bodies and spirits. But Christ has bought you, and you are His property. And now it is for you to work in union with Christ, in union with the holy angels that minister unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life, and the crown of immortality. . . .

We live in a corrupt age. It is a time when Satan seems to have almost perfect control over minds that are not fully consecrated to God. Therefore there is a very great responsibility resting upon parents and guardians

who have children to bring up. Parents have taken the responsibility of bringing these children into existence; and now what is their duty? Is it to let them come up just as they may, and just as they will? Let me tell you, a weighty responsibility rests upon these parents. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." Do you do this when you prepare food for your tables, and call your family to partake of it? Are you placing before your children only the food that you know will make the very best blood? Is it that food that will preserve their systems in the least feverish condition? Is it that which will place them in the very best relation to life and health? Is this the food that you are studying to place before your children? Or do you, regardless of their future good, provide for them unhealthful, stimulating, irritating food?

Taste and Pleasure Not Safe Guides

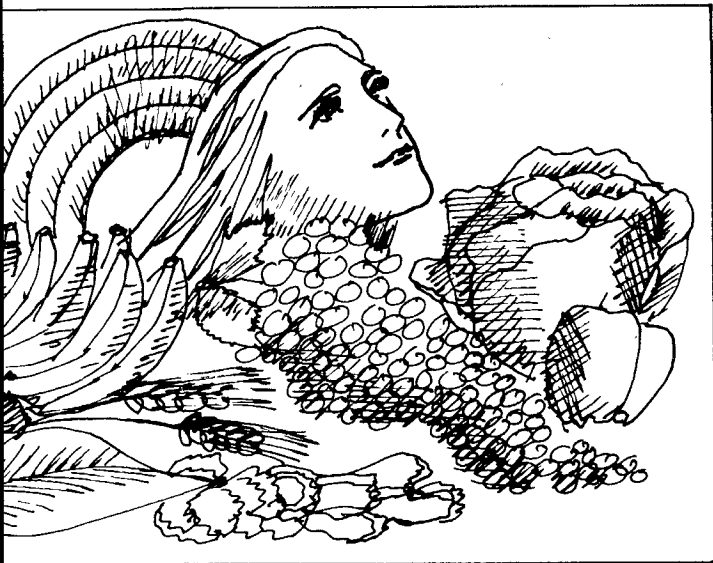
I have said that some of you are selfish. You have not understood what I have meant. You have studied what food would taste best. Taste and pleasure, instead of the glory of God, and a desire to advance in the divine life, and to perfect holiness in the fear of God, have ruled. You have consulted your own pleasure, your own appetite; and while you have been doing this, Satan has been gaining a march upon you, and, as is generally the case, has frustrated your efforts every time. . . .

Many who have adopted the health reform have left off everything hurtful; but does it follow that because they have left off these things, they can eat just as much as they please? They sit down to the table, and instead of considering how much they should eat, they give themselves up to appetite, and eat to great excess. And the stomach has all it can do, or all it should do, the rest of that day, to worry away with the burden imposed upon it. All the food that is put into the stomach, from which the system cannot derive benefit, is a burden to nature in her work. It hinders the living machine. The system is clogged, and cannot successfully carry on its work. The vital organs are unnecessarily taxed, and the brain nerve-power is called to the stomach to help the digestive organs carry on their work of disposing of an amount of food which does the system no good.

Thus the power of the brain is lessened by drawing so heavily upon it to help the stomach get along with its heavy burden. . . .

But what about an impoverished diet? I have spoken of the importance of the quantity and quality of food being in strict accordance with the laws of health. But we would not recommend an impoverished diet. I have been shown that many take a wrong view of the health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to the nourishment of the system. It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. . . .

There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food cannot be converted into good blood. . . .



Some cannot be impressed with the necessity of eating and drinking to the glory of God. . . .

Flesh-meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a bad quality of blood. The system is too heavily taxed in disposing of this kind of food. The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood. And a poor quality of food, cooked in an improper manner, and insufficient in quantity, cannot make good blood. Flesh-meats and rich food, and an impoverished diet, will produce the same results.

Milk and Sugar

Now in regard to milk and sugar: I know of persons who have become frightened at the health reform, and said they would have nothing to do with it, because it has spoken against a free use of these things. Changes should be made with great care; and we should move cautiously and wisely. We want to take that course which will recommend itself to the intelligent men and women of the land. Large quantities of milk and sugar eaten together are injurious. . . .

I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat. These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help. . . .

We want to work from the right stand-point. We want to act like men and women that are to be brought into judgment. And when we adopt the health reform, we should adopt it from a sense of duty, not because somebody else has adopted it. . . .

I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next. I eat enough to satisfy the wants of nature; but when I get up from the table, my appetite is just as good as when I sat down. And when the next meal comes, I am ready. . . .

And while we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise a false standard, and then endeavor to bring everybody to it. . . .

We want to bring our people up to the right position on the health reform. "Let us," says the apostle, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We must be right in order to stand in the last days. We need clear brains and sound minds in sound bodies. We should begin to work in earnest for our children, for every member of our families. Shall we take hold and work from the right stand-point? Jesus is coming; and if we pursue a course to blind ourselves to the soul-elevating truths of these last days, how can we be sanctified through the truth? How can we be prepared for immortality? May the Lord help us, that we may commence to work here as never before. □

For the Younger Set

Early Birds

By HELEN KELLY

PENNY AND KATE had already been late for school twice. Even though the school was just a few blocks from their home, almost every morning it was nip and tuck getting there by the seven-thirty starting time.

One afternoon Kate reported sadly, "We were the last ones at school again this morning."

"Couldn't we get up earlier?" Penny asked mother. "Then we'd have more time to get ready."

Mother laid down the towel she had just folded. "Perhaps we could get up fifteen minutes earlier, but you must get to bed on time."

"Oh, we will," the girls assured her.

True to their word, the sisters were faithful in getting ready for bed promptly. After several days on their new schedule, as they were making their beds one morning, Penny remarked, "I like getting up earlier, don't you?"

"Yes, I do too." Kate smoothed the wrinkles out of her spread.

One Monday morning that winter the alarm awoke the girls as usual. Kate leaped out of bed, but Penny had beaten her to the clock, since her bed was nearer the dresser.

"It sure is dark this morning." Kate yawned and rubbed her eyes as her sister flipped on the light switch.

"Well, it's wintertime," Penny reminded, "and it's only quarter after six."

Once she had her dress and knee socks on, Penny said, "Guess I'd better wake mom. It's almost six-thirty."

She went down the hall and called softly into her parents' darkened room, "Time to get up, Mommy."

"All right, dear," came a sleepy sounding voice.

Soon they heard feet padding toward the kitchen, then the click of the light switch. They had just put on their head bands when they heard mother exclaim, "What in the world?"

She hurried to their room. "What's wrong?" Kate asked.

"I think I set your clock wrong," mother answered, taking the clock from the dresser and looking at it.

She returned to the kitchen and studied the electric clock on the wall. Next she went to the parlor and checked the time on the clock in there.

Finally she headed back to their room. "I'm sorry, girls," mother shook her head back and forth, "but your clock is not correct. It ran down over the weekend, and I must have forgotten to set it right when I wound it last night."

"Why, what time is it?" Penny asked.

"It's only three-thirty," mother replied. "I didn't think it had been long since I was up with Timmy." She started to help Kate unbutton her dress.

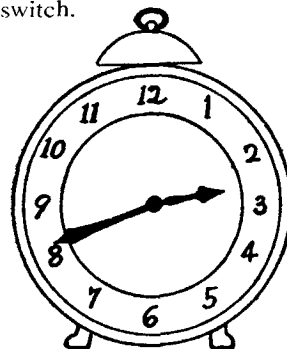
"No wonder I felt so tired," Kate giggled.

"I really feel bad about it," mother said, "getting you up so early."

"We think it's funny," laughed Penny.

Soon the sisters were snuggled in their beds again.

"This time I'll set it right." Mother turned the button on the clock. "Getting up early is fine." She switched off the light. "But three-thirty is just a little too early!"



Salvation Now

Is it possible for a person
to know whether he is among
the saved or the unsaved?

By LOUIS F. CUNNINGHAM

HARDLY ANYTHING IS MORE CONFUSING than not knowing whether one is saved or lost. That such confusion need not be is evident from the following: "Let none leave their safety for eternity to hang upon a peradventure. Let not the question remain in perilous uncertainty. Ask yourselves earnestly, 'Am I among the saved, or the unsaved?'"—*Testimonies to Ministers*, p. 443.

If you were to ask yourself, as Ellen White earnestly counsels you to do, "Am I among the saved, or the unsaved?" what would your answer be? Would you too find yourself "in perilous uncertainty"?

The plan of salvation offers us something better than bewildering insecurity, which affects not only the soul but the body as well. "The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief, that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character."—*The SDA Bible Commentary*, Ellen G. White Comments, on Psalm 34: 12-15, p. 1146.

What a pity that such suffering should ever be!

The remedy for that problem is the assurance of present salvation. And what could be clearer than the words

Louis F. Cunningham is a retired minister living in Yucaipa, California.

Walking in the Rain

By VIRGINIA ABBOTT

Space no longer existed as I walked
Neath the liquid strands of silver.
I entered a misty capsule and let my
Soul be cradled in a veil of fragrant quietude.
Cleansed and nourished I emerged refreshed.

of Jesus to Zacchaeus, "This day is salvation come to this house" (Luke 19:9)?

Notice how Ellen White confirms this principle. "The perishing sinner may say: . . . 'I need not remain a moment longer unsaved. He [Christ] died and rose again for my justification, and He will save me now.'"—*Selected Messages*, book 1, p. 392. Here is convincing evidence of salvation in the present.

But that salvation is not irrevocable. We are warned against taking our salvation for granted, as if we could not forfeit it. "Every one should be taught to cherish hope and faith; but even when we . . . know that He [Christ] accepts us, we are not beyond the reach of temptation."—*Christ's Object Lessons*, p. 155.

Does not the apostle Paul say the same to those whom the Saviour accepts? "Behold therefore the goodness and severity of God: on them which fell, severity, but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22).

So then, we can be saved by grace, through faith, now. But if we choose to turn back, we may be lost in the end. This is another way of saying that Seventh-day Adventists do not believe in an unqualified doctrine of once-saved, always-saved. But never let us say that salvation is not God's unalterable purpose for every one of us. "The Lord is . . . not willing that any should perish" (2 Peter 3:9).

The future will have its temptations. We shall have decisions to make all along the way. But our freedom of choice was never meant to commit us to a lifetime of doubt and anxiety. Jesus suffered the hopelessness of the sinner's death that He might purchase for us a lively and confident hope.

"We should not . . . indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. . . . If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you."—*Steps to Christ*, p. 72.

But some may say, "My problem isn't justification. It's sanctification that bothers me. If I can take care of that, everything will be all right."

They separate pardon from holiness.

Spurgeon saw this danger when he said, "God's blessings are blessings with both His hands. In the one hand He gives pardon; but in the other hand He always gives holiness; and no man may have the one, unless he has the other."

A Daily Experience

Nor should we say that one is past and the other future. For in active Christian experience, justification and sanctification belong together in the living, continuing present. How else could we ever be saved?

And we should make certain that we have the assurance of acceptance every day. "One day alone is ours, and during this day we are to live for God."—*Sons and Daughters of God*, p. 119. "Grace for tomorrow you do not need. You should feel that you have only to do with today. Overcome for today; deny self for today; watch and pray for today; obtain victories in God for today."—*Testimonies*, vol. 3, p. 333.

So then, sanctification begins with justification. And

justification accompanies sanctification all along the way.

Being justified, we are to consecrate ourselves wholly to God. "The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. . . . From the soul that feels his need, nothing is withheld."—*The Desire of Ages*, p. 300.

That being so, need we wait a lifetime for the all-sufficient gift of Christ's righteousness? Or may we have it for as long as we accept it in penitence and consecration?

And what about the blessings that attend our present salvation? Even now, we are God's sons and daughters, heirs of the kingdom. As partakers of the divine nature, through the Spirit, we come into living union with Christ. In Him we have "passed from death unto life"—eternal life (John 5:24). All this is ours in our Lord Jesus—to-

day! And He intends that life shall continue that way.

This manifold grace of God assures us that our present salvation may yet result in our eternal redemption. In living faith, we may ask for and receive salvation in "the fulness of him that filleth all in all" (Eph. 1:23), "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Who then is your salvation today? And who now is life eternal? Is it not He "that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"? (Jude 24).

"But," you may complain, "I'm afraid my faith is too weak." Your Saviour understands. "Look not to self, but to Christ. . . . As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never."—*The Ministry of Healing*, p. 66. □

When You're Young By MIRIAM WOOD

The Funeral of a Great Man

I ATTENDED THE funeral of a great man on March 4. It wasn't held in Westminster Abbey, though it could have been, in my opinion. W. E. Read was great by almost any standard. Let me tell you a little about him as a person.

When he died, Elder Read was 92 years old, but his mind was as keen and clear and incisive as it had been through all the days of his long and disciplined life. Born in England, he remained a "proper" British gentleman in whatever circumstances he found himself. I could recite to you a litany of the positions he held in the Seventh-day Adventist Church, but would it make any difference, after all these long years, to know that among the positions he held were: president of the British Union, president of the Northern European Division, director of the General Conference Biblical Research Institute; that he was a scholar who wrote articles and books and that he considered that his work was still going on, up until the day he died? No, it wouldn't make much difference to dwell on all that, for men's specific jobs may change,

but when they themselves remain constant and "as true to duty as the needle to the pole," that is what counts.

During these last years of his life he lived in a kind of retirement home just a block or two from my office. Every day he dressed and groomed himself meticulously, and I would see him marching down the street, straight as a ramrod, having assigned himself his projects for the day. Often he visited the Library of Congress for research, no small trip on a city bus, and one that I would be reluctant to embark upon. Several times he was robbed and mugged; this didn't seem either to daunt or frighten him. His only daughter and her family were on the other side of the world, in England, then in South Africa, then in England again, and they implored him repeatedly to come and make his home with them. Fiercely independent, he wouldn't, though he did take a trip by himself clear to South Africa a couple of years ago to visit them. His five successful grandchildren are scattered around the world. I envy them their heritage of strength and courage

from this remarkable man.

Eric B. Hare, a name that every one of you will recognize, knew something about Elder Read that he promised never to reveal while Elder Read was still alive. Now, though, the story can be told. During World War II, Elder Read happened to be the only civilian on a ship returning to England; he had been attending Annual Council here in the United States. As was the custom, a religious service was held on board; Elder Read was the speaker. After the service, two foreign ambassadors approached him.

"You're just the man we want," they told him. "You know West Africa. You know England. We need a special messenger for a delicate assignment. If you'll take the job, we'll pay you . . .," and they offered him an astronomical sum.

"Let me think it over," he replied courteously, true to his nature. But there was never any doubt as to what his answer would be.

"Gentlemen," he told them a day later, "when I accepted ordination to the work of God I cut loose from secular employment. I appreciate the confidence you have placed in me and the fabulous monetary offer, but I cannot betray my trust."

Almost reverentially, the ambassadors replied softly, "We understand."

So, you see, it is entirely possible that if he had made a different decision, the funeral just *might* have been held in Westminster Abbey. As it was, though, on a warm prematurely spring day, those of us who loved and respected him gathered in the Takoma Park church. Though he'd lived in the United States many years, the funeral was beautifully British. Nothing, in my opinion, can match the beauty of the English language spoken by educated British citizens—and we have quite a "colony" of Britishers in leadership positions here at world headquarters. They lovingly took charge of their comrade. And so the simple, dignified service proceeded. His daughter, courageous throughout a lifetime of physical trial, was there, with three stalwart sons. It wasn't a time of sadness; it was filled with hope, and peace, and beauty and certainty of belief. It didn't glorify a man; it glorified the God he had served so long and so faithfully. I sat there thinking very long, very serious thoughts. And when one of the pastors, Ben Anderson, concluded the service by singing "My Father's Green Pastures," I wasn't in any way ashamed of the tears that trickled down my cheeks.

It isn't every day that you attend the funeral of a great man.



SDA's and Race Relations—4

Race and the Ellen G. White Counsels

The human race is one, and is totally
the result of God's creation.

God recognizes no man-made lines
of preference or caste.

By W. PAUL BRADLEY

ON THE OCCASION OF MY FIRST VISIT to Oakwood College (summer, 1919), I was met at the old Southern Railway depot in Huntsville, Alabama, and was taken on a wagon piled with supplies for the school five miles away in the country. As we entered the grounds and passed one of the buildings a white metal star was pointed out to me, preserved from James Edson White's boat, the *Morning Star*. This boat had been his home and base of operations when he opened work among the Negro people of the lower Mississippi in 1894. That star was a symbol of the beginning of a new era in the history of Adventist work in the United States.

Four years earlier, in 1890, it was said that there were fewer than 20 black believers south of the Mason-Dixon line. The impetus given by that *Morning Star* mission stirred into action evangelistic, educational, and publishing forces that were to produce in the South, by 1975, three strong conferences, largely of blacks and totaling about 33,000 members. Undergirding and serving this constituency are Oakwood College, one of our denomination's finest schools, with an enrollment of more than 1,000 college students; a fine medical institution, Riverside Adventist Hospital at Nashville; Southern Publishing Association at Nashville, which devotes a good portion of its time to producing literature for black readers; and elementary schools enrolling nearly 3,000 pupils.

W. Paul Bradley is chairman of the board, *Ellen G. White Estate*.

The results, achieved in an area beset with many tensions and prejudices and often with a shortage of means, are a testimony to what can be done by courageous, enlightened leaders, both white and black, and also to the soundness of the messages written by Ellen G. White and accepted as guiding principles by those who were seeking to find the best way to do God's work.

These counsels from Ellen White, among other things, emphasized the universality of the gospel, the essential brotherhood of all the members of the human race, the rejection by God of human class, caste, and racial barriers, the elimination of prejudice from the minds of Christians, the obligation to avoid controversial issues, and the basic leadership potential of the black people. She called especially for the church to face its duty and to give the three angels' messages to the people of the needy southern field, as she endeavored at the same time to remove the scales from peoples' eyes and fill them with a heavenly vision. She asserted: "We must use every energy to present the closing gospel message to all classes in the South."—*Testimonies*, vol. 9, p. 215.

As we have noted previously, Ellen White had something to say on the question of the intermarriage of the races, black and white, as well as a great deal on marriage in general.

We know that in the Bible the institution of marriage is approved in the church between Christians, that it reaches out for the highest ideals of relationship between husbands and wives, and between parents and children, and that, ideally, marriage is to be lifelong.

We know also from observation of our 1976 society that the institution of marriage is in difficulty. The marriage union by many is entered upon so lightly and, in many situations, broken so thoughtlessly that our cultural scene is scarred by the wrecks of numerous broken homes. Many factors could be cited as contributing to this condition: The urbanization of our society, with resultant city stresses; the pressures of modern life in earning a living; lack of supervision and training of children; the enslaving use of liquor, tobacco, and drugs; the general lowering of moral standards; the pursuit of pleasure, together with throwing off of the yoke of home responsibilities; the slackness of the Christian forces in bearing an affirmative testimony on moral issues; and the widespread denigrating of God's commandments. Today, marriage faces numerous hazards before it ever gets under way. To be successful, it is decidedly advantageous for marriage to have every possible condition in its favor.

The counsels of Ellen G. White on marriage cover a broad spectrum. In the three-volume *Index* to her books, on the subject of marriage there are more than 15 columns of references to various aspects of the subject. Here she speaks of hasty marriages; those guided only by inclination or motivated by passion, where Christian principle and sound judgment do not prevail; where there is frequent contention over trivial matters; where the youth are married too young and without taking counsel with parents and other safe advisers; where they venture upon the "forbidden ground" of linking with an unbeliever. On this last point Ellen White warned in one case: "My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*Ibid.*, vol. 5, p. 363.

Ellen White dealt also with the question of interracial marriages. Writing in the context of social and cultural conditions in the United States, she pointed out that in such marriages the risks are greater and the effect upon the children of such union is likely to be undesirable. She therefore urged caution, and on general principles advised against the step. Written in the years 1891, 1896, 1901, and 1912, four such presentations are a matter of manuscript and published record and can be found in *Selected Messages*, book 2, pages 343, 344, 483, and 484, either quoted in full or in part in footnote references.

The E. G. White Trustees, in a comment written in 1967 and found on page 484 referred to above, point out that "these four messages of counsel were written at a particular time to meet situations in a particular geographical area."

Again in a footnote on page 343 of the same book the trustees clearly point out that in this, as in other factors involving marriage, it is "essentially a question of advisability or inadvisability, stemming from circumstances and conditions that could result in controversy, confusion, and bitterness. . . . Ellen G. White has repeatedly reaffirmed her understanding of, and firm belief in, the equality of all races and the brotherhood of mankind."

It would seem that when parties contemplate marriage the question to ask is not "Is it right or wrong for us to marry?" but "Is it wise for us to do so? Would it impose special handicaps on either of us or on our children?" Viewed in this light the racial issue is seen as only one of a number of issues to be weighed when marriage is being contemplated.

This is the approach advised in a statement drawn up by the General Conference Human Relations Committee, which was adopted by the 1968 Autumn Council of the North American Division Committee on Administration, embodying several important principles of counsel on marriage:

Marriage Counsel

"The Spirit of Prophecy establishes guidelines for men and women contemplating marriage, pointing out the inadvisability of marriage where:

1. There is a great disparity in age.
2. There is poor health in either party.
3. There is financial irresponsibility.
4. There are differences in ethnic and cultural backgrounds that are irreconcilable.
5. There are different racial backgrounds.

"In dealing with a couple seriously contemplating marriage, where both parties are members of the Seventh-day Adventist Church, it becomes the duty of the minister to call attention to this counsel, pointing out the dangers involved before uniting such in marriage, recognizing, however, that none of these aspects as such constitutes a moral issue.

"Voted, That the above guidelines be accepted and recorded with the recommendation that they be placed on the agenda for workers' meetings in North America, and that consideration be given to include a similar statement of counsel in the *Minister's Manual* in connection with marriage."

Questions concerning interracial marriages are raised in most of our world divisions. We are a worldwide church, meeting all nations, kindreds, and races with

God's final offer of salvation. Whatever our counsel to men and women contemplating interracial marriages, it must be deeply rooted in sincere Christian thinking and in a desire to build a church with stable homes and an attractive evangelistic outreach.

In the final analysis one's conscience and good judgment must be brought into play in making all the far-reaching decisions of life. The important thing is that we be sensitive to the operation of the Holy Spirit as He leads our minds and shapes our attitudes.

Needed Adjustments

In summary, the Seventh-day Adventist Church, partly on its own and partly because of stimulation by events and conditions of the past few decades, has spoken and acted to bring about needed adjustments in its race-relations practices. The official position of the denomination is set forth in the *General Conference Working Policy, North American Division*, pages 62 and 63.

The true viewpoint on race is rooted in the Biblical teaching that the human race is one and is totally the result of God's creation. God recognizes no man-made lines of preference or caste.

The Regional conferences in the Seventh-day Adventist Church in the United States have been instrumental in bringing about numerical, financial, and spiritual progress among the black constituency, and have contributed to the development of strong black leaders. And it can be added that these good results have been achieved without subjecting constituencies to stress, resulting from possible competition as might occur within the same rather than separate conferences.

Scientists resort to classifying the various human racial types, and the outcome can be divisive and capable of being interpreted to the advantage of one type or another. The redemptive mission of Christ to this world, as the Saviour of all, levels and unitizes the human race, opening the door of salvation to every race and family without exception.

In the history of the Adventist work for blacks and whites in the Southern States, the messages of Ellen G. White guided the leaders and saved the workers from many pitfalls. The emphasis of the counsels was on the avoidance of controversial situations, and the preaching of the message as the first goal of all endeavor.

James Edson White's mission to Southern blacks launched in 1894 was the beginning of an era that has resulted in steady growth in education, publishing, and evangelization.

Today, as brethren by creation and redemption, we are all working together, building God's church; that is our basic goal. We Seventh-day Adventists can hardly say on any current social or political issue, "I'll do what I want to regardless of what people say or think," for we are a special people, witnessing to God's message in these latter times before a sinful, racially divided, care-less, Satan-inspired, blinded generation, and our first burden should be to make our witness by word and example most effective for the advancement of the truth, in every issue of life.

If we can always do this, then our Lord will, I am sure, say to us finally, "Well done, good and faithful servant." □

Concluded

Is Parenthood Overrated?

Ann Landers' column a few months ago stated that a young couple had written to her asking her to solicit opinions regarding the advisability of having children. They wanted to know from couples who had young children, as well as from couples whose children were now grown, as to whether having children was worth it. They wondered whether the rewards were enough to make up for the grief. In sending out her question Ann Landers phrased it this way, "If you had it to do over again, would you have children?"

Nearly 10,000 responded, more than half of them parents of grown or nearly grown children. The results were staggering, Ann Landers confessed, as well as disturbing—70 per cent said No.

One respondent who signed herself "Rather Die Than Sign My Name," said, "We both agree our happiest years were before we had the kids. They have brought us a lot of heartache and very little pleasure. If we had it to do over again we'd have remained childless." Another, who signed herself "Too Late for Tears," said,

"Our children took all the romance out of our marriage."

Fifty years ago a question such as this couple raised probably would not have been asked, for at that time parents had little choice. Today technological advances have made family planning easy. As a result parents are confronted with new ethical and moral decisions. Lacking proper guidance, many are confused. Battered by the public media, they are offered a hedonistic life-style. Whatever gives pleasure is right, they are told. Whatever interferes with pleasure is bad and should be gotten rid of or avoided.

Such selfish attitudes are directly contrary to the ethic of the Bible. The God who instituted marriage said to the first marriage partners, "Be fruitful and multiply and fill the earth" (Gen. 1:28, a literal translation). Thus marriage and children are a part of God's original plan, and God always plans what is best for man.

Listen to what the psalmist says regarding a home with children:

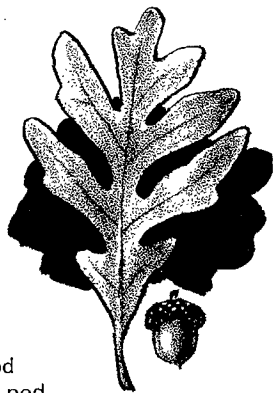
"Children are a gift from the Lord;
they are a real blessing.
The sons a man has when he is young
are like arrows in a soldier's hand.
Happy is the man who has many such arrows!"
(Ps. 127:3-5, T.E.V.)

Fortunately, some of Ann Landers' respondents felt that children were worth it. We are sure that many others who didn't bother to write feel the same way. One said: "Sure there are runny noses, chicken pox, arms in slings, fights, loads of laundry and sky-high grocery bills, but when I tuck the children in at night, I thank God I've been so richly blessed."

Referring to the column, someone recently expressed surprise at Ann Lander's surprise at the results of her survey (June 16, *Washington Post*). She said, "Why were you surprised by the results? I wasn't. Parenthood is the most overrated job in the world. It's all pain and very little joy."

Mentioning her mail in response to her earlier column, Ann Landers noted that many letters were received from those who were glad they had children, who found it difficult to understand those who had expressed themselves negatively. But, she observed, those who are sorry still outnumber those who are glad by a large number. She offered the following explanation for the proportion: "(a) the hurt, angry and disenchanted tend to write more readily than the contented, and (b) people tell me things they wouldn't dare tell anyone else."

True happiness consists, not of what we can get out of life, but of what we can give. Children draw parents out of the shell of self and help them to develop a character that will fit them for heaven. Childless couples might well consider seriously providing a home for orphaned or abandoned children. Happiness comes not to those who seek for it, but as a by-product to those who forget self in service for others, and children may represent one channel in which such service may be rendered. D. F. N.



The Hand of God

By PATRICIA L. KAUPERT

Without the guiding hand of God
To lift each seed and burst each pod,
To give hope to all growing things
And tone to every voice that sings,
All life would vanish from the earth—
Nor would love be of lasting worth.
Could we control the lightning stroke,
An acorn grow into an oak?
Would fields bloom fair with golden rod
Without the guiding hand of God?
If all were but decaying matter
What purpose in the raindrop's patter?
And why would you and I aspire
Towards lofty pinnacles,
Or tire and long for sleep when our
Heads nod
Without the guiding hand of God?

nominal policy calls for this. But in actual practice this may not be as simple as it sounds. Congregations are virtually autonomous when it comes to accepting or rejecting applications for membership. Thus if a few members are unconverted on the race question, they may be able to prevent a person from being received into church fellowship, especially if they raise objections that appear unrelated to race. This may be true also in the matter of enrolling black children in white schools. Thus, though the denomination has clear, fair policies on racial equality, regrettably here and there throughout the world there are contradictions between theory and practice.

What we are saying in this editorial is that while we rejoice in the progress the church has made in race relations during the past quarter century, we believe it needs to make further progress. Christ is the Head of a new hu-

manity in which there is neither Jew nor Greek, bond nor free, male nor female, black nor white, rich nor poor, old nor young. In this new humanity, which finds citizenship within the church, differences are recognized merely for what they are—differences, not evidences of superiority or inferiority. And the very differences are enriching and complementary. Like the various parts of the body, every member is essential to the church, the body of Christ.

One of the last acts of Christ during His earthly ministry was to pray that His followers might be "one." This unity was to prove that Jesus had indeed been sent of the Father (John 17:21). Is it possible that disunity caused by race prejudice is contributing to the delay of Christ's second advent? Is it possible that when this evil is eradicated from the remnant church, God can entrust His people with greater power and that the work can quickly be finished? We trust that this series of articles will stimulate prayerful consideration of this question, and that revival will be followed by reformation.

K. H. W.

Letters continued from page 3

Christ's works: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:10, R.S.V.). All of our good works are His works: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us" (Isa. 26:12).

How then do we do His works? We pray for His grace: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us" (Ps. 90:17). Therefore, as His children, let us plead with God to make us fit vessels to do His works that His name may be glorified through them and through us.

WILLIAM E. CALOUDES
Santa Barbara, California

Marriage Enrichment

Two months ago we attended an Adventist-sponsored and conducted marriage enrichment weekend. The couples leading out impressed us as wonderful, warm, and concerned Christians. From the very first evening we felt the Holy Spirit as we had never felt it before.

We have found that in continuing each day at home what we learned that weekend that with God's help our complete home atmosphere has changed. We got to know Jesus in a more personal way through our marriage enrichment weekend. When Christ becomes the center in a previously self-centered marriage, miracles happen.

MADLYN and RAY HAMBLIN
Adrian, Michigan

Editorial Comment

Re "Thoughts on Criticism" (May 27).

I am a new member, and somehow this subject had partially escaped me before I read the editorial. I will read it often in the future and pray earnestly for power to overcome any and all forms of criticism. Too, when being criticized, I shall try to react as our Saviour would have reacted.

MARY F. MILES
Richmond, Virginia

"Christ Our Righteousness"

We were so grateful to learn of the meeting in Palmdale and to read the statement growing out of that study.

Mr. and Mrs. LOUIS LAUREN,
South West City, Missouri

I have never seen such a significant article in the REVIEW. I can see that Jesus and the angels surrounded that group of men in Palmdale. How beautiful and exciting to see things unfold to prepare the way for Jesus' soon coming.

PATTI HENRICH
Okeene, Oklahoma

I believe this to be the most concise, cogent, all-encompassing treatise on the subject of righteousness by faith I have yet read. The presence of the Holy Spirit at the Palmdale meeting is certainly evident in the résumé and the conclusions agreed upon.

GERY P. FRIESEN
Sacramento, California

Especially meaningful to me was the statement that "as He overcame with His Father's help, He invites us to overcome, 'even as I also overcame.'" My experience has been that Jesus never delays in answering our requests for help in resisting sin and temptation, and that "as fast as the soul resolves to act . . . the Holy Spirit gives . . . strength. . . . The grace of the Spirit is supplied to co-operate with the soul's resolve."—*Testimonies to Ministers*, p. 518. "The secret of success is the union of divine power with human effort."—*Patriarchs and Prophets*, p. 509.

JEAN GRAMS
Angwin, California

The article was like a breath of fresh spring air in a stuffy closet, and I'm anxiously awaiting an open window. Too long have we colored justification by faith with our human, perfectionistic-sinless glasses.

REBECCA MILLICAN
Del City, Oklahoma

That there are some differences of opinion in our midst on the subject of righteousness by faith and related topics such as the Incarnation, Christian perfection and its ramifications, et cetera, is no secret, nor is it a bad sign. Rather, it should be of great encouragement and a challenge to each of us, laymen and ministers alike, to learn from one another and to realize that truth is simply too broad for one person to have it all on any given topic.

As I read of this special study meeting, the following statement

that Ellen White sent to the 1913 General Conference came to mind:

"I rejoice, my brethren, 'that I have confidence in you in all things.' And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to His service, they will be enabled to do His will."—*The Remnant Church*, p. 64. (*General Conference Bulletin*, May 19, 1913.)

THOMAS DURST
Colville, Washington

This is a good start. I thank God He is stirring us to grapple with this great truth. For too long we have smugly assumed we had it "made," while leaving Christ in the background. I believe this struggling after truth will make us a stronger and more Christ-centered church. I pray we may continue to discuss and print until we are able to take the lead in proclaiming the saving power of Christ in the religious world.

DICK DONALDSON
Gaston, Oregon

The article on "Christ Our Righteousness" was and will continue to be a great blessing and help to the saints. It is so beautiful and clear that it is a joy to read.

ELWOOD E. STAFF
Redlands, California

Reader to Reader

How should I as a student in an Adventist elementary school deal with students who make fun of me for bringing in my lunches whole-wheat-bread sandwiches?

► Do you have any friends who eat as you do? If so, you can start a Daniel Society and encourage one another not to mind being teased. If you are the only one it will be harder, but you can still be faithful with God's help. I wonder if you will come out ten times better in your examinations?

RUTH ANN STRINGER
Cottonwood, Arizona

► It would be easy to tell you just to ignore the teasing and eat your good, nutritious food, but you need your teacher's help.

I get the impression that lunchtime in your school is unsupervised by the teacher. If the teacher were with the students, eating good whole-wheat-bread sandwiches and teaching health principles, your situation would not have developed.

Incidentally, your pastor would be missing an opportunity if he does not take your situation as a cue for a series of meetings or for classes on healthful living.

EMMA LOU GOOD
Murphy, North Carolina

► I have not seen your sandwiches, but is it possible that your problem is in the quality of the bread? Many Adventists who make their own bread do an excellent job; others make bread that is more like a flat brick, hard and coarse grained.

If your bread is like the latter, I can't blame you for not wanting to take it to school. Most people like their bread light and of a close grain or texture and tender crust. I was a baker and cafeteria director in our schools for many years. I found that the students would choose whole-wheat bread three to one over the white bread. I always used nothing but 100 per cent whole-wheat flour in baking bread, and the bread had good volume and texture, as well as flavor.

I am sorry you are having this difficulty. I hope this experience will not cause you to quit eating whole-wheat bread.

This letter is not meant to criticize anyone, only to suggest that those who make their own bread learn to make it well. I wish

I could help more people to learn this art.

OSCAR L. PEMBROKE
Hot Springs, Arkansas

► It is often because of ignorance that people make fun.

The next time your teacher requires an oral report, ask him to let you present breadmaking. Using illustrations, trace the steps wheat goes through from the field to a sandwich. Discuss also the differences between the various kinds of flour. As a climax, pass out delicious various-grained sandwiches as samples. You'll be surprised how fast the whole-wheat ones go, and with them the criticisms. (Present the report near lunchtime.)

MARGARET KEARNES
Morris, Minnesota

► Ask your teacher to give a lesson on nutrition. Perhaps at a Home and School meeting your teacher could talk about nutrition.

Suggest that your teacher get copies of *Life and Health* dealing with nutrition for your classmates, whose views might then be broadened. Assignments from *Counsels on Diet and Foods* might also be helpful.

ALLEGRA MORGAN
Almonte, Ontario

► I am writing to comment on the question regarding the little boy who was worried over the fact that he must for health's sake eat brown bread at school, yet his friends teased him about it.

The May, 1976, *Consumer Reports* magazine contained a study of the quality of breads on the market. You would do well to obtain that magazine to round out your answers on this subject.

At any rate, their research indicates that there are white breads that are quite nutritious. If the child gets bulk elsewhere, then perhaps he could feel free to eat white bread at school and eliminate the harassment. Children get enough teasing from a myriad of reasons and sources. The bread holding a sandwich together shouldn't also have to be one!

PATRICIA ORANGE
Takoma Park, Maryland

► Sometimes children tease other children because they enjoy seeing them get upset. If you ignore what the children say when they are making fun of you, they will probably stop their teasing. There is power in silence.

MALINDA RODENBERG
Richmond, Indiana

A number of elementary school students responded to your question. Below are some of their answers.

► We talked about your letter at our school and here are some of our suggestions:

Ask your teacher to initiate a unit on nutrition.

If you have two small animals, such as mice or rats, you can feed one white bread and the other whole-wheat bread. The class can see how much healthier the one is that eats whole-wheat bread.

Read again the story of Daniel and his friends. They followed their health principles even though they stood alone.

Grades 1 to 4

MIDLAND ADVENTIST SCHOOL
Overland Park, Kansas

► Tell them that it has more vitamins than the white bread. Be brave, like Daniel.

CAMMY DE WITT, second grade
Cottonwood, Arizona

► I've been teased a lot, too, and I know how frustrating it is. But I don't think it will be if you ask God to help you.

When you talk to God before you go to bed, pray for those who tease you. Ask Him to give them patience to listen to your explanation of why you eat whole-wheat bread. The next time they start teasing you about it, send a quick silent prayer to God to help you tell them in a way that won't offend them.

Be frank when you start explaining to them. Tell them you eat the bread because it's what's available for you to eat. Then explain that your family buys the bread (1) because it has the wheat germ in it (which the white bread doesn't have), which makes it more nutritious, and (2) because it tastes real good! Then grin and apologize for giving them a "speech."

If and when they bring the subject up again don't let it bother you. Just laugh and joke along with them. Never let them know

you're bothered, and if possible, never even be bothered!

Keep praying to God about it and He will help you. He understands. An appropriate Bible verse for your situation is Revelation 14:12. Read it over and memorize it if you wish.

MARIGOLD JABBOUR
Takoma Park, Maryland

► In our church school the children who bring wholesome whole-wheat sandwiches are the "in crowd" because their teachers have taught them the reason why SDA Christians should use it instead of the devitalized "bolted" (refined—white) flour bread.

The subject of what kind of bread to use may seem like trivia, but our Lord does not consider it so. In His messages to the remnant church there are a number of statements such as the following: "Religion will lead mothers to make bread of the very best quality."—*Counsels on Diet and Foods*, p. 315.

The subject of whole-wheat bread is really very basic to the whole subject of health reform.

BARBARA CHRISTENSEN
Salmon, Idaho

NEXT QUESTION

Our eldest child has recently graduated from the eighth grade. We have always felt that our children should be in Adventist schools rather than in public schools. However, we are not sure what we should do now, since the nearest academy is about 200 miles away. Our son seems too young to go so far away from home. We could move close to the academy, but Ellen White counsels against colonizing around our institutions. Would it be better to keep him home and send him to public school for his ninth grade rather than have him go so far away from home at his age?

Send answers to Reader to Reader, 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 Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

COVER STORY

Adventist Church Grows in Land of the Morning Calm

By JANE ALLEN

LOOK at the people—they are a short, stocky, Oriental race.

Listen as they talk—a language of the Ural-Altaic group, which also includes Hungarian and Finnish.

Look at their homes—L- or U-shaped, with papered windows, intricate patterns of lattice work, upturned eaves, and the most distinctive feature, the *ondol* (hot floor) heating system.

Look at their clothes—although Western styles are prevalent, still many women wear the long flowing *hanbok*, and once in a while one can still find a group of old men in loose vests and old-fashioned pantaloons.

Look at their faces—round, ruddy, with a ready smile.

These are Koreans, natives of one of the oldest nations in continuous existence in the world. Korea's ancient name, *Chosen*, means "Morning Calm."

Referred to in a travel book as the "land of the in-between," Korea comes somewhere between the "grandiose splendor of China" and the "elaborate subtlety of Japan," perhaps best described as a "free-flowing line."

Geographically, Korea is a peninsula lying between the Yellow Sea and the Sea of Japan, with continental boundaries running along the Yalu and Tumen rivers, separating it from China to the northwest and Russia to the northeast. During most of its history Korea was under Chinese cultural influence. In the early years of the twentieth century, Japan acquired control, so between 1910 and 1945 it was part of the Japanese empire. After World War II Korea was divided into the southern and northern

parts, each having its own government. The Korean War, from 1950 to 1953, devastated the country but failed to reunite the sectors. Today, twenty-three years later, North and South Korea continue a mutual hostility.

Christian books were circulated in Korea as early as the seventeenth century, but the social leaders resented Christianity and in 1789 declared an edict of suppression, which lasted three years. Thousands of Christians were tortured and killed, but the faith was not destroyed. Today Christianity claims approximately 5 million adherents in Korea.

Early records of Bible distribution in Korea date back to about 1832, when K. F. A. Gutzlaff, Bible translator and physician, visited the country and gave out a number of Chinese Bibles. Thirty-four years later Robert Thomas, of the American Bible Society in China, infuriated Korean leaders by tossing from his boat portions of the Chinese Scriptures and some tracts along the banks of the river below Pyongyang. The ship was attacked and Thomas and the crew were killed, yet the publications thrown ashore were taken and read. The Bible was translated into Korean in 1863 by a Scottish Presbyterian missionary in Manchuria.

Bible distributions were spasmodically accomplished by various Protestant missionaries, particularly Presbyterians and Methodists, and as additional missionaries came to Korea they found whole communities professing

Christianity even though they had never met a missionary.

The first Seventh-day Adventists in Korea were Koreans—Son Heung Cho and Im Ki Pan. Son Heung Cho learned of the Advent message and was baptized while waiting in Kobe, Japan, for a boat to Hawaii. He immediately reversed his journey, and on the return trip to Korea he met Im Ki Pan, who also accepted the message. Arriving in their homeland, Son Heung Cho went to Pusan, and Im Ki Pan went up the west coast to the port of Chinnampo to spread the news of a soon-coming Jesus.

Later they sent a call for outside help. Hide Kuniya, the evangelist who had introduced Son Heung Cho to Adventism in Japan, answered that call, arriving in Korea on August 10, 1904, as the first Adventist foreign missionary to that country. F. W. Field, missionary to Japan, soon joined Pastor Kuniya to help organize four churches. Im Ki Pan was put in charge of the Adventist work in Korea.

With Adventism spreading rapidly, there was an urgent need for a resident missionary to learn the language and build up the church. W. R. Smith arrived in late 1905, and two years later Mimi Scharf-fenberg left America for the Land of the Morning Calm. They opened a church school for boys and also began a workers' training course, in which eight men and five women enrolled. Other missionaries responded to the call, and with God's blessing the church grew. The Korean Mission was officially organized in 1908, with five churches and 105 baptized members.

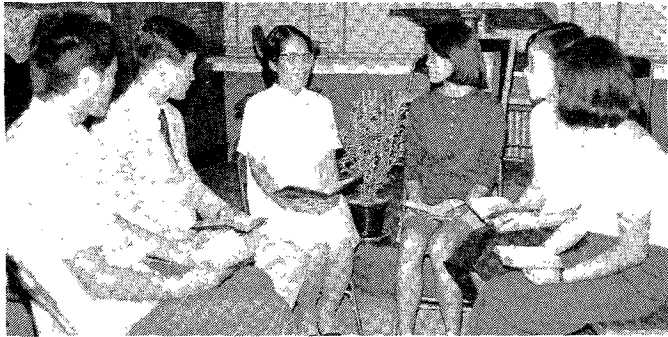
Through the years God's blessing has continued, until today some 32,000 Koreans profess the Adventist faith. Church institutions include a publishing house, 19 church schools and academies, a college, two hospitals, and three English-language schools.

The first Adventist publications in the Korean language were printed in Japan. It wasn't until 1909 that a press was set up in Sunan, and in



No Korean home would be complete without a number of large earthen jars for storing soy sauce, hot sauce, and *kimchi* (pickled cabbage).

Jane Allen is acting communication director of the Far Eastern Division.



Bible classes are an integral part of the English-language school program, and not all of these classes are conducted by American student missionaries. Here a Korean Bible instructor talks about Scripture with students at the language school in Pusan, in southeastern Korea.

that year 18,000 tracts, Sabbath school lessons, and Goodloe Harper Bell's Bible lessons were printed. Mimi Scharffenberg was the first editor.

A missionary paper, today named *Shi Jo* ("Signs of the Times"), was begun in 1910. The present publishing house, adjacent to the union headquarters office in Seoul, employs 30 workers and sells some \$340,000 worth of books and periodicals a year.

The church's educational and medical work in Korea began about the same time (1908), with the arrival of a missionary physician, Riley Russell, and a qualified teacher, Helen May Scott. Dr. Russell set up a clinic in one section of the schoolhouse in Sunan, which W. R. Smith and Mimi Scharffenberg had begun.

To train qualified workers a two-year ministerial course was added in 1917. This part of the school moved from Sunan to Seoul in 1931, but because of financial problems it was forced to close from 1932 to 1937.

Also in 1931 a small clinic was opened in Seoul. The present Seoul Adventist Hospital opened its doors in 1936 under the direction of George H. Rue, who has given almost continuous service to that institution ever since. At the age of 77, he still renders service as a sustentation worker.

War, which had been rumbling in the distance for some time, finally set the Land of the Morning Calm into a

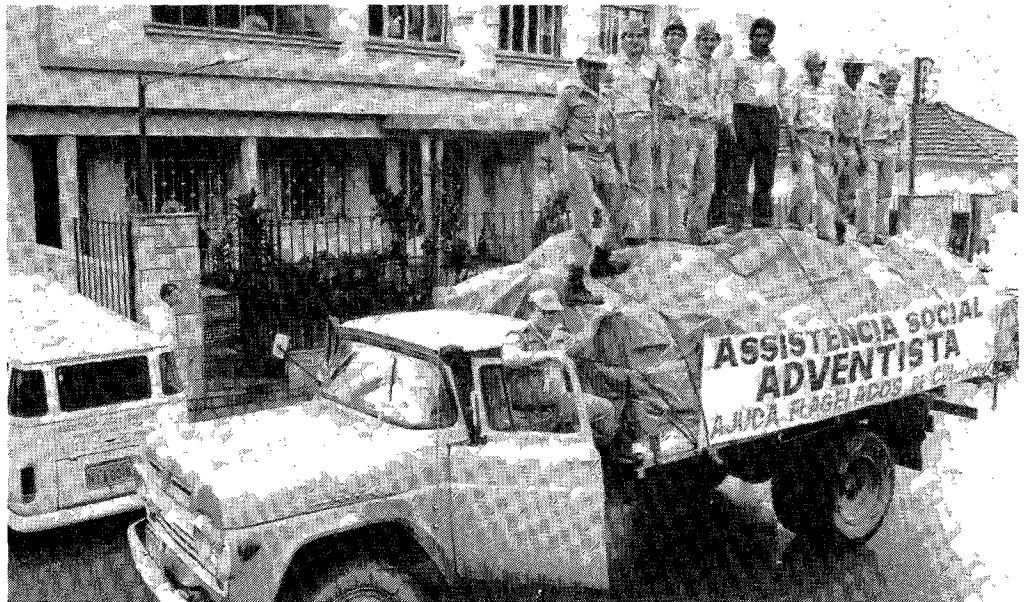
midnight of terror. War produced stories of courage and tragedy, and the Adventists escaped neither. The overseas missionaries had left in 1941 so were not around in

February, 1943, when six Korean church leaders were arrested as prisoners of war. In all, 40 Adventists were imprisoned, along with many others. Choi Tai Hyun, one of the first to be arrested, died as a result of torture inflicted in prison, and although two others were released, they died soon thereafter.

Many church workers and members fled to the shelter of the mountains, where Kim Myung Kil and others shepherded many of the refugees and during this time helped convert and baptize 153 new church members. When the war was over, August 15, 1945, they came out from their rocky hiding places, and in October Adventists from all parts of the country gathered in Seoul for a ten-day general meeting, where they shared

the joy of reunion and thanked God for protection.

Soon the church organization was re-established, overseas missionaries returned, and the educational, medical, and evangelistic work was restored. But peace was short. In less than five years war broke out between North and South Korea, and it seemed that God's work would again suffer. Approximately 50 Adventists lost their lives, hundreds lost possessions, and many churches were destroyed. However, in spite of the adverse conditions, the war years saw a rapid growth in the Adventist Church in Korea. Average membership gain was almost 25 per cent per year. Congregations doubled in a few months. Funds were not available to build churches for the new and



PATHFINDERS HELP FLOOD VICTIMS IN BRAZIL

When 20,000 persons were left homeless as a result of heavy floods in the city of Cubatão, near Santos Harbor, São Paulo, Brazil, ASA (Assistencia Social Adventista—Adventist Social Welfare) immediately went to work in São Paulo, about 30 miles away, collecting food, medical supplies, and clothing. The Paulista Pathfinders, above, went from door to door and collected 15 tons of food, clothing, and medicine in one day. A truck carrying seven tons of relief supplies left the same day to take the supplies to the mayor of Cubatão, who thanked the Pathfinders for their material and moral support.

Two major newspapers reported the events, saying, "The Adventist Social Welfare sent a truck with seven tons of clothing, food, and medicine to Cubatão to help the flood victims of that district. The campaign was done by the Desbravadores [Pathfinders] who visited the homes of the people under the leadership of Jose Silvestre, Desbravadores director for the São Paulo Conference. Many people brought contributions to the Adventist headquarters in São Paulo."

LEO RANZOLIN
Associate Youth Director
General Conference

enlarged congregations, so many groups had to meet in private homes, makeshift shelters, army tents, or on the open hillsides and under trees.

The war also produced a large population of orphans, so in 1951 the Seoul Adventist Hospital and Korean Union Mission opened an orphanage, thus providing homes for many homeless children. Once a home for more than 200 youngsters at a time, the orphanage today is phasing out operations. Presently only about 35 still live at the orphanage, all older youth or retarded. Hundreds and hundreds of Korean youngsters were adopted into homes around the world through the Adventist orphanage.

The school, then called the Korean Union Training School, opened again in November, 1951, with about 40 students, even though some classes had to be held outdoors because the buildings had been damaged. The school received a government permit to operate as a college in 1954, and during the ensuing years it has seen increasing growth. Now known as Korean Union College, it is a senior-level school offering both a liberal arts program and a vocational training program. Enrollment is more than 500.

In addition to the college and 19 church schools and academies, the educational program in Korea also includes three English-language schools, one each in Seoul, Pusan, and Kwangju. From 2,000 to 2,300 Koreans meet Adventists every year through these schools. Hundreds have studied the Bible and have been baptized as a result of the evangelistic outreach of American student-missionary teachers and Korean workers.

From a small clinic opened by Dr. Riley Russell in that little schoolhouse in Sunan in 1908, the church's medical work in Korea has grown to two major hospitals with a total of 144 beds and plans to increase this number.

The younger and smaller institution is the Pusan Sanitarium and Hospital in the

southern part of the country. Opened in 1951, the Pusan hospital was established for maternity patients. When the hospital began it was in a makeshift warehouselike structure that had been refurbished, but within five years a new hospital was built in Pusan, and it operates today as a 34-bed hospital.

The Seoul Adventist Hospital, opened more than 40 years ago, is presently in a transitional stage. The old hospital building, which has faithfully served the people of Seoul, is still in use, but the annual increase of patients has created a need for larger facilities. Last year the Seoul hospital saw more than 100,000 outpatients, an increase of 4,000 over 1973, and 3,000 over 1974. Therefore, a new \$2,700,000 structure, accommodating 160 beds, is going up on the hill just behind the older building. Construction on this new facility began in 1968, but the project has stretched over eight years because of a series of financial crises. For too long this unfinished building has rep-

resented the unfinished work of the Seventh-day Adventist Church in Korea, and it is the prayer of church leaders in the Far East that both of these tasks may be completed soon.

The Advent message to the Land of the Morning Calm has a long history, yet it is an encouraging one because the Koreans have been responsive to the message of a soon-coming Saviour. Next to the three Philippine unions, which make up more than half of the Far Eastern Division, the Korean Union Mission has the largest number of Seventh-day Adventists in the Far East. With a population of nearly 32 million, and church membership approximately 32,000, about one out of every 1,000 Koreans is a member of God's remnant church.

But the Korean brethren are not resting on past successes. Because they have seen much tragedy as well as progress in their land during their own lifetimes, they are keenly aware that now is the time to give the Advent message to the Land of the Morning Calm.



Max Mallqui Reinoso, a lawyer, is president of the Association of Adventist Professionals in Lima.

PERU

Lima Professionals Make Church Known

Seventh-day Adventist pastors, professors, physicians, lawyers, engineers, dentists, businessmen, industrial leaders, and other professional people in Lima, Peru, have formed an association to make the church and its beliefs known to members of the higher social classes in the city. The Association of Adventist Professionals was organized and is directed by Lawyer Max Mallqui Reinoso, a member of the bar in the Peruvian capital city. Cooperating with him is Raúl Benitez, director of Seventh-day Adventist World Service in Peru. Members agree that the organization has as its principal objective to lift up the church and make it well known through good relations with those with whom they come in contact.

Periodically they organize a dinner, to which each member may invite one or more persons, paying for his own dinner and those of his guests. In this way new friendships are formed, and the way is opened to speak about the church and its doctrines. The dinner is not an end in itself; it is a means to an end.

This organization has widened its circle of friends among government personages with the exclusive goal of showing in a modest non-



ST. PAUL CHURCH IS DEDICATED

Dedication services were conducted April 17 for the St. Paul, Minnesota, First church. The building, in the western residential area of the city, was purchased less than five years ago. LeRoy J. Leiske and L. H. Netteburg, from the Northern Union Conference, and R. C. Schwartz, from the Minnesota Conference, participated in the dedicatory services, which were directed by the church pastor, Jerry L. Johnson, assisted by the former pastor, Ernest W. Oliver.

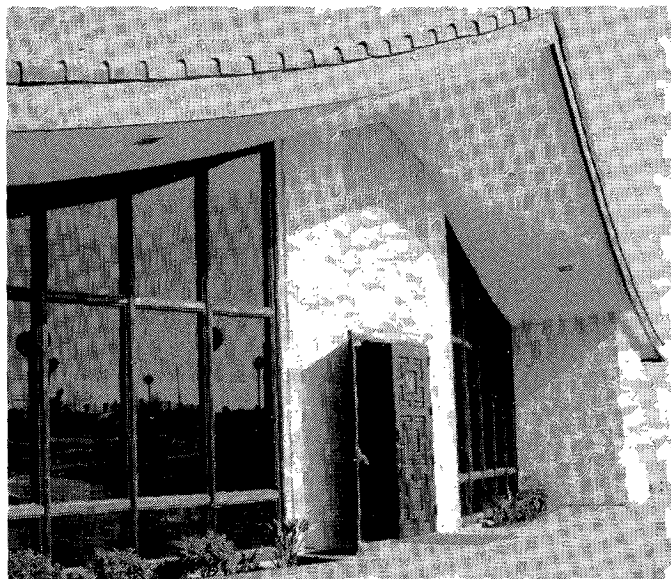
L. H. NETTEBURG
Review Correspondent

political way what Adventists are doing and can do for society, because its principal aim on this earth is to save people, no matter who they are.

Members of the organization believe their group is carrying out Ellen G. White's

counsel in *Evangelism* (pp. 128-130) to devise new methods to bring the church's work before the public and break down any existing prejudice against the church.

ARTHUR S. VALLE
*Communication Director
South American Division*



CALIFORNIA MEMBERS MEET IN NEW CHURCH

First services were held November 29, 1975, in the new Rolling Hills church, southern California. From the early days when the Rolling Hills church was first organized in September, 1967, charter members dreamed of erecting a sanctuary on the Palos Verdes Peninsula.

In the spring of 1969 the vision took on definite dimensions with the arrival of Joseph H. Apigian, an experienced pastor, evangelist, and church and school builder. Within a year the church site was purchased, architectural plans were approved, and building permits were secured. In September, 1970, the groundbreaking was held.

From the inception, financial and building problems seemed insurmountable. The underground drainage system, which was begun in January, 1971, the underground utilities, and compacting soil for the church site cost \$150,000, since the tri-level church building would be situated high on a steep hillside overlooking the entire Los Angeles basin framed by the Pacific Ocean coastline. The approximately \$400,000 cash spent on the construction of this edifice, which has a seating capacity of 400, represents sacrificial giving by church members. Donated materials and untold hours of voluntary labor are estimated at \$300,000. The total value of the property, the furnished church (including a new organ), and landscaping, is valued at \$1.2 million.

Pastor Apigian worked with his congregation day by day during the five and one-half years of building, leading them in a spirit of total commitment to the project.

LAURA MAHONEY
Communication Secretary, Rolling Hills Church

MICHIGAN

Geoscience Researchers Speak to Non-SDA's

The Geoscience Research Institute, with headquarters in Berrien Springs, Michigan, recently participated in two conferences on Creation in secular educational institutions. The first was a workshop entitled "Evolution and Creation in the Public Schools" at DeAnza College, Cupertino, California, early in March, and the second was a seminar in science and Creation at Marshall University, Huntington, West Virginia, in late March and early April.

The DeAnza College workshop was sponsored mainly by the biology department at Loma Linda University and was provided at the request of the group "Citizens for Scientific Creation" in San Jose, California. The workshop offered extension credit through DeAnza College, as well as the University of California at Santa Cruz, and was designed to prepare teachers to teach Creation in the public schools.

About 43 high school teachers and others took the workshop for credit. A number of others audited, with a maximum attendance of about 75.

The group investigated the scientific method, the origin of life, the origin of man, the fossil and geological records, age dating, evidence of design, and legal aspects of teaching evolution and Creation.

The Marshall University series was sponsored by the Geoscience Research Institute. Talks given there included "Nature and the Search for Truth," "Who Killed Adam?" and "A New Look at the Fossil Record."

A presentation entitled "Galápagos Revisited" by Asa C. Thoresen, biology department chairman at Andrews University, was a motion picture showing the natural history of the Galápagos Islands. Comments emphasized the limited amount of variation among organisms that is evident. Dr. Thoresen pointed out that while creationists recognize

variation within limited kinds of organisms, the gap between the major groups has not been bridged.

A lecture on time and probability by R. H. Brown, Geoscience Research Institute director, pointed out how it is virtually impossible to build a model that will account for the origin of life on this earth in view of the present concepts of molecular biology and thermodynamics.

The attendance at Marshall University was moderate, a possible 40-50 persons for each meeting. There appeared to be a significant turnover for each meeting. Quite a number of university students and professors were present for the particular meetings in which they were interested.

In addition to the meetings held at Marshall University, the group also held meetings at the Huntington church on the weekend after the seminar.

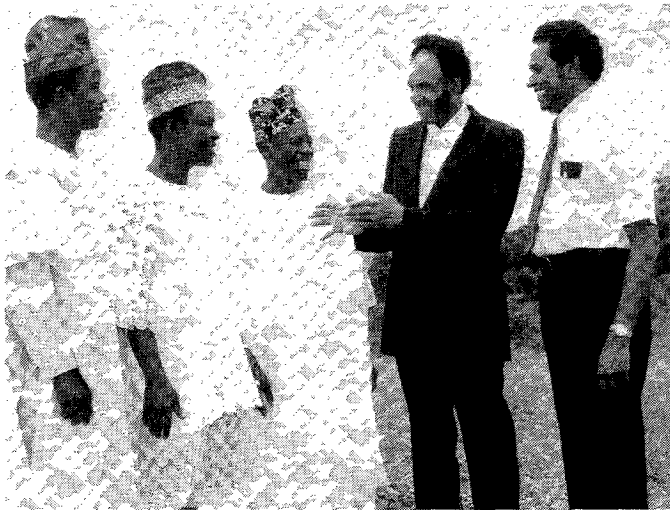
NORTHERN EUROPE-WEST AFRICA DIVISION

GC Guest Speaks About Stewardship

More than 100 meetings were held during the visit to the Northern Europe-West Africa Division by W. M. Starks, General Conference stewardship director. His itinerary began at division headquarters in St. Albans, England, where a stewardship council was held April 12 to 14 for stewardship directors from the division's European unions.

In Nigeria 104 pastors and mission administrators met for a workers' meeting, and several sessions were devoted to stewardship instruction. After these meetings a two-day workshop was conducted for mission administrators and stewardship directors. Elder Starks visited all the missions in Nigeria, holding stewardship seminars and workshops. He conducted a pilot stewardship emphasis series in one of the Lagos churches.

The next field Elder Starks visited was the West African Union, where 84 ministers met for one full week of stew-



W. M. Starks, in dark suit, General Conference stewardship director, chats with Brethren Oshundele, Olaore, and Babajibe at a meeting for workers in Benin. At right is L. G. Clemonds, North Nigerian Mission treasurer. Elder Starks spoke at more than 100 meetings on his trip to the Northern Europe-West Africa Division on behalf of stewardship.

ardship instruction. Every evening approximately 500 church members met for stewardship revival meetings. On Sabbath more than 1,000 persons attended a special covenant service conducted by Elder Starks. At the end of this service 16 young people came forward, indicating that they would like to join the Seventh-day Adventist Church. The whole congregation stood as they consecrated their lives and means to God.

In Liberia, workers and departmental directors met for one week's instruction. Paul Chima, Nigerian Union stewardship director, and J. H. Wollan, Northern Europe-West Africa Division stewardship director, assisted Elder Starks with the instruction.

J. H. WOLLAN

ICELAND

The Great Controversy Presented at Session

The 498-member Iceland Conference held its business session April 15 to 18, reelecting Sigurdur Bjarnason president; Olafur Kristinsson secretary-treasurer; J. Jonsson, G. Olafsson, and S. Thordarson departmental directors; and B. Snorrason Iceland Secondary School principal.

R. E. Appenzeller, B. B. Beach, and H. I. Dunton represented the Northern Europe-West Africa Division at the session.

As Pastor Appenzeller presented the newly printed 5,000-copy Icelandic edition of *The Great Controversy*, the delegates crowded around him eagerly. Here was the book for which they had waited, prayed, and planned. At the same ratio of population to size of edition, the North American Division would print 5,391,000 volumes. The Icelandic edition is an illustrated hard-cover book. Every home in Iceland will be visited by colporteurs, friends, or neighbors offering this book.

The conference president, the secondary school principal, or the conference education director will visit every Adventist home in a drive to enroll every child in Adventist schools. Session delegates wholeheartedly adopted a 4 per cent plan for Christian education. This is an act of financial courage and faith but also of realism, for the nucleus of the future Seventh-day Adventist Church in Iceland is its children and young adults.

H. I. DUNTON
Education Director
Iceland Conference

Dateline Washington By F. C. WEBSTER

AWARDS. At the annual convention of the Associated Church Press, held in Washington, D.C., recently, *These Times* and *Liberty* magazines received awards of merit.

These Times, one of the church's general interest evangelistic magazines, edited by Kenneth J. Holland, received an Award of Merit for General Excellence, the highest honor awarded a publication of the Associated Church Press. The winning entry was its August, 1975, issue, which presented, in the judges' words, "a series of discussions of significant problems such as the current fascination with demons, the matter of life, death and judgment, the pressures of modern marriages, and how to prevent heart attacks." The magazine also garnered an Award of Merit for Graphics for its February, 1975, issue on alcoholism.

Liberty, our magazine of religious freedom, with a circulation of more than 400,000 and edited by Roland R. Hegstad, received an Award of Merit in the Feature category for its March-April, 1975, report entitled "Ulster's Children." The judges called it a "gripping and horrifying story by A. F. Gonzales that describes what the Irish war is doing to the children of that country." The cover art for the winning *Liberty* issue was displayed in a showing at the Art Directors' Club of Metropolitan Washington, according to Harry Knox, art director of *Liberty*.

FIVE-DAY PLAN FILMS. A new series of half-hour full-color Five-Day Plan films has been produced by the General Conference Temperance Department especially for international outreach. These films, available July 15, are in English, French, Spanish, Arabic, and Portuguese. This series will enable Five-Day Plans to be conducted by nonprofessional workers, and will also open a new avenue on television. In the film Paul Dixon, of the Far Eastern Division, gives the spiritual and psychological instruction, and Physician Don Mashburn, of the Washington Adventist Hospital, the medical aspect. There is also a representative international panel that participates at the conclusion of each film.

ARCHIVES ADVANCE. The General Conference Archives continues to develop its facilities and services to aid the church and its researchers. Bert Haloviak, assistant archivist, recently attended a two-week institute in Washington, D.C., that featured studies on the Introduction of Modern Archives, the Library of Congress, and the Maryland Hall of Records.

One afternoon the institute students visited archival institutions in the area, and Mr. Haloviak brought four women to tour the General Conference Archives—one Mennonite and three Roman Catholics. They learned how the General Conference Archives was established and how it operates, and Mr. Haloviak took them on a tour of the vaults. They reported the visit was extremely helpful.

VISITORS. Recent visitors at the General Conference headquarters were Mr. and Mrs. Fred Pritchard, of Ukiah, California, former missionaries to Brazil; Dr. and Mrs. Oseas Pilar, from the Philippine Islands; Elder and Mrs. Robert Folkenberg, from Guatemala City (Elder Folkenberg is the president of the Central American Union); and Dr. Alex Bokovoy, returned missionary from the Afro-Mideast and Far Eastern divisions.

THOUGHT PROVOKERS



Is Bible prophecy still being fulfilled by the Nation of Israel? The Holy Land, located so politically and geographically in the center of today's crisis-ridden world, is a subject of much discussion and conjecturing. Draw your own conclusions—read **THE RESTLESS LAND!** Author, Orley M. Berg. Price \$2.95

Never before has there been such need for cooperation between doctors, ministers, and lay workers in finishing the church work. The editors of *The Ministry* magazine, Leo R. Van Dolson and J. Robert Spangler, present the case for such a unified approach to man's salvation in their new book—**HEALTHY, HAPPY, HOLY.** Price \$3.50



THE GOSPEL ACCORDING TO PAUL, by Robert Parr, offers a new look at the central beliefs of Christianity. Read Paul's message for you—live it and preach it today! Price \$3.50

There are probably no two people more noted for their ability to preach God's word than Elijah and John the Baptist. Put their theological principles into practice for yourself—read **PREACHING TO THE TIMES**, written by Charles E. Bradford, associate secretary of the General Conference. Price \$3.25

What attitude should a Christian have concerning foot washing? How closely should the church try to duplicate the upper-room supper? Have these questions answered and more when you read **TILL HE COMES**, by Dr. Hans L. Rasmussen. Examine the true meaning of the Lord's Supper in your own life. Price \$2.95

THOUGHT PROVOKERS:

For the Christian Who's Searching to Find.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 5 per cent or a minimum charge of 40 cents for mailing.



Australasian

● During a 12-week period ending in June, Advent Radio-Television Productions studios duplicated 2,241 cassette tapes, recorded many radio programs, copied them onto 1,320 open-reel tapes, and dispatched them to radio stations. Advent Radio-Television Productions serves the conferences in Australia and New Zealand; the island missions have their own recording facilities.

● On May 30, George Vandeman left Australia, having conducted Revelation Seminars in three conferences and workers' meetings and rallies in seven conferences.

● Mr. and Mrs. Allan H. Evans have returned to Australia to retire, having served

in the Northern Europe-West Africa Division, where Mr. Evans was the general manager of Granose Foods for a little more than seven years. Mr. Evans has served the church's health food work for more than 41 years.

● Australasia will hold two identical leadership seminars in 1977, both at the Crosslands Adventist Youth Centre near Sydney. The first will be March 20 to 24 and the second March 27 to 31.

Euro-Africa

● An Andrews University Extension School for German-speaking ministers opened June 9 at Bogenhofen Seminary in Austria with 83 enrolled. Gerhard Hasel is the director of the school and he

also teaches Old Testament. Harold Coffin teaches science and religion, and Johann Heinz teaches Luther and the Reformation.

● Two graduates from the French Adventist Seminary have received overseas calls, Michel Caron to Tahiti and Eric Monnier to be a launch worker in the Lower Amazon.

● *The Acts of the Apostles* is to be translated into German and published in Hamburg.

● Bernard Mamin and his wife, of Switzerland, have been appointed to serve as regular workers in the Equatorial African Union after earlier service as volunteers.

● Frank West, of Switzerland, has been appointed assistant treasurer of the Central African Union in the Trans-Africa Division.

Far Eastern

● Samuel Tsai has retired as general manager of the Southeast Asia Publishing House in Singapore. Pastor Tsai devoted most of his 44 years of church leadership to editorial responsibilities. En route from Singapore to Los Angeles, where he and his wife will reside, they plan to visit relatives in China. Pastor Tsai's successor is San Hoe Lim, former treasurer and assistant manager.

● Ulysses M. Carbajal, an Adventist EENT specialist and president of the Philippine Board of Medical Specialties, was awarded the Abott Research Award (first prize in applied science) on May 28, during the Philippine Medical Association's Sixty-ninth Annual Convention in Baguio City.

● The health department of the North Philippine Union Mission held its second Home Nutrition Instructors' Training Course at the union conference room May 17 to 20. The first training course of this kind was held last year. Participants listened to lectures and practiced giving demonstrations.

North American

Atlantic Union

● As a result of a Faith for Today Bible Prophecy Seminar held in Manchester, New Hampshire, from April 3 to May 1, 30 persons have been baptized, reports Kenneth Burrill, local pastor.

● The boys club of Union Springs Academy in New York is repairing an elderly couple's home that was damaged severely by a fire. The project is being conducted under the supervision of the academy maintenance director, Eugene Thomas. Local businesses have donated materials.

● On May 29 the Korean church of New York City celebrated the first anniversary of its organization as a church, with civic and re-



NEW CLINIC CONSTRUCTED IN PERU WILL ADD 45 BEDS

The Iquitos, Peru, Adventist Clinic (Stahl Clinic), which has served those needing medical help for many years, will be replaced by a modern, functional building now under construction.

The old building had 15 beds; the new one will have room for 60. The original project has been modified several times to avoid felling a tree in the center of the plot.

Moisés Rojas, clinic director, and José Alomia, treasurer, will inaugurate the clinic as soon as possible. Pictured checking progress are Raúl Benítez, Peruvian SAWS director, and Rafael Ramírez, East Peru Mission secretary-treasurer.

ARTHUR S. VALLE
Communication Director
South American Division

ligious leaders from the Korean community. The Korean group began in 1970 as a Sabbath school class of twelve, meeting in the New York Center. It is now meeting at Greater New York Academy in Woodside until members raise funds for their own church building. Baptized members presently number 85, with 150 Sabbath school members, including children.

● Mr. and Mrs. Charles Olsen, members of the Jackson Heights church, are the new leaders for fire call and clothing distribution in New York City. They replace Adam Layman, who has retired. They will distribute emergency clothing to fire victims in the five boroughs of New York and will operate out of a warehouse in Queens. Adventists are recognized by the city of New York as disaster-relief clothing distributors, working closely with the American Red Cross.

Canadian Union

● The Maranatha church, Toronto, Ontario, sponsored a Family Life Seminar May 10 to 13.

● Baptisms in the Canadian Union to the end of this past May total 837, compared with 628 at that time last year.

● A new Branch Sabbath School was organized recently in Valemount, 50 miles east of McBride, British Columbia. Those attending include several families who have been studying the Bible.

● Members of the Prince George, British Columbia, church have just purchased an acre of land on which to construct a new church facility.

● Sixty persons have been baptized as a result of a recent Oshawa, Ontario, crusade conducted by Lawton G. Lowe, Canadian Union Ministerial secretary and evangelist. Pastors D. Handysides and G. Pipher helped with the meetings.

● The Ontario Conference reports 364 baptisms as of the end of May. This is an increase of 126 over the same period last year.

Columbia Union

● A work-a-thon by students and faculty members of Garden State Academy, Tranquility, New Jersey, raised funds for drapes for the stage of the school's new gymnasium and helped beautify the community and campus.

● Mr. and Mrs. Nathan Wright, of Germantown, Ohio, celebrated their sixtieth wedding anniversary recently. The Wright family, it was reported, were founders of the Ethan Temple in Dayton and of the Dale Wright Memorial church in Germantown.

● Consecration services were held April 10 for the new Mansfield, Ohio, church. The facility includes Sabbath school rooms; a large fellowship hall and kitchen, and a library with a fireplace, where committee meetings and small gatherings can be held.

● Columbia Union College has made Morrison Hall, the men's dormitory, available as a Bicentennial vacation headquarters for those visiting Washington, D.C., this summer.

Lake Union

● Electromyography (EMG) and nerve conduction velocity (NCV) tests are now available through the electrophysiology department of Hinsdale Sanitarium and Hospital, Illinois. The new equipment for these tests arrived in March.

● Sixty-five Pathfinders, plus their directors and assistants, enjoyed a campout at Camp Sagola, Michigan, in May. This is a first for Pathfinders of the Upper Peninsula, who hope the campout will become an annual event.

North Pacific Union

● The Washington Conference has announced the organization of a new company in Everson, near the Canadian border. Some 50 to 60 persons meet weekly for services.

● Employees of Portland Adventist Hospital in Oregon



CENTENARIAN WON IN THE PHILIPPINES

Pedro Utanes, born in Abulug, Cagayan, Philippines, in 1876, was baptized recently in Silangan, Allacapan, Cagayan. Mr. Utanes first heard the Seventh-day Adventist message 60 years ago.

Twice a widower, the centenarian lives a temperate life, and does not remember ever quarreling with his wife. This, he says, is the secret of his longevity. Mr. Utanes can still plow a field and chop wood. His hearing is not impaired, although his eyesight is failing. He is still strong and happy at age 100.

CATALINO BAUTISTA
District Pastor
Northern Luzon Mission

engaged in a Bicentennial walk-or-jog campaign to promote physical fitness. Their goal was 1,776 miles before July 4, the nation's 200th birthday.

● Dale Wagner, professor of education and psychology at Walla Walla College, has been named acting chairman of the education and psychology department.

● A new Community Services center has been dedicated in Hermiston, Oregon.

● Carl Jorgensen, principal of Auburn Adventist Academy for the past seven years,

has been appointed superintendent of education in the Washington Conference. He will continue as the chief administrative officer at the academy in addition to superintending 20 other schools.

● Named to the ministry of lay evangelism, with concentration in the Coeur d'Alene, Sandpoint, and Osburn, Idaho, areas, is Bill Underwood. This is part of the accelerated emphasis on lay evangelism in the Upper Columbia Conference.

Northern Union

● At the recent Iowa camp meeting, Adventist Book Center sales for the first Sunday exceeded \$11,000, double the past record.

● A special committee to study the future of Maplewood Academy's historic administration building was established as a result of a special constituency meeting called by the Minnesota Conference for that purpose. R. C. Schwartz, conference president, in his report to the constituency indicated that membership has grown more than 5 per cent in the past year.

● Leo Flemmer, a North Dakota layman, spearheaded the Lehr, North Dakota, church project of mailing *The Great Controversy* to 500 farm homes in the county.

● About 60 persons attend Sabbath services in Belle Fourche, South Dakota, since the Fowler-Van Denburgh evangelistic campaign was conducted there. The recently organized group has purchased a stone church.

Pacific Union

● Humberto F. Carpiette, former Sabbath school and lay activities director of the Central Mexican Mission, is the new pastor of the Carlsbad Spanish church.

● A portion of the Central California Conference's Adventures in Faith Offering has been used to put *It Is Written* on television stations in Fresno and Bakersfield.

● A Spanish company has been organized in Oakland, California, as a result of follow-up meetings to the Al Dia telecast and a crusade by Eliezer Benavides and Bay Area pastors and laymen.

Southern Union

● Cash received May 29 for evangelism in the Alabama-Mississippi Conference amounted to nearly \$65,000, surpassing the \$60,000 goal.

● More than 150 persons participated in the coronary risk evaluation and/or treadmill stress test June 14 at Smyrna Hospital and June 16 and 17 at the Belvedere Adventist church, both in Greater Atlanta, Georgia. This marks the third consecutive year the Southern Union and Georgia-Cumberland conferences have offered Operation Heartbeat to Atlanta area residents. A team from the Loma Linda University School of Health administered the treadmill tests.

● More than 200 persons attended the Kentucky-Tennessee Conference witnessing seminar May 7 to 9. The meeting was cosponsored by the youth, lay activities, and Ministerial departments.

Southwestern Union

● The Southwestern Union Conference Mobile Dental Services Unit has helped 50,000 persons in the last 2 1/2 years by providing emergency extractions, amalgam and composite fillings, and dental prophylaxes; hypertension, diabetic, glaucoma, sickle-cell testings; and oral and breast cancer screenings.

● The Texas Conference has held its first camp meeting in the city of Fort Worth, Texas. In former years camp meeting has been held on the campus of Southwestern Union College, Keene, Texas. This year the program was split into two sections. Part of the program, including a laymen's congress, was conducted at the college, but the afternoon and evening programs were held in the main auditorium of Texas Christian

University, Fort Worth. Camp meeting featured an evangelistic thrust in a prophetic exposition. Guest speakers included H. M. S. Richards, George Vandeman, R. A. Anderson, Kenneth Cox, and Ron Halvorsen. Many persons made decisions for Christ during the meeting, and a Bible class and follow-up evangelistic meeting were held in the Fort Worth church.

Andrews University

● Robert A. Williams, professor of education, has been appointed assistant dean of the School of Graduate Studies at Andrews University, with particular responsibility for the Doctor of Education program.

● Siegfried Horn, dean of the Theological Seminary, was

guest of honor at a banquet given May 9 on the occasion of his retirement. Among the more than 150 persons present was Muhammad Murshed Khadija, conservator and archaeologist from Jordan's Department of Antiquities, who has been closely associated with Dr. Horn for the past several years. Other distinguished guests included scholars, members of the AU constituency, and faculty and administration from the Seminary and other schools of the university.

● Funds from a new named scholarship will be available to Seminary students coming from countries of the Third World. The \$5,000 endowed scholarship carries the name of Dr. and Mrs. Richard Hamill and was given in their honor by faculty and staff of Andrews University.

● The senior class of 1976 voted to express appreciation to Andrews University by raising \$5,000 for a scholarship fund to be named the "Andrews University Bicentennial Class Scholarship." Recipients will be non-North Americans planning to work overseas.

● Dyre Dyresen, director of admissions and records, was given a citation of excellence at commencement services, June 6, from the General Conference for his work as registrar and director of admissions and records. Elder Dyresen began working for the university in 1959, and has since improved the standards and techniques of the office of admissions. He is highly esteemed, both by his university colleagues and by his fellow registrars, said President Hammill.



FIVE MINISTERS ORDAINED AT CONSTITUENCY MEETINGS IN INDIA

Five workers were ordained to the ministry on April 19 during the constituency meetings of the Upper Ganges Section held in Hapur, Uttar Pradesh, India. From left to right, with their wives, are Ernest Gordon, Babu Singh, K. P. Singh, S. P. Chand, and Victor Singh. The ordination service was conducted by

R. S. Lowry, chairman of the Southern Asia Division Advisory Council; S. James, division field secretary; and W. H. Mattison, Northern Union president.

A. M. PETERSON
*Communication Director
Southern Asia Division*

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Joseph J. Battistone, Don F. Neufeld

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL ASSISTANTS
Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARY
Pat Hill

ART
Designer, G. W. Busch

CONSULTING EDITORS
Robert H. Pierson, W. Duncan Eva,
W. J. Hackett, C. D. Henri, Alf Lohne,
M. S. Nigri, G. Ralph Thompson,
Francis W. Wernick, Neal C. Wilson

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

EDITORS, SPANISH EDITIONS
Inter-America, Wanda Sample
North America, Fernando Chaj
South America, Gaston Clouzet

**CORRESPONDENTS,
WORLD DIVISIONS**

Afro-Mideast, Charles D. Watson;
Australasian, Robert H. Parr, M. G.
Townend; *Euro-Africa*, E. E. White;
Far Eastern, V. L. Bretsch, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul
Sundquist; *South American*, Arthur S.
Valle; *Southern Asia*, A. M. Peterson;
Trans-Africa, Perry A. Parks

**CORRESPONDENTS,
NORTH AMERICA**

UNIONS
Atlantic, Geraldine I. Grout; *Canadian*,
A. N. How; *Central*, Clara Anderson;
Columbia, —; *Lake*, Jere Wallace;
North Pacific, Cecil Coffey; *Northern*,
Halle Crowson; *Pacific*, Shirley Burton;
Southern, Oscar L. Heinrich; *South-*
western, J. N. Morgan

UNIVERSITIES
Andrews, Opal Young; *Loma Linda*,
Richard Weismeyer

CIRCULATION
Manager, Edmund M. Peterson

SUBSCRIPTIONS
US\$15.95. Single copy 45 cents. Address
all correspondence concerning subscrip-
tions to the Manager, Periodical De-
partment, Review and Herald Publishing
Association, 6856 Eastern Avenue NW,
Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish
and a quarterly edition in Braille are
available. For information write to the
Manager, Periodical Department.

TO CONTRIBUTORS
Send news stories and pictures, articles,
and letters to the editor. Unsolicited
manuscripts are welcome, but will be
accepted without remuneration and
will be returned only if accompanied by
a stamped, self-addressed envelope.

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

To New Posts

Worker transfers within union conferences
are not listed here. Such transfers, when
brought to our attention, may be found in
News Notes.

John Burns, teacher, St. Louis,
Missouri, formerly teacher, Kan-
sas Conference.

Harvey Byram, principal, Mile
High Academy, Denver, Col-
orado, formerly principal, Jeffer-
son Academy, Jefferson, Texas.

Bruce Dame, chaplain, Mental
Health Unit, Shawnee Mission
Medical Center, Shawnee Mis-
sion, Kansas, formerly chaplain,
Loma Linda University Medical
Center, Loma Linda, California.

James O. Greek, assistant pas-
tor, Huntsville, Alabama, from
Andrews University.

D. K. Griffith, education di-
rector, Southern Union Confer-
ence, formerly education superin-
tendent, Alabama-Mississippi
Conference.

Gary Grimes, lay activities
and health director, Georgia-
Cumberland Conference, for-
merly departmental director,
Oklahoma Conference.

Gary L. Ivey, pastor, Quitman,
Mississippi, and Gilbertown and
Jackson, Alabama, from Texas
Conference.

Theda Jarvis, staff, Cedarvale
Junior Academy, Missouri, from
Ohio Conference.

Benjamin C. Maxson, pastor,
Missouri Conference, formerly
youth and stewardship director,
Uruguay Mission.

Charles Myers, staff, Boulder
Junior Academy, Colorado, for-
merly staff, Jefferson Academy,
Jefferson, Texas.

Robert Nomi, pastor, Seward
Park, Washington, from Moun-
tain View, California.

A. R. Norcliffe, church auditor,
Southern California Conference,
from Inter-American Division.

Debbie Pipkin, staff, Cedarvale
Junior Academy, Missouri, from
Texas Conference.

F. Clifford Port, communica-
tion director, Georgia-Cumber-
land Conference, formerly con-
ference associate lay activities
director.

Donald G. Prior, vice-president
for public relations and develop-
ment, Loma Linda University,
formerly vice-president for de-
velopment and public relations,
Andrews University.

Daryl W. Stuart, staff, Cam-
pion Academy, Loveland, Col-
orado, formerly staff, Sheyenne

River Academy, Harvey, North
Dakota.

D. H. Watson, pastor, Edmon-
ton, Alberta, Central church,
from New Zealand.

FROM HOME BASE TO FRONT LINE

Norman H. Peckham (LLU
'62), to serve as pathologist, Kili-
manjaro Christian Medical Cen-
ter, Moshi, Tanzania, and **Bon-
nie M. (Hamren) Peckham** (WWC
'57), and three children, of Love-
land, Colorado, left New York
City, May 26, 1976.

Andrew Peters (AU '65), to
serve as president, Seventh-day
Adventist Mission, Guam-
Micronesia, Agana, Guam, of
Blue Jay, California, left Los
Angeles, California, June 2, 1976.

Hazel D. (Howard) Peters will go
later.

Bruce A. Roberts (AU '50), to
serve as principal, Konola Acad-
emy, Monrovia, Liberia, and
Joan (Dunkel) Roberts (Oregon
St. U. '63) and one son, of Jeffer-
son, Wisconsin, left New York
City, May 18, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Harry W. Bass (SOS), to serve
as pastor, English-speaking
church, Koza, Okinawa, and
Florence M. Bass, of Chula Vista,
California, left Los Angeles,
California, May 20, 1976.

Torsten H. Lundstrom (LLU
'41) (SS), to visit three hospitals
as consultant, Far Eastern Divi-
sion, Singapore, and **Geraldine G.
Lundstrom**, of Takoma Park,
Maryland, left New York City,
May 16, 1976.

K. Marlin Mathiesen (LLU '64)
(SS), to serve as physician, Bang-
kok Adventist Hospital, Bang-
kok, Thailand, and **Amelia E.
(Maxwell) Mathiesen** (CoUC '60)
of Greeneville, Tennessee, left
Los Angeles, California, May 4,
1976.

Wynoma J. Moore (SS), to
serve as nurse, Jengre Seventh-
day Adventist Hospital, Northern
Nigeria, West Africa, of Spring-
field Gardens, New York, left
New York City April 5, 1976.

Minton Bill Peterson (AVSC),
to serve as builder, Kasai Proj-
ect, Kananga, Zaïre, and **Karla
(Grupe) Peterson** (U. of the
Pacific) and two sons, of Locke-
ford, California, left San Fran-
cisco, California, May 4, 1976.

NATIONALS RETURNING

Flora C. Ossorio de Alvarez
(New York U. '64), to serve as
principal, primary school, East
Puerto Rico Conference, Rio
Piedras, Puerto Rico, and **Rafael
Alvarez** (Tech. Inst. P.R. '67), of
Bronx, New York, left New York
City, September 10, 1975.

David O. Bryant (AU '75), to
serve as ministerial intern, East
Caribbean Conference, Bridge-
town, Barbados, West Indies, of
Hollis, New York, left New York
City April 27, 1976.

Yoshikazu Watanabe (AU '76),
to serve as pastor, Hokkaido,
Japan, of Glendale, California,
left Los Angeles, California, April
29, 1976.

STUDENT MISSIONARIES

Ronald P. Ammundsen (SMC),
of Collegedale, Tennessee, to
serve as pastor and construction
worker, Tasba Raya Mission
Project, Nicaragua, left Weslaco,
Texas, May 18, 1976.

Charles A. James (SMC), of
Collegedale, Tennessee, to serve
in dental and construction work,
Tasba Raya Mission Project,
Nicaragua, left Weslaco, Texas,
May 18, 1976.

Jacqueline M. Liles (SMC), of
Collegedale, Tennessee, to serve
in nursing, Tasba Raya Mission
Project, Nicaragua, left Weslaco,
Texas, May 18, 1976.

Daniel L. Schlatter (UC), of
Inman, Kansas, to serve in evan-
gelism and literature work, Rho-
desia Conference, Zambesi Uni-
on, Rhodesia, left New York
City, May 18, 1976.

Coming

July	
17	Home foreign challenge
31	Dark county evangelism
August	
7	Church Lay Activities Offering
14	Oakwood College Offering
September	
4	Lay Preachers' Day
4	Church Lay Activities Offering
11	Missions Extension Offering
11 to	
Oct. 9	Review and Herald campaign
18	Bible Emphasis Day
25	JMV Pathfinders
25	Thirteenth Sabbath Offering (Far Eastern Division)
October	
2-9	Health Emphasis Week
2	Church Lay Activities Offering
9	Voice of Prophecy Offering
16	Sabbath School Community Guest Day
16	Community Relations Day
23	Temperance Offering

The Back Page

SAWS Gives Food, Clothes to Chileans

SAWS in Chile is filling an emergency request from the governor of the province of Cautin to provide emergency food rations and clothing to flood victims. SAWS is dispatching 16,000 pounds of food and approximately 50 bales of clothing to assist 2,000 of those most gravely affected by this winter flood.

R. W. O'Ffill, SAWS representative in Chile, states, "There are 12 towns cut off, dozens of bridges out, mud slides, and extensive property destruction. Several deaths have been reported and thousands have been flooded out of their homes.

"We are standing by to help other areas where the need might present itself. We have no exact word on how many Adventists have been affected, but undoubtedly there are many."

H. D. BURBANK

Finnish Delegates Re-elect President

W. E. Aittala was re-elected president of the Finland Union Conference at its quinquennial constituency meeting held June 16 to 18 in Lahti, Finland. Since U. K. Rouhe, secretary-treasurer, announced his retirement at this session, L. J. Harju, auditor of the Northern Europe-West Africa Division, was called to be secretary and Trust Services director. The office of treasurer will be filled by the union committee after further study of union organizational needs. Members of the departmental staff were all re-elected.

Delegates responded to the president's call to make soul winning the chief business of the next five years. Study will be given to establishing a Lapland mission, and plans are before the division for approval to rebuild Hopeaniemi Sanitarium.

About 1,200 church members attended the annual meeting that followed the session, June 18 to 20, and gave or pledged approxi-

mately \$30,000 for Hopeaniemi Sanitarium. This is in addition to \$128,000 given or pledged for this institution since January 1 of this year. Since the union membership is little more than 6,000, church members in Finland have sacrificed to maintain this medical unit.

W. R. L. Scragg, Northern Europe-West Africa Division president; B. B. Beach, division secretary; and F. W. Wernick, General Conference vice-president, attended the session and annual meeting. K. W. Tilghman, manager of the Review and Herald Publishing Association, also attended the annual meeting.

F. W. WERNICK

Communication Seminar at WWC

The General Conference Department of Communication, the North Pacific Union Conference, and Walla Walla College will jointly sponsor a communication seminar, September 12 to 16, on the campus of Walla Walla College, College Place, Washington.

Instruction will be available in news writing, handling special events, photography, principles of layout, radio-broadcasting, displays and exhibits, church news letters, use of direct mail, and other related subjects.

Interested persons should contact Morten Juberg, North Pacific Union Conference Director, P.O. Box 16677, Portland, Oregon 97216, or telephone (503) 255-7300.

MARVIN H. REEDER

South Atlantic Realigns Departments

The fourteenth business session of the South Atlantic Conference convened June 13 on the campground in Hawthorne, Florida. Since the session was held during camp meeting hundreds of members were able to be present, in addition to the regular delegates, for this triennial meeting.

R. L. Woodfork, confer-

ence president, and his entire staff were re-elected; however, there was some realignment in departmental leadership. The lay activities and Sabbath school departments were divided. Joseph Hinson will continue as lay activities director and will be the Ministerial secretary and conference evangelist. G. H. Taylor, former pastor of the Atlanta Berean church, was elected Sabbath school director and associate stewardship director. L. S. Follette was elected health director.

The president reported a membership of 15,874, a net gain of 2,970 over a three-year period. Five new churches were voted into the sisterhood of churches, including a Korean church in Atlanta, Georgia, and the Town and Country church in Tampa, Florida. Nine new church buildings were constructed or purchased, nine were dedicated, and a campground pavilion was built.

W. W. FORDHAM

In Brief

Division office dedicated: The South American Division's new offices in Brasilia, Brazil, were officially opened and dedicated on June 22. Present for the ceremony were Magalhaes Pinto, president of the Federal Senate; Aderbal de Oliveira, representative of the Department of Education; five federal deputies; members of the division staff; and many friends and well-wishers.

Imprisoned SDA's released: Bernardino Mabote, new president of the Mozambique Union Mission, and Jose Pechiso, a literature evangelist, have been released from a Mozambique prison and are able to go about their regular duties. Two Brazilian workers imprisoned with them last October were released in April and have returned to their homeland. (See REVIEW, July 1, page 24.)

Secretaries injured: On June 13 four South American Division office secretaries were involved in an automobile accident as they returned home from a Sunday night

service at the Brasilia Central church in Brazil. Injured were Rowena Moore and Kay Lehman, both of North America; Gwendoline Biaggi, of Argentina; and Oscarina dos Santos, of Brazil. The General Conference has sent Martha Horn, former secretary in the South American Division, to help in the English secretarial responsibilities of the division during the convalescence of these four women.

New position: Frederick N. Pottle, auditor, Afro-Mideast Division, formerly auditor, East African Union.

Died: Florence Kneeland Rebok, 81, on June 28 in Deer Park, California. She served with her husband, D. E. Rebok, in China for 20 years and in the United States until his retirement in 1961.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/76.

New subscription
 Renew my present subscription
 One year (US\$15.95)
 Single copy 45 cents

name (please print) _____
address _____
city _____ state _____ zip code _____