

Review®

OCTOBER 21, 1976

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

Troubled Waters

By BERNARDINE
KORTENBACH

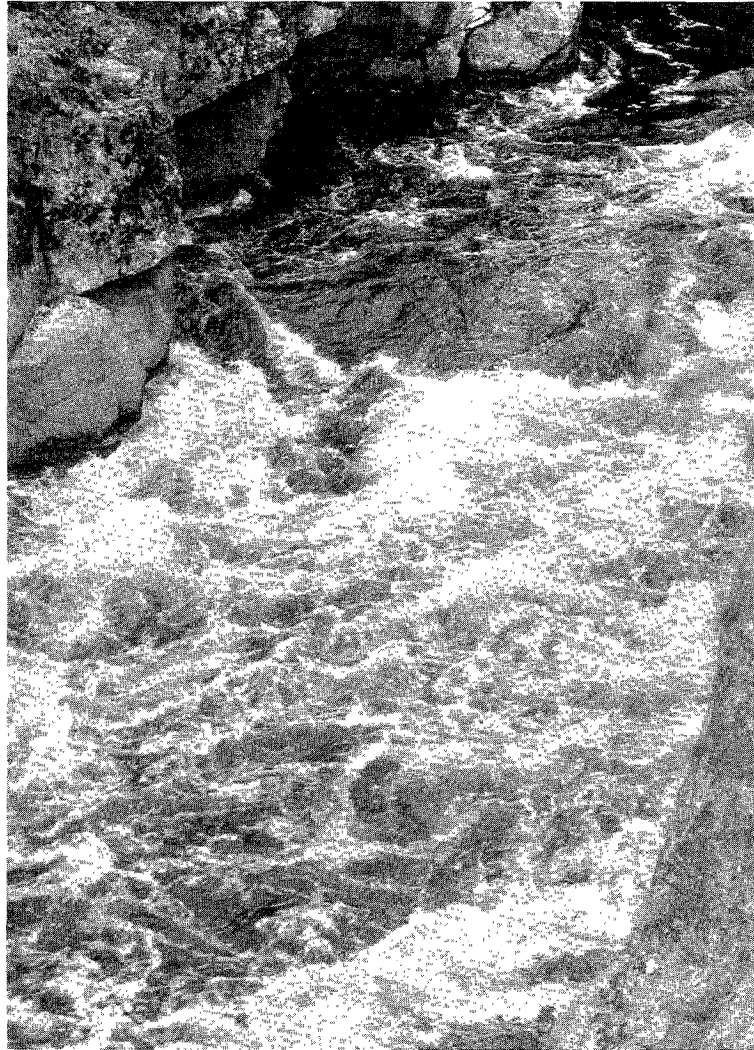
THE SUMMER morning radiance clashed with my mood on that Sabbath of August 5, 1972. Standing on the bank of the Cowlitz River, in Washington State, my thoughts flowed

with its dark, downward current. While my husband, Wolfgang, parked the car, and our three children happily played in a nearby pool with a one-man raft and a light, floating toy, I pumped up the larger six-man raft on which we would squander the day drifting 15 miles or so down the river.

Working quietly in the sunshine, I felt far more turbulent than the river. I was reliving yesterday's good-bye to the one person who had meant most to me, Alice Hazelton. Her funeral, fresh and painful on my mind, made the sun seem incongruently bright, the day too calm.

I remembered the seemingly endless drive from Tacoma to Walla Walla in the suffocating heat. My young son, Bill, had asked to come along. Feeling a need for freedom and privacy, I didn't want to take him. He had persisted, and it had been good to have him with me. I needed his little hand to hold.

Continued on page 4



F. Y. I.

The article entitled "Christ Our Righteousness," which was published in the *REVIEW* of May 27 (and in the Australasian Division *Record* of May 31), has created thoughtful discussion and raised questions on both sides of the Pacific. The article, prepared at Palmdale, California, earlier this year by 19 denominational administrators, Bible teachers, and editors, was designed to clarify terminologies, share insights, and encourage further study on several doctrinal issues.

Most of the questions that have come to us pertain to the use of the term "righteousness by faith." Some readers feel that the term should be used solely to refer to "justification by faith." Others contend that it may be applied to sanctification as well as justification, to imparted righteousness as well as to imputed righteousness. For Your Information we shall discuss this issue briefly and shall endeavor to put several matters in better perspective.

In the August 26 *REVIEW* we published a letter from a reader who asked, "What will Protestant friends, who read our literature, think of us when we include sanctification in 'righteousness by faith'? . . . Do we expect to see another reformation by preaching 90 per cent sanctification and 10 per cent justification?" In response we received a number of letters. One writer said: "It has been my understanding that sanctification is a part of, or is included in, righteousness by faith. What does this brother mean by 'preaching 90 per cent sanctification and 10 per cent justification'? Are not both a part of the righteousness of Christ, which is the only righteousness we mortals have?"

Historically, Seventh-day Adventists have used "righteousness by faith" to mean the whole process of God's saving grace—both justification and sanctification. This is clearly stated in the *SDA Encyclopedia*: "RIGHT-EOUSNESS BY FAITH. In SDA terminology, the instantaneous experience of conversion through faith in Christ, often spoken of as 'justification by faith,' and the lifelong experience of Christian living, also through faith in Christ. . . . The SDA emphasis is on the fact that the same Christ who saves a man through his exercise of faith will also enable him to develop a Christian character, likewise through faith; that righteousness by faith in Christ is a continuing process."—Page 1085.

The Palmdale statement concurs with this view. It says: "We agree that when the words *righteousness* and *faith* are connected (by 'of,' 'by,' et cetera) in Scripture, reference is to the experience of justification by faith. . . . Although we are justified by the merits of the blood of Christ and through the instrument of faith, it is also true that works of loving obedience are the evidence of saving faith. In the last judgment our works of faith and love testify to the reality of justifying faith and our union with Christ; we are still saved by justification through Christ without any works of law, that is, without any

meritorious works. Thus Seventh-day Adventists have often used the phrase 'righteousness by faith' theologically to include both justification and sanctification."

The statement does not call for a change in the denomination's position; it does attempt to be totally honest in dealing with Scripture; and it implies the need for using precise language in articulating the church's teaching on righteousness by faith. It says, in essence: "Use the Scriptures carefully. Use them as the inspired writers intended. If Paul is referring to the experience of justification when he uses the expression righteousness by faith (or, the righteousness which is of faith), use the expression the way he uses it. Follow sound exegetical principles."

Salvation Only Through Christ

Let there be no misunderstanding on one point—while some at Palmdale felt that "righteousness by faith" should be used to refer only to justification, there was no disagreement on whether salvation comes solely through the merits of Christ. Nor was there disagreement on the necessity for sanctification. Those who contended that sanctification may validly be included in the term righteousness by faith insisted that human works are not the ground of a person's hope, and those who held that the term righteousness by faith should be used to mean only justification contended strongly for the importance of sanctification.

We think it only fair to say, however, that those who hold sanctification to be a part of "righteousness by faith" seem to place greater emphasis on holy living than do those who exclude it; also, they seem to give greater emphasis to humanity's part in cooperating with divinity in the plan of salvation. This is perhaps because they consider the gospel not merely as the good news that through Christ repentant souls may have a new standing before God, but that through Him sinners may be transformed. "The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God."—*Testimonies*, vol. 5, p. 537. "[Our Advocate] died that He might wash away our sins, clothe us with His righteousness, and fit us for the society of heaven, where we may dwell in light forever."—*Ibid.*, p. 317.

Thus anyone who asks whether "we expect to see another reformation by preaching 90 per cent sanctification and 10 per cent justification" is creating and attacking a straw man. The Adventist doctrine of righteousness by faith sets forth Christ as the sinner's *only* hope—100 per cent. It is unfair to try to put a saved-by-works label on people who believe that Christ's efforts to sanctify them and fit them for heaven may be included in the expression righteousness by faith. And it is unfair to accuse people who define righteousness by faith merely as justification of being unconcerned about holy living.

K. H. W.

To be continued

This Week

This week we have both good news and bad news. The good news is that a name long missing from our masthead has been restored. The bad news is that a name that has been on our masthead only a few months has been removed.

First the good news. Ever since the early days of Adventism the initials R. F. C. have appeared in the REVIEW. The initials first stood for Roswell F. Cottrell, a New Yorker who about 1851 accepted the Advent message by reading the REVIEW. He was a writer, poet, and minister, whose material appeared often in the REVIEW. Three of his poems, which were set to music, appear in the current *Church Hymnal*.

Roswell Cottrell died in 1892, but the initials R. F. C. continued in Adventist publications. Next they belonged to Roy F. Cottrell, a grandson of Roswell Cottrell. Elder Roy Cottrell wrote both books and articles, his articles appearing in most of our magazines, but principally in *The Signs of the Times*. Born in 1878, he died in 1970.

From 1957 to 1967 a new R. F. C. appeared in the REVIEW. This time the initials belonged to Raymond F. Cottrell, nephew of Roy Cottrell. Elder Cottrell, having completed five years of work on *The SDA Bible Commentary*, joined the REVIEW staff as an associate editor. His thoughtful,

stimulating editorials were eagerly read and widely discussed. During the past nine years Elder Cottrell has served as a book editor for the publishing house, first as associate, then as chief book editor. This week the initials R. F. C. appear once more under an editorial. We welcome Elder Cottrell back to the staff. He has agreed to stay with us for a reasonable length of time, until we can find a successor.

Another item of good news is that Annette Bradley has joined our staff as an editorial secretary. Her name appears on the masthead this week for the first time, although she has been with us since late August. Miss Bradley graduated from Andrews University this past summer with a major in English. Her pleasant personality and creative skills are appreciated by the entire staff, and doubtless will contribute much to making the REVIEW better than ever.

And now the bad news. Ever since the June 3 REVIEW, the initials J. J. B. have appeared at the end of editorials in the magazine. The initials are those of Joseph J. Battistone, of course. This week for the first time Dr. Battistone's name is missing from our masthead. As sometimes happens in life, "things just don't work out." Dr. Battistone worked in our office throughout the summer, making a helpful contribution to our pro-

gram, but for personal reasons after several months he asked to be relieved from his responsibilities. Inasmuch as he had not moved his family to Washington from Berrien Springs, Michigan, he was able to return to Michigan with little difficulty. Dr. Battistone was an occasional contributor to the REVIEW before joining our staff, and although his initials will no longer appear under editorials, we look forward to publishing articles from his pen from time to time.

Our annual publication of the list of Seventh-day Adventist Amateur Radio Operators appears in this issue (p. 17). The list grows each year as more and more Adventists, young and old, find in the hobby of amateur radio not only recreation but an opportunity for witness and service. At the same time they are learning valuable technical skills.

During 1976 amateur radio operators performed valuable service in emergencies, for example, in the Guatemalan earthquake. It was fortunate that the president of the Central American Union Mission, with headquarters in Guatemala City, is an amateur radio operator. Using his own station, Robert Folkenberg spent hours each day arranging for relief supplies with SAWS and other agencies and assuring relatives that their loved ones were safe, or otherwise if tragedy had

struck. In Washington, D.C., Howard Burbank, director of SAWS, used the facilities of station K3LJP/3, installed in the Review and Herald building. This station, owned by Ed Peterson, manager of the periodical department of the publishing house, was on the air many hours during the weeks following the Guatemalan disaster.

We are dependent on amateurs' sending us the information for this list. If you are an SDA amateur radio operator and your name does not appear in our list, or if the address is incorrect or there is any spelling error, please write directly to Don Neufeld (W3ZS), Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C.

Some corrections came to us too late to include this year. These will be incorporated in our 1977 list. For example, Ron Myers (WB6ZPH) wrote us, after it was too late to include his new address, that he had just arrived in Lisbon, Portugal, to assume his new duties as manager of Adventist World Radio. We will include it next year, but in the meantime amateurs can look for Ron operating with the suffix CTI.

Art and Photo Credits: Cover, p. 5, A. E. Luckenbill; p. 6, H. Armstrong Roberts; p. 13, Far Eastern Division; all other photos, courtesy of the respective authors.

Letters

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

Music Miscellanea

While shopping at an Adventist Book Center, my senses were jarred by the incongruity of seeing books bearing "the third angel's message in verity" and hearing music that must be considered blasphemous in the sight of God. This music was not just a moderately sensual ditty of the type that began entering our churches about ten years ago against some protest. The hard gospel rock I heard was worship, but not directed to the God of heaven.

I fear it's too late to put a mere finger in the dike that was holding

back the tide of Satan's beguiling music. The treacherous whirlpools of music that are drawing us away from our message into a hallow, foot-tapping security seem to cause scarcely a ripple of protest.

Is there anyone who will refuse to say, "Perhaps the end justifies the means," and of specific records plainly say, "This music is not approved of heaven"? Or has the ecumenical spirit so pervaded our church that we prefer to grandly proclaim, "there is room for all types of music in our midst—even the devil's music"?

I believe if Jesus were in our Adventist record stores today, He would say of many of the records, "Take these things hence."

CINDY TUTSCH
New Braintree
Massachusetts

Re "Memorize a Hymn" (Letters, Sept. 2).

I too recently felt impressed to begin memorizing hymns. In addition to lifting the spirits now, memorized Bible verses and hymns will greatly assist us to stand coming trials.

A word of encouragement to those who are getting up in years: while memorizing and remembering may not be quite as easy as when we were younger, a good review now and then helps to fix the hymns firmly in mind.

MARJORIE YOUNG EVENS
Nevada City, California

A statement in the REVIEW of September 2, page 16, reads: "He reminded us of a gospel song that was probably left out of our hymnals as a tribute to the triumph of musical taste over Chris-

tian sentiments." The song referred to is "Count Your Blessings," by Johnson Oatman, Jr., music by E. O. Excell. (It may be found as No. 74 in *The Gospel in Song*.)

The phrase "triumph of musical taste over Christian sentiments" seems to give the impression that musical taste and Christian sentiments are opposed to each other and are not compatible. In reality, the great hymns are a union of fine music with the best Christian sentiments. Unfortunately, many hymns are neither good poetry nor good music. They remain in use from habit. If the quality of hymns used in the church is improving, it is a blessing, for a good hymn is superior in spiritual as well as artistic value.

HAROLD B. HANNUM
La Sierra, California

Alice's illness and death had been an especially anguishing blow for me. Far more than the loss of a cherished friend, it meant *eternal* separation, for I—along with my family—had wandered away from the church, and I knew that, as things stood, Alice and I would never meet again, for she would be on the inside of the gates of heaven and I would be on the outside.

During our family's gradual loss of church fellowship, as our church ties had become weaker and Sabbath observance finally nonexistent, the children would question us from time to time with, "Mother, will we be able to go to heaven?" and other similarly disturbing and hard-to-answer questions.

It was thinking of my children—and Alice—that prompted me to ask, as we drove home from the funeral, "Bill, would you like to go back to church?"

"Yes, Mom," he responded, "but not tomorrow, because it's my birthday." We had promised to take him rafting and picnicking on his twelfth birthday. This was the reason for making the round trip in one day. "It would be a good way to start your twelfth year, Bill," I ventured.

A Decision to Postpone

"Yes, I know, Mom, but let's wait one week so we can have our picnic." I did some thinking—about children and their right to be included in decisions affecting them. It had been Mother and Dad who had made the break with the church. I wondered if it would be fair or wise to say arbitrarily, "Now we are going back," because of the emotional climate in Mother's life at this time and irrespective of previously made birthday plans. I didn't know the answer. We had a thoughtful little dialog regarding church and the Sabbath. We had a choice. Together we decided that we would ignore the Sabbath for one more week.

The sun shone brightly on Wolfgang's face as he returned and we prepared to push off from shore. A few weeks ago we had initiated our new raft on this same river. The leisurely and relaxing 13-mile cruise along the sandy shores of the Cowlitz still glowed pleasantly in our memories. This time we were starting about 15 miles above our previous starting point. Here the river was deep, wide, and swift. Observing a series of rapids downstream, we stood together shading our eyes, discussing possible routes.

The floating toy, with the small raft, were roped to the larger raft. The children liked to take turns riding them, feeling independent in the water. At the same time they relieved the load on the main raft. Life jackets were mandatory for everyone, but carelessly I neglected to wear one. A fair swimmer, I didn't think I would need it.

We shoved off. The water plunged deeply right at the bank. Our two little girls, Susan, aged 9, and Heidi, aged 10, wasted no time climbing into the smaller rafts while we guided our flotilla out into the middle and a little beyond the middle of the river.

Suddenly Wolfgang and I exchanged alarmed glances

as the surging force of the current unexpectedly caught the rafts, swirling us toward the opposite bank. Wolfgang ordered the girls back into the main boat and I reached out to help them. In that fraction of time, we lost control. Wolfgang dipped his paddle back in, and like a matchstick, it snapped in two.

Instantly swept into dense branches protruding from the steep opposite bank, the raft slowly but inexorably upended, and, amid our helpless screams, turned over. Bill, Heidi, and I grabbed branches as the raft was sucked out from under us. None of us saw the rafts or Wolfgang or Susan disappear. They were just abruptly gone. We heard shouts that grew fainter, then stopped. Uppermost in our thoughts was the knowledge that neither of them could swim.

A Desperate Situation

Bill cried, "Oh, my God! Oh, my God! Save Daddy and Susan! I don't want to lose them!" Heidi had climbed up into branches appearing brittle and too small to hold her. Bill dangled far out, half in and half out of the water. Somehow I managed to reach out and push him farther up into the branches. He had had a rope tied around his waist, the other end of which was now caught in brush. I screamed at both of them, "Hang on! Hang on! Don't you DARE let go!" Both hands gripping a small, pliant, lower branch, I had to use all my strength to resist the powerful suction of the rushing current, keep my chin above water, and stare desperately around trying to assess our situation.

Beneath the water level the bank had eroded into a deep cave-like tunnel tangled with roots and filled with debris. Overhead and toward shore—dense but insubstantial brush.

Fragmentary impressions came and went as I struggled in the water. It crossed my mind that I had said my last no to God—no more chances—having deliberately decided to ignore His Sabbath, we were all going to be laid to a Sabbath's rest on the river bottom. I didn't hope. I didn't pray. I wonder—does God hear the unuttered pleas of the undeserving heart? Looking back now, I feel sure we were not alone. A loving God—unmasked—still caring—was there.

My fingers were slipping. "I'm not going to be able to hold on," I gasped. This electrified the two children. Scrambling from branch to branch, screaming, sobbing, Heidi begged, "Mommy! Mommy! I'm getting out of here! I'm going for help! PLEASE hang on!"

Frantically, Bill began to try to untangle his rope to use in rescuing me. "Don't be afraid," he pleaded. "I'm going to save you, Mommy!"

His own situation was so dangerous I panicked, demanding that he untie and drop the rope and crawl toward the bank. He obeyed, but in his frenzy became hopelessly trapped in brush. He was reacting to my hysteria blindly, in terror, without thought. That, plus the fact that I had managed to wedge myself between two sturdy branches, brought calm.

"Listen to me, Bill." For the first time, I spoke quietly. "We're going to make it. I want you to do exactly what I tell you to do. Hold on tight and start backing up carefully. Don't look down. Above you there's a bigger branch. Reach for it. That's it, Son! That branch is strong and will hold you. Now keep going. You can make it!" Not until

I saw him actually climb up on the bank did I begin, little by little, straining and trembling, to work my own way out until we stood on the shore together.

With lips that trembled, Bill immediately declared, "I'm going to find Dad." Gently I took his arm.

"No, Bill. If Heidi comes back here and we are both gone, she will think we have drowned. You wait here. I'll look for Daddy and Susan."

A Useless Search

On legs that shook, I sped along the high river bank, my way and view obstructed by thick vegetation. I called. Occasional glimpses of the water below chilled me. From the other side the river had seemed so calm and placid. Here, it churned turbulently. "Even an expert swimmer wouldn't survive in that," I thought. Suddenly the futility of what I was doing hit me. They could have been carried perhaps a mile down by the current and if they were still alive—if I did find them—how could I help them?

I turned and started to run toward a distant farm house. Get to a telephone! Call the police! Get a boat! A woman was dashing toward me with a coil of rope over her arm.

Racing barefoot across a stickery meadow, through the woman's yard, past the BEWARE OF DOG sign and the growling German shepherd, Heidi had burst unceremoniously through the back door, tearfully announcing that four people were drowning in the river. A police car, called by the woman, was pulling into the driveway as we stood talking.

Staring back along the river I spied a red-vested, blonde child streaking across a far-away meadow toward another farm house. Susan! Looking back in a line in the direction from which she had come, I saw my husband standing under a tree. Running toward them, I called and

faster and farther. He caught sight of her bouncing ahead of him in the current. He had slipped his other arm through the rope on the smaller raft. Although kept afloat, neither he nor Susan had any way of controlling themselves in the water. Repeatedly they were swept into jutting snags, against rocks, and into sharp branches—scratched and torn—then propelled back into mid-river. The small raft was still upright but impossible to climb into. A box of picnic supplies floated by, upside down and half submerged, followed by a lonely shoe bobbing up and down on the ripples. "I wonder if it will reach Portland," Wolfgang thought fleetingly.


Gradually the distance began to close between Wolfgang and Susan. Then something inexplicable happened. Like a dolphin, Susan flew through the air and landed in the small raft. A rubber raft is difficult to climb into in calm water. I have tried unsuccessfully to do it. Susan remembers struggling in the water one minute and being in the raft the next. She doesn't know how she got there.

She caught a floating stick. "Paddle, Susan," her Daddy urged, "Paddle as hard as you can!"

Remembering that I alone had neglected to wear a life jacket, she began to paddle, whimpering and crying, "My mommy is drowning!"

"Don't think about it," her daddy insisted. "Think only of getting to shore. We can't help anyone until we are out of the river ourselves."

After a little while, Susan exclaimed, "Daddy, I can see bottom." Gradually drifting into shallow, reedy water, they dragged themselves and the rafts up onto the solid, dry shore. Climbing and pushing through brush—wondering what they would find—they made their way up into the farmer's cow pasture, where our family was reunited, uninjured and without loss. Oh . . . we lost a few



Looking back now,
I feel sure we were not alone.
A loving God—unmasked—
still caring—was there.

waved, and they waved back. They had experienced their own individual set of terrors and struggles.

Even as we had instinctively reached out for something—anything to hold us, so Wolfgang, as the raft capsize over him and the current spun him away like a helpless leaf, had slipped one arm through the rope that as standard equipment encircled the raft. Opening his eyes under water he saw something yellow floating past and reached out and grabbed it. It was Susan's hair. We can only guess that as they hit the rapids she was torn from his grasp. "This is the end," he thought.

Surfacing, choking, he heard distant cries, screams, and moans and he called back, "Hang on! Hang on!"

Due to differences in body weight and because Wolfgang was attached to the rafts, Susan was carried away

unimportant trifles: some money, a camera, a watch, all of our identification. But we were alive! What else mattered? Wolfgang even found his car keys in a soggy pocket, so we could drive home.

The following Sabbath morning we arrived early for church. It was another radiantly sunny day, and while walking across the parking lot I thought pensively that God had been very gracious to us. This story could have had a different and much more somber ending: a whole family eternally wiped out and a mass funeral . . . a multiple funeral . . . or the loss of only one, leaving behind a grieving, broken family.

How wonderful it seemed that, together, hand in hand, we were all there, walking into church, smiling into each others eyes on Sabbath morning in the sunshine! □

How Can We Settle Our Grievances?

By ROBERT H. PIERSON

ON OCCASIONS PROBLEMS AND misunderstandings arise that cannot be settled in the local church. Such items may pertain to church membership, theology, church policy or practice, or kindred church-related problems. What does a church worker or a church member do when he feels he has not received justice in such a controversy? Is there no higher body to which one may appeal his or her case? Can a layperson, as well as a denominational worker, take advantage of such a mechanism?

Yes. The principles and procedures to follow are set forth clearly both in the *Church Manual* and the General Conference *Working Policy*.

Get out your *Church Manual* and turn to page 70. Here

Robert H. Pierson is president of the General Conference.

is set forth clearly the procedure a layperson should follow if there is a question or a dispute regarding one's church membership. He or she seeks first to settle the matter with the local church. In regard to church letters, the *Church Manual* says, "If the church refuses to grant such a letter, and the member feels he is unjustly denied a letter, he can appeal to the conference committee of the conference where his membership is held."

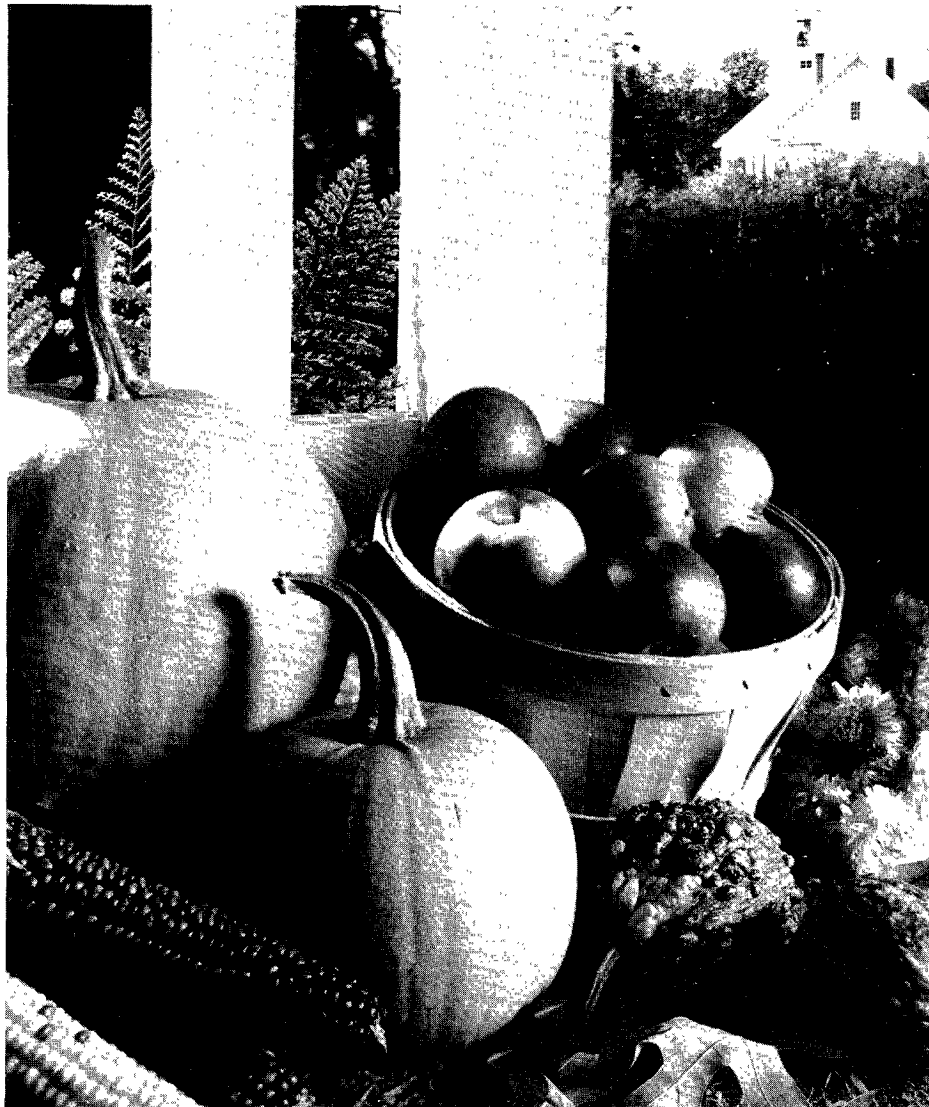
I believe this principle regarding church membership that is laid down here in the *Church Manual* is valid in seeking to settle other church-related disputes or questions that cannot be settled personally. The first step is to seek to resolve the matter within the mechanism of the local church. If this fails, the matter may be taken to the local conference for arbitration.

On pages 241, 242 of the *Church Manual* a similar

Autumn Masterpiece

By AILEEN ANDRES

I love the way
Your autumn world
is painted, God.
Today I passed
a yard
where there were
stacked
a hundred pumpkins,
maybe more;
a regular mountain
of them—
they were for sale,
I guess.
And there were
bushelbaskets
spilling over with
dark reddish-brown
apples.
At the super-
market
I bought a bunch
of Indian corn
to put on the table
by the squash already there.
Imagine,
each kernel
of a different
color
and pattern.
For 39 cents
that's a pretty great
miracle.



course of action is outlined when a disfellowshipped member has a problem in seeking reinstatement. First, if the church officers refuse to consider such an application, the aggrieved party "has a right to appeal to the church for a hearing. The church should not neglect or refuse to grant such a hearing. If it does, the individual has the right to appeal for a hearing to the executive committee of the conference in which the church is located."

Again the procedure is to seek to settle the matter first among the individuals concerned—in this case, with the church officers. If this fails, the next steps are the local church and then the local conference committee.

Means of Seeking Redress

In the General Conference *Working Policy* (1972, p. 35) a mechanism has been established whereby workers in the field may seek redress when problems arise. The same procedure is followed as set forth in the *Church*

There is a mechanism in the church
whereby a worker or member can
appeal to a higher body, in the
event he feels judgment against
him has been unfair.

Manual for the church member. These guidelines, however, provide that in very exceptional cases, if the matters are not settled on the church and local conference level, appeals may be made to the union committee and even to the General Conference.

I have seen instances when laymen have appealed their cases to the union and General Conference and have received hearings also on much the same basis as set forth in the *Working Policy*. It is our desire to treat all church members fairly and justly, whether they are denominational employees or lay members.

From these policies it is clear that problems that cannot be cleared up in the local church may be appealed to the local conference or mission committee through one of the conference officers. *Normally most problems should be and can be settled by the local pastor and the local church officers. Few ever need to be taken beyond the local church.*

If, however, despite all sincere attempts, the problem cannot be resolved by the local conference, then, as the foregoing policies provide, there are higher courts of appeal—the union, the division, and finally the General Conference. Very, very rarely does any problem need to go beyond the local conference committee, where the circumstances are best known and understood.

At the present time an *ad hoc* committee is working on a refinement of the present policy, and when it has completed its work the church will be apprised of its recommendations. However, these refinements will no doubt be based upon the broad principles of the existing policies. □

For the Younger Set

Betsy Makes Friends

By BELLA LAMPE

GRANDMA WENT to meet Betsy as she was walking home from school. When grandma saw a sad look on Betsy's face she knew all was not well.

"Grandma," Betsy said, "the children at this school don't like me." Tears came to Betsy's eyes as she continued, "It's Lori. She doesn't like me, and she doesn't want Kay and Christy to play with me."

Grandma put her arm around Betsy and said, "I'm sorry, honey. You'll just have to be extra nice, and they'll want to play with you."

"I am nice," Betsy answered, as the tears spilled over and down her cheeks.

"Well, why don't you talk to Jesus about it? And maybe you could take her something and tell her you want to be friends," suggested grandma.

"I have an idea!" exclaimed Betsy. "I'll give her one of my *Little Friends* to read."

"Oh, that would be nice," grandma agreed.

By now they had reached home, and Betsy ran the last few feet ahead and hurried inside to change her clothes so that she could play with her little brothers, Todd and Ricky. It was time for them to wake up, so she didn't try to be quiet. Soon the three of them were playing, but Betsy missed her friends at school. Because her mother was not well, she and her brothers were staying with their grandparents for a few months. Betsy thought about Lori. She was not a Christian, and Betsy liked the idea of witnessing for Jesus.

Clutching her *Little Friend*, Betsy was excited as she kissed grandma goodbye the next day after lunch and got into the car with grandma, who was to drop her off at school on his way to work.

That afternoon when grandma met Betsy, she was the same sad little girl as the day before. Running to grandma, with tears flowing down her cheeks, she sobbed, "Grandma, Lori didn't—like—my—paper. She—laughed—and showed the teacher—and said—'Look—what Betsy—gave me'—and she threw it down."

Grandma tried to comfort her and said, "I'm sorry, honey, but you did the right thing, so ask Jesus to help you make friends."

"I did ask Him," Betsy replied.

"Well," said grandma, "sometimes we have to be patient and wait awhile."

That night at worship they asked Jesus again to help Betsy to make friends with Lori and the others.

The next day Betsy wasn't sure that she even wanted to go to school, but she was encouraged to get into the car and be a brave girl and just be nice to all the children. Grandma and grandpa told her if she wore a happy face like Jesus wanted her to, others would want to play with her.

That afternoon when Betsy saw grandma walking to her, she ran to her shouting, "Grandma, Grandma!" She was wearing her happy face as she said, "Grandma, Lori liked my *Little Friend*. Jesus did answer my prayers. She said she liked the stories and wanted to know if I had any more."

"Oh, that's wonderful," said grandma.

"Do you know what else, Grandma?" Betsy asked.

"No, what?" replied grandma.

"The children played with me, too. They want to be my friends."

Grandma smiled and said, "I'm happy for you, dear. I'm sure you'll want to thank Jesus for His help."

"I did thank Him, Grandma, but I'm going to thank Him again tonight when I say my prayers."

PILLARS or Caterpillars?

With lines on graphs in statistical reports showing a general trend upward, why is the task still unfinished?

By VINCENT Q. TIGNO, JR.

SOMEONE ONCE REMARKED THAT CHURCH members fall into two general categories—pillars and caterpillars. The pillars support the church; the caterpillars just crawl in and out.

W. Herschel Ford, author of more than 40 devotional books, classified Christians under the following headings (see W. Herschel Ford, *Simple Sermons for the Midweek Service*, Grand Rapids, Michigan: Zondervan Publishing House, 1970):

People our church could do without:

1. People who strive for the highest positions.
2. People who indulge in destructive criticism.
3. People who insist that "it can't be done."
4. People who are mean, selfish, and stingy.
5. People who are lazy.
6. People who are overly sensitive.

People our church could not do without:

1. Faithful people.
2. Willing people.
3. People with vision.
4. Optimistic people.
5. Industrious people.
6. Liberal people.

How about the Seventh-day Adventist Church? According to statistics, Seventh-day Adventists as a whole seem to be doing well. In nearly every report the graphic line tends to travel upward. And yet we are constantly confronted with the haunting realization that the task is unfinished. Why is this?

Once I was in a group of men who were carrying a bulky and heavy piece of furniture from the basement to the first floor. The only passageway was a narrow flight of stairs. Initially, the task seemed light, but all of a sudden the strain for those on the lower part of the stairs became almost unbearable. The two of us who were there finally discovered to our dismay and chagrin that the rest

of the men were merely holding onto the piece of furniture without pulling or lifting seriously. They were just crawling along without really lifting the load.

Is it possible that a minority of members in the church are making the statistics look right while the majority are merely crawling in and out?

It is pertinent to notice that:

1. *Every soul is saved to serve.* Christ, who is the founder and the head of the church, "came not to be ministered unto, but to minister" (Mark 10:45). Paraphrasing the classic challenge of the late John F. Kennedy, President of the United States (1961- Nov., 1963), to the nation, Ask not what the church can do for you; ask what you can do for the church. Every soul who is rescued from the ranks of the enemy is saved to serve.

2. *True love always gives.* People's motives for giving are both varied and complex. Some give out of a sense of gratitude. Others give from ulterior motives. When the debt of gratitude has been repaid, the sense of giving eventually evaporates. When the ulterior motive has been satisfied, giving eventually ceases. But true love operates differently. True love does not give in order to receive. Giving is a natural and spontaneous characteristic of Christian love. "God so loved . . . that he gave" (John 3:16).

3. *The possibilities for service are almost limitless.* When the Saviour portrayed or described His people as the "salt of the earth" (Matt. 5:13) He was underlining the nearly boundless capacity of every willing soul for service to God and for humanity.

According to the *World Book Encyclopedia* (article, "Salt," vol. 17, p. 68):

There are 14,000 uses for salt.

Less than five out of every 100 pounds of salt produced yearly is used for seasoning food.

Industry, engineering, et cetera, rely heavily upon salt in their production processes.

The modern word *salary* originated from the ancient Roman practice of paying their soldiers partly with salt—"salarium."

Salt was a symbol of good health among the Hebrews.

Among certain ancient tribes salt denoted a bond of friendship and hospitality. "There is salt between us" is a common saying among the Arabs.

If all the world's oceans dried up, they would leave 4,419,300 cubic miles of rock salt, which is enough to coat the entire U.S.A. (except Alaska and Hawaii) with more than a 1.5-mile layer.

Likewise, there are thousands of ways in which one may be of service in the cause of God. Think of how important table salt is. How much more delightful is the taste of food when the proper amount of salt is sprinkled on it.

Holy Writ contains portraits of human pillars, whose loving and unselfish support carried God's cause to heights of glory. For example, there were Aaron and Hur, who supported the hands of leadership (see Ex. 17:12). Then contemplate the almost unbelievable generosity of the sanctuary worshipers (see Ex. 36:5-7). And consider the wonderful sense of genuine love and brotherhood among the first Christian believers, among whom all goods were shared (see Acts 2:44, 45).

Now, which are you, pillar or caterpillar? The choice is yours. □

Vincent Q. Tigno, Jr., is a pastor in Glendale, California.

To Vote or Not to Vote

The approach of another national election confronts Seventh-day Adventist citizens of the United States with a decision concerning their civic duty, to vote or not to vote. In three recent issues of the REVIEW* Dr. Charles Hirsch explored the historic Seventh-day Adventist position that each member is free to vote or to refrain from voting, as he deems appropriate. In keeping with the principle that church and state should remain separate, the church considers it wise to leave a decision in such matters up to the individual. It counsels only that if a member does participate in an election he should vote on the basis of issues and principles, not for persons or parties as such.

Here we wish to deal exclusively with the Seventh-day Adventist citizen's responsibility toward God with respect to exercising his franchise, and to the government and society of which he is a part. Where is the balance between rendering to Caesar the things that are Caesar's and to God the things that are God's in a national election? This question grows out of the fact that a Christian has dual citizenship. He is a citizen of an earthly country by the accident of birth or by naturalization, and of the heavenly country by virtue of the new birth. As a citizen he has certain inalienable responsibilities to each fatherland, and each grants him certain rights, opportunities, and benefits.

An Inalienable Responsibility

What responsibilities does the Christian's dual citizenship impose upon him? Certain of his duties are strictly secular, others sacral, and still others may be a blend of the two. According to Romans 13:1, the governing authorities "have been instituted by God" (Bible quotations are from the Revised Standard Version), and their claims upon a citizen, derived from God, are subordinate to the claims God Himself may make upon him. The state, then, has a God-given right to impose responsibilities upon its citizens insofar as these comport with the authority delegated to it by God. Whoever, therefore, resists the governing authorities within the proper sphere of their delegated authority, "resists what God has appointed" and "will incur judgment" (v. 2). Conversely, the state has no right to impose upon its citizens any responsibility that infringes upon the sphere God has reserved to Himself.

The state of the question then is, Does voting in an election conflict with any of God's claims upon a Christian citizen, or does it fall within the area of competence God has delegated to the governing authority?

Of various reasons that have been cited to justify non-participation in elections, the weakest of all would seem to be the rationalization: "God is in control of the affairs of earth. He knows what is best for this country. In the coming election He will either control the selection of a

new President in order to accomplish His objectives or He will permit matters to take their course. If He does choose to control the election my vote would be irrelevant, whichever way I might vote. If He lets matters take their course my vote would only be one in 80 million or so and thus, again, irrelevant to the outcome of the election. Count me out."

This escape mechanism misconstrues the way in which the Almighty works out His will in human affairs, the nature of the democratic process, and the relationship between the two. Furthermore, it is highly fatalistic and reflects a corresponding abdication of responsibility that is incompatible with a mature Christian perspective on life in an imperfect world.

To excuse oneself from voting on the basis that one vote is not worth much among millions is reminiscent of the man who received but one talent, and, taking a fatalistic attitude toward matters, excused himself from improving it because it was worth so little. But small as the one talent was, his lord still held him accountable for its use. In the same way we are responsible for the influence of our one vote, or nonvote. To be sure, God will eventually work out His beneficent purpose for the world irrespective of what one person may do or fail to do, but that does not excuse anyone from doing his part. This is true in the work of the church; it is true, also, in the conduct of a democratic society.

The Bible does not comment directly on such matters as elections, for the obvious reason that in Bible times elections, as we know them, did not exist. But it does have somewhat to say about the relationship a Christian sustains to civil authority and about his civic duties.

Though a Christian is in the world, he is not of it (John 17:11, 15). He is "enrolled in heaven" (Heb. 12:23) as a member of the family in heaven and on earth, a citizen of the "commonwealth [that] is in heaven" (Phil. 3:20). Heaven claims his primary allegiance and service. But the while he is still "in the world" he is subject by divine mandate to the jurisdiction of the governing authorities on earth to the extent that their claims upon his allegiance and service do not conflict with those of God. He is obliged to be "subject to the governing authorities" (Rom. 13:1), to render to Caesar "the things that are Caesar's"—that is, the things Caesar has a divine right to require of him (Matt. 22:21; cf. Rom. 13:7).

More specifically, mature Christians will "seek the welfare" of the community of which they are part, "for in its welfare . . . [they] will find . . . [their] own welfare" (Jer. 29:7). If forced to go one mile, they should voluntarily go two miles (Matt. 5:41). "For the Lord's sake" they are subject "to every human institution," in order to silence those who might otherwise conclude that occasion has been given to speak evil of them as wrongdoers. Christians are in all things to "maintain good conduct among the Gentiles, so that . . . they [the Gentiles] may . . . glorify God" (1 Peter 2:12-15).

To be sure, the purposes of the Almighty will ultimately be accomplished in history, and at certain crucial

* September 16, 23, and 30.

moments in times past He has intervened to control the course of events. But there is no evidence, either in Scripture or in experience, that He interferes in the ordinary day-to-day operation of human events. To do so would be to thwart the entire purpose of the great controversy between good and evil in this world—by depriving people of the right to exercise their collective power of choice. The plan of salvation is based on the concept that human beings do have a very real God-given power of choice with which the Creator Himself does not interfere except in specific instances when the forces of evil in the world would otherwise thwart the accomplishment of His purposes. This is true of people collectively as nations, as well as it is of people individually.

Inspiration depicts God at work in human affairs to accomplish His purposes *through*, and sometimes *in spite of*, human choices—but not by perpetually overriding them. It is by permitting human choice to be effective in working out both individual and collective destiny that God accomplishes His will in history. The idea that God finds it necessary to interfere constantly in human affairs—including a national election—to thwart the normal operation of the human will is demeaning to God.

Government by the People

Democracy is government by the people, not by a king or a dictator or a junta. In a representative democracy, the structure of government and society are what “we the people” make them through our elected representatives. In order to enjoy the “inalienable rights” vouchsafed to them by the Constitution, mature Christian citizens will accept their individual responsibility to contribute to its successful operation by complying with the law of the land, by paying taxes, and by discharging certain other obligations such as jury duty—and voting.

The successful operation of government by the people requires that a sufficient number of responsible citizens take the time necessary to become reasonably well informed with respect to public affairs, in order to make intelligent and wise decisions, and that they be willing to participate in the democratic process at least to the extent of electing people of integrity to public office. The argument that a person’s vote is but one among many and therefore unimportant, misses the point altogether. It vitiates the very concept of representative democratic government and of the national motto of the United States: *E pluribus unum*.

Is it consistent to accept the benefits a democratic form of government affords, but to be unwilling or too indolent to accept my share of the corporate responsibility for its efficient operation? To be consistent I should take up residence in a country where people are not expected (permitted) to share in the conduct of public affairs. A nonparticipating citizenry is just as lethal to democracy as a dictator. To sit out an election—except for clearly valid reasons, if there be such—is, in effect, to become responsible by default for the evil that may result from it. Something the same is true, of course, when we do vote and the results prove to be disappointing.

As long as the provisions of our republican Constitution remain in effect, and as long as we do retain the free privileges of representative government, it remains our duty to exercise the free citizen’s voting privilege. If and when the time should come that these provisions are

effectively curtailed and we might have the form of freedom without the substance, with a ballot that affords no opportunity to express a meaningful choice, the conscientious, informed, responsible citizen would probably find it difficult if not impossible to vote.

In our interpretation of Revelation 13:11 we envision a divine providence ordaining, or at least favoring, the establishment of the United States of America. For that matter, as Paul says, the governing authorities “that exist have been instituted by God” (Rom. 13:1), at least by His permissive authority. Are we consistent with our interpretation of Bible prophecy, then, if we neglect to do as much as lies within our power to preserve that which the providence of God ordained?

If I am vocal about my presumed rights but silent about my responsibilities I have not yet arrived at maturity. Only if I voluntarily shoulder my share of the responsibilities do I deserve my share of the “rights,” whatever they may include. To discharge my responsibility as a Christian citizen is one way of expressing loving concern for my fellow men, of preserving liberty under the law to proclaim the gospel, and of confirming my own “call and election” to citizenship in that better land to which I aspire. See 2 Peter 1:10, 11. R. F. C.

50 Million Copies

Not long ago the 50 millionth copy of *Good News for Modern Man* was presented to Dr. F. Donald Coggan, 101st Archbishop of Canterbury and president of the United Bible Societies. This is a tremendous publishing and distribution accomplishment.

Shortly after the new translation came on the market in 1966, we said concerning it, “The American Bible Society reported recently that more than 10 million copies of *Good News for Modern Man*, the New Testament in Today’s English Version, have been distributed since its publication a little more than a year and a half ago.

“These phenomenal sales far exceeded expectations. The original print order for the popular 35-cent (now 40-cent) paperback was a modest 15,000 copies. During 1967, in the United States alone, 7,614,387 copies of the surprise best-seller were distributed.”—*Review and Herald*, June 13, 1968, p. 14.

About a year later we reported that the total had reached 14.9 million (*Ibid.*, May 1, 1969). Today the figure has reached and passed 50 million.

If the 50 million copies were laid end to end they would stretch from San Francisco to Paris, a distance it takes a jetliner 11 hours to traverse. Laid out in a square these copies would cover every inch of 237 acres. The version has set a paperback-book record that is unprecedented in United States publishing history.

It is heartening to realize that in a society that is becoming more and more secularist the Bible is still accorded a place of importance.

Seventh-day Adventists support the work of the United Bible Societies as these societies seek to make the Scriptures available to everyone. They salute them on the occasion of passing the 50 million mark in the distribution of an important New Testament translation.

The one billion mark of Scripture distribution of all kinds was reached in 1969. D. F. N.

Reader to Reader

With elections in the United States coming up, I have been trying to decide whether to vote. I have been told that Ellen White counsels us to stay out of politics. She also indicates we should vote on issues, such as Sunday laws and temperance. Should Adventists vote only on issues? Does this counsel mean we should not vote for people?

▶ At the time Jesus and His disciples lived in Galilee, there was no democratic government, therefore, no chance to vote for taxes or candidates. There were only taxes to pay to Caesar. Jesus told His disciples to pay them, thus advocating obedience to government laws.

Paul wrote of respect for government and rulers as a Christian's duty.

I believe we, too, have a Christian duty as well as a civic responsibility not only to obey the laws but to vote on the issues and the candidates to the best of our knowledge as long as possible, to preserve representative government in the United States.

In *The Great Controversy* Ellen White writes of those who came to America to escape oppression in Europe: "And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws."—Page 441.

I conclude that we should all preserve this constitutional right by voting.

CORESS GOLDSBERRY KING
Glendale, California

▶ It is my belief that the words of Plato are still timely: "The punishment of wise men who refuse to take part in the affairs of government is to live under the government of unwise men." Thomas Jefferson is believed to have said, "Eternal vigilance is the price of liberty," and Edmund Burke said, "The only thing necessary for the triumph of evil is for good men to do nothing."

The greatest Teacher of all said, "Render to Caesar's, and to God the things that are God's" (Mark 12:17).

Acting on His sound advice, I have, for the past 12 years, devoted my efforts to helping get conscientious, honest, dedicated individuals elected to office here

in Medina County, and in the State of Ohio.

It is my firm belief that if we live in the United States of America we are already involved in its politics, either by commission or by omission!

RITA JEAN WAGAR
Wadsworth, Ohio

▶ Just read *Gospel Workers*, the chapter on "Our Attitude in regard to Politics," pages 391-396, and every question will be answered.

EMMA LOU GOOD
Murphy, North Carolina

▶ Perhaps Webster's definition of the word politics might give us a clearer understanding as to why Ellen White gave us careful counsel about staying out of politics. Webster partially defines politics as "competition between competing interest groups or individuals for power and leadership" in a government, and also "political activities characterized by artful and often dishonest practices." The last part of this definition certainly throws light on the problem of our involvement in politics.

However, I think that sometimes we tend to equate politics with concerned involvement in government. Ellen White says that Enoch was a good citizen (see *Patriarchs and Prophets*, p. 85), Nehemiah served in the court of the king, and Daniel won fame as a prime minister. Our denominational history indicates that some of our early leaders were involved in bringing about good city government in Battle Creek.

STANLEY J. STEINER
South Lancaster,
Massachusetts

▶ Here is what I have been doing in regard to the upcoming elections. I studied each man's platform as objectively as I could, then I got down on my knees and asked God to give me wisdom on

how to vote. Only He knows the times we are living in; only He knows that perhaps the hour has come for the winds of strife to be loosened. Perhaps my choice would not be His.

MRS. ROBERT O. MITCHELL
Klamath Falls, Oregon

▶ Is it not through the people we vote for and elect to office that most issues are settled?

DOROTHY M. NELSON
Denver, Colorado

▶ Eight years ago I wandered into an Adventist church and heard for the first time the prophecies of Daniel and Revelation. I was fascinated. I learned of God's hand in world powers, both in the past and in the future.

Nine months later I was baptized. I was surprised to learn that many of my new brothers and sisters had no interest in world affairs, and I soon learned that many didn't bother to vote. Here stand God's people who rightly advocate separation of church and state, who faithfully petition congressmen and senators to preserve our religious liberty, who fear government intervention and regulation of their schools and institutions. These precious souls who showed me God's guiding hand in the politics of man choose to waive their rights as Americans to have a say in the election of those leaders who may, before long, call for the enactment of laws that would bring on the dreaded persecution and subsequent final events on this planet.

LEE SCHAPPELL
Reading, Pennsylvania

▶ The investor who owns no shares of a company is not entitled to attend a stockholders' meeting. The citizen who does not vote is not investing in his country and has no right to comment later on issues. (Taxes don't count, they are only rent, not equity.)

EUNICE GRAHAM
Takoma Park, Maryland

▶ Voting for a person is voting for the issues that the person stands for. It strikes me that any Seventh-day Adventist who truly believes we are living in those long-talked-about last days will make it his business to know what is going on in local and national government and to register

his convictions by voting for the candidates he believes will most effectually uphold those convictions.

GERI ANN F. COL
Irvington, New Jersey

▶ After reading a compilation of statements Ellen White wrote on the subject of politics, I reached the conclusion that I should vote only on issues, such as Sunday laws and temperance. I also look to the example of Jesus. Nowhere do I find that He took part in politics. If I am walking in His steps it seems to me, I would have to take a detour to go to vote.

HILDA WYNN
Hendersonville, North Carolina

▶ This is a "government of the people, by the people, for the people." As Seventh-day Adventists and citizens of this country, it is our duty and responsibility to register and vote. Vote for a man or woman of uncompromising principles in an office, one that cannot be bought or sold. Also, vote for all propositions and relevant issues that will result in better government and a better country.

THOMAS G. AVED, M.D.
Visalia, California

▶ I would suggest that anyone debating on whether to vote in the presidential election coming up should read the chapter entitled "Special Testimony Relating to Politics," in *Fundamentals of Christian Education*, pages 475-484.

J. HANSON
Fauquier, British Columbia

NEXT QUESTION

I would appreciate some ideas on how to keep the Sabbath day holy so that it will be a "delight." I am a new Adventist and have no children. How can I make Sabbath the happiest day of the week, a day to which I will look forward week after week?

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.

A Tepid Church is a Tranquilized Church

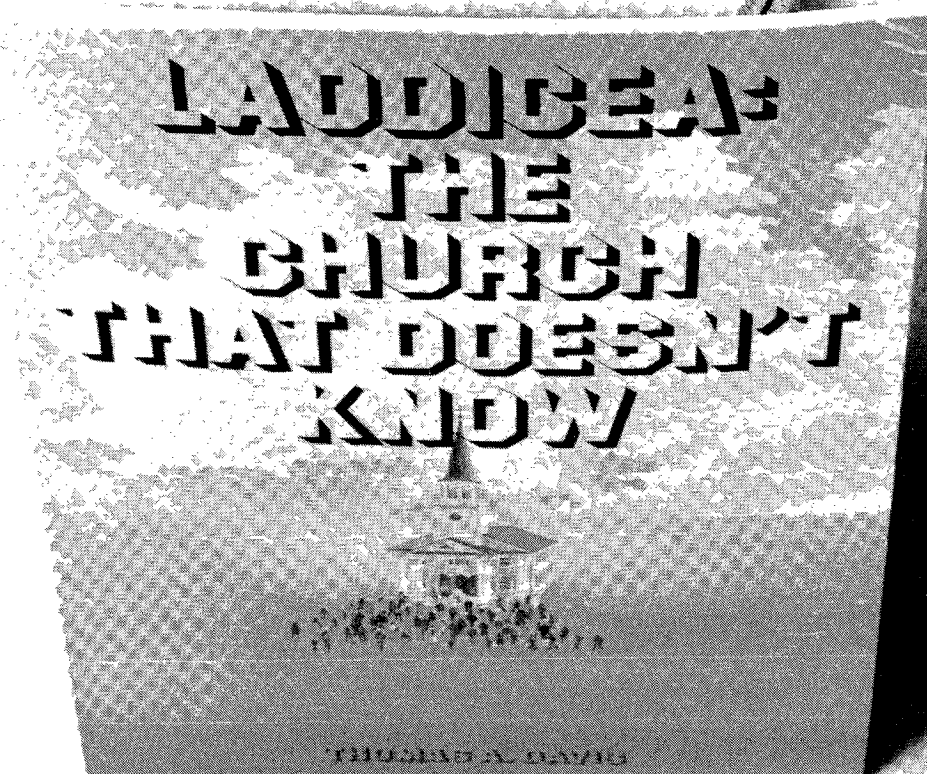
Are Adventists ignoring what is most important? Too many church members cannot grasp the fact that *they* may be tepid — neither unholy ice nor holy fire. Yet it is the preaching of the Laodicean message that will ultimately bring about the revival and reformation that every true Seventh-day Adventist is looking for.

This book, by the author of the popular HOW TO BE A VICTORIOUS CHRISTIAN, examines each phrase of the Laodicean message and buttresses it with Spirit of Prophecy quotations.

LAODICEA: THE CHURCH THAT DOESN'T KNOW, Thomas A. Davis
\$2.95 each.

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

rh



LAODICEA: THE CHURCH THAT DOESN'T KNOW

THOMAS A. DAVIS

Add sales tax where applicable.

Student Missions Means Evangelism in Korea

By ROBERT G. BURGESS

THERE IS NO place where it is more apparent that student missions means evangelism than in Korea.

Cho In Yong was not exactly typical of the 60,000 students who have studied English at Seventh-day Adventist language schools in Korea. He represented a unique group. In Yong was a junior at one of Seoul's leading universities. In a year he looked forward to graduating with a major in political science. Of one thing he was sure—he would have difficulty getting a good job if he did not improve his English-speaking ability. A friend suggested that he enroll at the Seventh-

day Adventist language center.

At the SDA center students receive a bonus—in addition to attending the regular English conversation class, for an extra, small fee they can attend a second study class, in which the textbook is the Bible. These Bible classes are taught by student missionaries, just as the regular conversation classes are, and many of the students take advantage of this extra opportunity to improve their English hearing and speaking ability.

In Yong was an enthusiastic student. His unusual drive to prepare for government service led him to attend every class possible. What his student teachers did not know, however, was that he had a Christian friend who was giving him difficult and unusual

questions to present in the Bible classes. There were times when his teacher would have been happy for In Yong to drop out and never return, but how can you tell a student that he isn't welcome in a Bible class?

One evening after a school social gathering the chaplain asked In Yong, "Are you really interested in studying the Bible, or do you attend class only to feel good when

the teacher has difficulty answering your questions? Do you believe in Jesus Christ as your personal Saviour?"

In Yong answered honestly, "I don't know." But from that moment onward he appeared to be different. He asked the chaplain many questions, one being "What would I do if I became a Christian?"

The chaplain answered, "You could transfer to Ko-



Many Korean professionals need to know English. Three English conversation schools with American student-missionary teachers offer classes to more than 2,000 Koreans every year. Hundreds have found their way to Jesus Christ through the witness of the young Adventist teachers.

Robert G. Burgess is professor of business administration at Korean Union College, Seoul, Korea.

Call to Fasting and Prayer November 6

The last Sabbath of this year's Week of Prayer—November 6—has been designated by the General Conference as a day of fasting and prayer for the "regions beyond," the areas of the world as yet unentered by the three angels' messages. "Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

The church exists to carry the "burden for the regions beyond." We must reach the unreached, enter the unentered, penetrate barriers erected against the truth, be they secular, spiritual, or political.

The messenger of the Lord wrote: "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463. These circumstances exist today in some parts of the world. Large areas, where hundreds of millions of people live, are seemingly beyond the reach of the Advent message. In these lands practically no public preaching, no advertising, or other traditional Adventist methods of soul winning can be used. In some places our people have no Seventh-day Adventist literature in their own language, no Sabbath schools, and they cannot operate denominational schools.

Because of these conditions it seems humanly impossible to reach the masses in these places. Yet, the time has come to finish the work. There must be ways to reach the hearts and minds of all these people! God has destined His message now to go "to every nation, and kindred, and tongue, and people" (Rev. 14:6). He has given us a commission: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Jesus made it clear that some things can be done only by "prayer and fasting" (Mark 9:29). "If the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken."—*Testimonies*, vol. 1, p. 344.

Let God's people, then, gather at the throne of grace on Sabbath, November 6. Let us plead with God for the "regions beyond." Let us pray that ways may open and means be found to reach and win the longing souls in unentered areas. Let us pray that shut doors may be opened, and that we may have wisdom and courage to follow the guidance of the Holy Spirit in making full use of existing opportunities.

ALF LOHNE
Vice-president
General Conference

rean Union College and study theology.”

In 1976 In Yong graduated from Korean Union College, and several weeks ago the writer had the privilege of attending his wedding—the sixteenth involving students of the language center. In Yong married a Seventh-day Adventist nurse. By the time this story is in print In Yong will be leaving to study toward an advanced degree at Andrews University.

As In Yong knows, student missions means evangelism, and evangelism means people prepared for church membership and service to the church.

Reaching the Educated

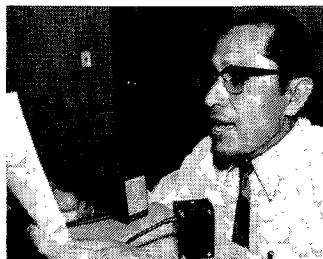
Recently the pastor of one of Seoul's approximately 40 Seventh-day Adventist churches said to me, “Dr. Burgess, the student missionary program is the greatest thing that ever happened to Korea. For many years we were able to reach primarily the poor, needy people, but today we have university graduates joining, as well. They are not only self-supporting but also able to work immediately for others. Every day we thank God for the student missionaries.”

At present Korea has three main language centers and two satellite centers where student missionaries teach. At the newest school, more than 100 were baptized during the first year of operation.

Presently, 20 former language-school students are full-time church workers; there are two academy teachers, four primary school teachers, two nurses, two pharmacists, four cashiers, one medical doctor, one veterinarian, and two church pastors.

In addition, 14 are attending Korean Union College in preparation for future service, and hundreds more are lay workers.

Korea is part of the Far Eastern Division, where each year more than 50 per cent of all student missionaries and volunteers serve. Whereas Korea once was known as a land of war and orphans, today Korea is known as the “land of student missions.”



“LA VOZ” IS BROADCAST IN PERU’S CAPITAL

The radio program *La Voz de la Esperanza* (the Spanish Voice of Prophecy) for Peru is being recorded in Lima, the capital city, by Abraham Lazo Terrones, speaker. Mr. Lazo also is director of the Bible correspondence school in Peru.

Thirty-five radio stations are broadcasting the program, which has been on the air since January, 1976. The correspondence school has 6,170 active students.

The radio-TV section of the Inca Union Mission communication department is directed by Eduardo Stacey.

ARTHUR S. VALLE

*Communication Director
South American Division*

CENTRAL UNION

Pathfinders Camp in Black Hills

More than 700 Pathfinders from the Central Union Conference, under the leadership of Don Schneider, union youth director, camped at Custer, in the Black Hills of South Dakota, August 11 to 14.

Special guest speakers included W. O. Coe, union president; H. L. Haas, union treasurer; Leo Ranzolin, General Conference associate youth director; and Josephine Cunningham Edwards, popular storyteller.

The Pathfinders spent Thursday and Friday mornings being inspected and participating in games and skill demonstrations. In the afternoons they visited areas of interest in the Black Hills.

LEO RANZOLIN

Dateline Washington By F. C. WEBSTER

GERMAN VISITORS HONORED. On September 13 a luncheon was held in honor of Mr. and Mrs. Walter Eberhardt, visitors from West Germany. Mr. Eberhardt is president of the association of churches and religious groups in an alliance of 30 Berlin churches that foster freedom of religion.

Mr. Eberhardt has worked closely with Seventh-day Adventists in providing broadcast time for Seventh-day Adventists on the state-owned broadcasting system. His group is also active in adult education. He is currently authoring a book to be titled *What Do Others Believe?*

C. O. Franz, secretary of the General Conference, served as master of ceremonies at the luncheon, and Dr. Arnold Wallenkampf and Ed Zinke, of the Biblical Research Institute, hosted Mr. and Mrs. Eberhardt, who were guests of the General Conference.

DECISION MAKING. One of the permanent challenges facing our growing church lies in the area of processing facts quickly but thoughtfully and arriving at decisions regarding recommendations that come to the world headquarters from specially appointed committees, division councils, departmental advisories, institutional boards, and individual church members.

A small committee of eight members, the Administrative Committee (ADCOM), processes all matters of this nature and channels them to different decision-making committees or to other committees for additional study. Each item is assigned a number, a name, a person responsible for seeing the item to its conclusion, and a target date for the final disposition of the item. These facts are fed into a computer, and periodically printouts are made, which indicate the items still needing to be completed. A copy of this printout is placed in the hands of the persons who are responsible for the item as a reminder until the item is finally completed.

BRAZILIAN DELEGATION. A group of 20 Brazilians, most of them Seventh-day Adventist members and workers, visited the church's headquarters on September 2 and attended the meeting of the General Conference Committee, which convenes each Thursday morning. These Brazilian delegates had been in attendance at the International Convention for the Prevention of Alcoholism, which had convened in Acapulco, Mexico. During the visit of this delegation, M. S. Nigri, a vice-president of the General Conference, was presented a certificate by Assad Bechara and Leo Ranzolin honoring him for having completed the reading of the entire Bible for the 37th time.

MOSLEM LEADER LAUDS CHURCH STAND. On Thursday, September 9, Muhammad Abdul Rauf, director of the Islamic Center in Washington, D.C., was a guest of the General Conference Committee. Dr. Rauf had attended the Congress of the International Convention for the Prevention of Alcoholism in Acapulco, Mexico, at which 35 nations were represented. Dr. Rauf expressed his appreciation for the standards of the Seventh-day Adventist Church and his deep pleasure at having been placed in contact with a Western religious organization that did not eat pork or drink alcoholic beverages, as did the vast majority of its Western counterparts.

The visit of Muhammad Abdul Rauf points up the areas wherein the Seventh-day Adventist Church shares common ground with Islam in its ideals and endeavors.

Australasian

● Two new areas in the Papuan ranges, Coilala and Mt. Brown, have been entered with the Adventist message in recent months. Already 12 persons have been baptized in Coilala, and it is expected that the number will rise to 30 by the year's end. In Mt. Brown, at a camp meeting in June with 300 in attendance, two Adventist firsts for the area took place: the baptism of nine persons and a Christian marriage. Although the people in this area have no regular source of income, they gave a camp meeting offering of US\$396.

● Writing from Port Moresby, Lui Oli, Central Papuan Mission president, speaks in glowing terms of the volunteer Fly-N-Build team that completed two churches in the Moresby area last summer. Pastor Lui says that both churches are filled to capacity each Sabbath, with upwards of 400 in attendance. Each Sabbath new faces appear in both churches. Two more churches, one in Gerehu and the other in June Valley, are being constructed by the local people, who improve their building skills through association with last summer's volunteers.

● The deputy executive director of a Victoria broadcasting network has offered a prime-time slot for *It Is Written*, during which it can reach a potential audience of one-quarter million Victorians. His letter concludes, "Thank you for your offer of an audition tape, but we know the programme very well, so this will not be necessary." If his offer is accepted it will make a total of six television channels carrying *It Is Written* in Victoria.

Euro-Africa

● Delegates to the Portuguese Conference session in Lisbon, July 15 to 18, re-elected Antonio Baiao president and Ministerial secretary. J. B. Dos Santos is secretary-treasurer and Sabbath school director; J. S. Melim is lay activities and temperance director; J. Morgado is youth, communications, and religious liberty director; J. Dias is education and stewardship director; and A. Martins is publishing director.

● At the Spanish Conference session in Barcelona, July 7 to 10, Raul Posse and Jose Maria Priego were ordained to the gospel ministry.

North American

Atlantic Union

● Heike Rolle-Daya has opened an office in the Medical Arts Building of the New England Memorial Hospital, Stoneham, Massachusetts, for the practice of pediatrics.

● Ten persons were baptized recently in Brooklyn Temple in New York.

● The Peekskill, New York, church has participated in its third Yorktown Grange Fair. On the weekend of September 11, one of the Greater New York Conference health-screening vans was there for free blood-pressure checks and literature distribution.

● The Bell Ringers, ten handbell ringers who are students at Pine Tree Academy, Freeport, Maine, gave a concert for the Maine State House of Representatives in the rotunda of the capitol in Augusta on Flag Day, June 14.

● On August 28, the Amesbury-Haverhill, Massachusetts, churches celebrated the memorable occasion of the largest camp meeting ever held by Seventh-day Adventists, 100 years ago in Groveland, Massachusetts. Ellen White spoke without amplification system to the 20,500 persons who attended the Groveland meeting, and all clearly understood her. The Centennial service was held in the Congregational church. S. R. Jayne, Southern New England Conference president, was the worship service speaker. After dinner a service was held on the banks of the Merrimack River, where

the largest camp meeting was held 100 years ago.

Canadian Union

● Two teachers who have each taught in Williams Lake, British Columbia, for nine years, said farewell at the end of the past school year. Anna Small is teaching in Beiseker, Alberta, this term, and Muriel Huber has moved to Bakersfield, California.

● Mr. and Mrs. Benito Visto, of the Owen Sound, Ontario, church, celebrated their golden wedding anniversary on May 6.

● The Pollett evangelistic team has completed a five-week crusade in Toronto, Ontario, in which 75 persons were baptized.

Central Union

● Porter Memorial Hospital, Denver, Colorado, reports 60 junior nursing students and 40 students in the program of practical nursing. The Union College nursing students take three years of their course on the college campus in Lincoln, Nebraska, and one year on the Denver campus. The program of practical nursing began on September 22 and ends July 7.

● By the end of August three of the conferences in the Central Union Conference had exceeded their total baptisms for 1975. Nebraska stands at 134 per cent of its 1975 total, with a gain of 68 baptisms; Kansas has 115 per cent, a gain of 22; and Central States has 114 per cent of the 1975 total, a gain of 43.

● Allan Williamson, Missouri Conference youth director, is transferring to the Colorado Conference as youth director. He replaces Paul Schmidt, new Southwestern Union youth director.

Columbia Union

● The 40 members of the Beacon Light church, Annapolis, Maryland, recently raised more than \$2,400 to make final payments on their church van.

● On the first Sabbath afternoon of the Chesapeake camp

meeting, Dale Beaulieu, Columbia Union Conference treasurer; Nelson Eichelberger, pastor of Maryland's Reisterstown and Northwest Randallstown churches; Harry Passion, of Chesapeake; and Harry Rimer, pastor of the Triadelphia church, were ordained.

● Members of the Winchester, Virginia, church worshiped in their newly constructed school gymnasium for the first time on June 5.

● At the close of the Springfield, Ohio, Adventist elementary school graduation ceremony four young people were baptized.

● The Tioga County Mountaineer Pathfinder Club helped a Vietnamese refugee family in northern Pennsylvania plant a garden.

● Williamson, West Virginia, members recently held groundbreaking ceremonies for a new church.

● James Fulfer, pastor of the Norfolk, Virginia, church, is being transferred to the Lynchburg, Virginia, area.

● Joe Crews, of Amazing Facts radio broadcast, has concluded a city-wide series of evangelistic meetings in the Charleston, West Virginia, Civic Center auditorium. Thirty-two persons have been baptized, and a follow-up program is under way.

Lake Union

● The new cafeteria on the campus of Indiana Academy, Cicero, Indiana, was officially opened on August 10. For the first time since the early 1960's the academy has an opening enrollment of more than 200 students.

● The continuing development program of Hinsdale Sanitarium and Hospital, Illinois, has been substantially helped by a major gift of \$75,000 from the Joyce Foundation.

● For the first time, members in Sheboygan, Wisconsin, are operating a church school.

● The Rice Lake, Wisconsin, church was dedicated recently. The dedication service

included an ordination and the baptism of seven people. The church, which now has 120 members, began as a home Sabbath school in 1951.

● Michigan Adventists donated 304 pints of blood to the Red Cross during the Michigan camp meeting this year. The Michigan Conference has an agreement with the Red Cross that allows all church members in the conference to get free blood during an emergency.

● Twenty-eight baptisms in the Michigan Conference have resulted from the Faith for Today telecast.

● More than 500 persons were present for the first class in a ten-week health-evangelism series in Downers Grove, Illinois. Reuben Hubbard, professor of health education at Loma Linda University, is the evangelist and health-panel director.

● The Lake Region Conference held a Family Camp Weekend in September.

● During the Community Services rally at the Michigan camp meeting, plaques were given to retiring State Federation officers Edna Garrison and Cindy Jablonski.

Northern Union

● David M. Young, Doctor of Health Services, opened his practice in Jamestown, North Dakota, recently.

● The Minnesota Conference has asked Robert C. McPherson to give his full time to Revelation Seminar evangelism in Minnesota and to give attention to reaching college students. Arrangements have been made for Seminars on the campuses of the University of Minnesota, in the Twin Cities, and at Carleton College, in Northfield.

● The Seventh-day Adventist Church's better-living message was presented at 11 county fairs in Minnesota, as well as at the State fair. Reports indicate that approximately 20,000 persons came in contact with Seventh-day Adventists at these fairs.

● The Brusett-Hoffman

evangelistic campaign in Rapid City, South Dakota, resulted in 59 baptisms. Fifteen persons were baptized in Wattertown, where Ralph Ringer conducted a campaign.

● In the past three years the number of church schools in Iowa increased by 59 per cent, and enrollment has increased by 36 per cent.

● W. G. Zima recently baptized 13 persons after con-

ducting a short series of meetings in New London, Minnesota.

● Baptisms to date in South Dakota total 192, a record for recent years.

Southwestern Union

● Southwestern Union College opened with an enrollment of 740, a 5 per cent gain over 1975. Enrollment at Chis-

holm Trail Academy is 218, and at the grade school 298—a total of 1,256 students in church-operated schools in Keene, Texas.

● Ivan Toews, former treasurer of the Texas Conference, has been appointed president of the Southwestern Union's newly organized Hospital Corporation.

● Larry Wilson, new Southwestern Union College chaplain and youth pastor, is the fourth man on the pastoral staff of the Keene church.

● Ed Reifsnnyder is Sandia View Academy's new principal, replacing Franklin Moore.

● At a special constitutional meeting on Sunday, September 19, Texico Conference members voted to sell (if it becomes necessary) approximately \$500,000 worth of school land to help pay off the debt on the Sandia View Academy furniture factory.

● Brandom Kitchens Corporation, of which Southwestern Union College and the Southwestern Union Conference are major stockholders, is expanding. The company added almost 40,000 square feet of space to its Keene, Texas, plant, and took over the furniture industry at Sandia View Academy, Corrales, New Mexico. Sales for August totaled \$450,000 as compared with \$250,000 in August of 1975. Approximately 205 students are employed in the three Brandom plants. (The third one is at Ozark Academy, Gentry, Arkansas.)



CORNERSTONE IS LAID FOR NEW ACADEMY IN SOUTHERN CHILE

César Burotto, Chilean government architect and member of the Seventh-day Adventist Church, signs a document stating the purpose and objectives of the South Chile Conference Academy, as the military governor and Augusto Bacigalupi, conference president, look on during the cornerstone laying ceremony.

This academy will be built with the help of the 1976 fourth quarter Thirteenth Sabbath Offering overflow, to fill the urgent need for a boarding academy for the youth of this field of more than 10,000 church members. Produce from the school farm is being sold to help finance the project also. A harvest of potatoes, wheat, and 1,600,000 pounds of sugar beets is expected this year.

GLEN E. MAXSON
President
Chile Union Mission

Loma Linda University

● The California State Department of Rehabilitation has awarded Loma Linda University a contract for a series of three five-day workshops for vocational rehabilitation counselors from throughout the State. Designed to familiarize rehabilitation counselors with the obstacles encountered by severely disabled persons, the workshops stress the social implications and frustrations of the handicapped in everyday situations.

1976 Call List of SDA Amateur Radio Operators

[Calls in the ten districts of continental U.S. are listed first, followed by Guam (KG6 or WG6), Hawaii (KH6 or WH6), Alaska (KL7), and Puerto Rico (KP4). Under "Other Countries" appear all other calls.]

WA1BXD—Syd Tymeson, Box 48, Newberry, NH 03225
 WA1EYK—George Muller, South Lancaster, MA 01561
 W1GQZ—Richard O. Burgess, R.F.D. 1, Pownal, ME 04069
 WA1HTE—Marshall A. Shaw, 1368 Park St., Attleboro, MA 02703
 WA1HJQ—Don Cantrell, Atlantic Union College, South Lancaster, MA 01561
 K1IKC2—Charles Mitchell, 10 Ann Court, N. Babylon, L.I., NY 11703
 K1IKCV—Roy McCoy, Box 757, South Lancaster, MA 01561
 K1IEP—Cecil Harris, Box 651, South Lancaster, MA 01561
 K1KHX—Fred Dannenberg, 74 School St., Albion, RI 02802
 W1QGG—Horace W. Crandall, 4 Hillside Way, Wilmington, MA 01887
 W1QMS—Werner Maurer, Box 473, South Lancaster, MA 01561
 K1ITZ—R. G. Gadoway, D.O., 80 S. Windsor St., South Royalton, VT 05068
 WA1TZG—Leon O. Smith, 5 Woodland Rd., Stoneham, MA 02180
 WN1UYE—Dennis Williams, 1028 Main St., Clinton, MA 01510
 W1WTL/1—Glenn Toppenberg, M.D., Wilton Medical Center, Wilton, NH 03086
 K1ZFK/3—W. D. Jemson, 7907 Glenside Dr., Takoma Park, MD 20012

K2BJH—Frederick J. Nicholas, 36 Randolph St., Yonkers, NY 10795
 W2CSB—Wally Franke, 16 Pine St., Baldwinville, NY 13027
 WB2DMU—Karl J. Miller, 4767 Lake Rd., Burt, NY 14028
 W2FOS—Sherman Clark, R.D. 2, Box 189 A, Corinth, NY 12822
 WB2GCN—Chauncey E. Wells, R.F.D. 2, Ballston Spa, NY 12020
 WN2GRN—Wes Baker, Star Route, Canton, NY 13617
 WA2GWL—Walter Hutton, 120 Flander Road, Flanders, NJ 07836
 W2CYZ—Godfrey Beckett, R.F.D. 2, Box 33, Wash., NJ 07882
 W2IAD—Jerry Fore, Rt. 1, Box 208, Elizabethtown, NJ 07726
 WB2ICE—Oran Freeman, R.F.D. 1, Kirkville, NY 13082
 WB2OES—Vernon Hill, 101 Glen Rd., Rome, NY 13440
 W2QID—Don R. Bainbridge, West Lake St., Marietta, NY 13110
 WA2WON—James E. Wells, 193 Woodworth Ave., Yonkers, NY 10701
 WB2WRB—Harold T. Washburn, Box 230-A, Wellsburg, NY 14894
 W2ZHL—Stan Farnham, 2800 Hunterdon Dr., Cinnaminson, NJ 08077

W3AEZ—Russell (Bud) Holderbaum, 331-102 West Side Dr., Gaithersburg, MD 20760
 WB3AGO—Jerry Brunet, 7810 Carroll Ave., Takoma Park, MD 20012
 WA3AGS—Julius Jacko, R.F.D. 2, Fayetteville, PA 17222
 WB3AJH—Roy Schaeffer, Rt. 2, Collegeville, PA 19426
 K3ANA—John M. Bokoles, R.D. 6, Box 274A, Carlisle, PA 17013
 WA3ANF—John Nevins Andrews Elem. School, 117 Elm Ave., Takoma Park, MD 20012
 W3BHK—J. William Bennett, 16100 Batson Rd., Spencerville, MD 20868
 WN3BML—Dr. Jake Halford, 7 Farragut Rd., Annapolis, MD 21403
 W3BY—Bill Kuning, 209 Piping Rock Dr., Silver Spring, MD 20904
 WB3CBN—Robert Neufeld, 7201 Holly Ave., Takoma Park, MD 20012
 WN3DCM—Tim Dolan, Columbia Union College, Takoma Park, MD 20012
 W3DLJ—Winston C. Goldman, 59 Elgreth Rd., Huntingdon Valley, PA 19006
 W3FL—Syd Tymeson, 8118 Flower Ave., Takoma Park, MD 20012
 K3FQL—W. A. Howe, 11 Parkside Rd., Silver Spring, MD 20910
 W3FVX—Gerald White, 7908 Holstein Ave., Takoma Park, MD 20012
 WA3GCG—John Gank, 7309 15th Ave., Takoma Park, MD 20012
 WA3GMN—Margaret Sayre, 1501 E. Grandview Blvd., Erie, PA 16510
 K3GUE—Virginia Saxon, Rt. 2, Green Bridge Rd., Dayton, MD 21036
 K3GUM—Jackson Saxon, M.D., Rt. 2, Green Bridge Rd., Dayton, MD 21036
 W3HFM—Carlos McDonald, 705 Erie Ave., Takoma Park, MD 20012
 W3HHS—Carroll Chickering, 11334 Evans Trail, Apt. 102, Beltsville, MD 20705
 W3HKT—Jack Griffith, R.F.D. 3, Frederick, MD 21701
 WA3HRX—Patrick Cooney, 703 S. Center St., Corry, PA 16407
 WA3ILY—James W. Cox, 4215 Marne Place, NE., Washington, D.C. 20019
 W3IUJ—Howard Rogers, 800 Jackson Ave., Takoma Park, MD 20012
 WA3JGE—Francis (Dean) Saunders, Rt. 1, Box 273, Canton, PA 17724
 WA3LFU—Jim Price, Millington, MD 21651
 K3LJP—Edmund M. Peterson, 2509 Buck Lodge Terrace, Adelphi, MD 20783
 W3LMV—George Costa, Box 4, Brinklow, MD 20727
 WA3MFK—Robert Blitz, Rt. 6, Carlisle, PA 17013
 W3OEA—Fred L. Lawrence, 2504 Newton St., Silver Spring, MD 20902
 WA3OJK/9—Dan Toms, Wisconsin Conference, 802 E. Gorham St., Madison, WI 53703
 K3OUD—Bernard Marsh, M.D., 4244 Mt. Carmel Rd., Uppercu, MD 21155
 WA3PAT—Daniel Q. Minter, P.O. Box 311, Prospect, PA 16052
 WA3QBW—Wayne Martin, 4724 Cardinal Ave., Beltsville, MD 20705
 K3QGS—Bob Laubach, Rt. 2, Box 22A, Millerstown, PA 17062
 WA3QZU—Edward Henkel, 807 Kennebec Ave., Takoma Park, MD 20012
 WA3R1Y—Richard P. Rizzo, Blue Mountain Academy, Hamburg, PA 19526
 WA3RPX—Phillip R. Mills, 5808 Green St., Philadelphia, PA 19144
 WA3SGQ—Gabe Romero, 7513 Maple Ave., Takoma Park, MD 20012
 W3TNE—Don Jones, 8317 Flower Ave., Takoma Park, MD 20012
 W3TSA—Takoma Amateur Radio Club, Columbia Union College, Takoma Park, MD 20012
 WA3UAU—Keith B. Hassinger, 706 Chaney Dr., Takoma Park, MD 20012
 W3UYC—George Messenger, 809 Davis Ave., Takoma Park, MD 20012
 WA3VOH—Carl N. Pederson, 7777 Maple Ave., Apt. 209, Takoma Park, MD 20012
 WA3YMS—Ralph Stirling, 7401 Garland Ave., Takoma Park, MD 20012
 WN3ZAZ—G. C. Abraham, D.D.S., M.S., 6433 Clifton Forge Cir., Baltimore, MD 21228
 K3ZDY—Lawson Holverstott, 18430 Brooke Grove, Olney, MD 20832
 WA3ZNS—Earlane Polen, R.F.D. 2, Warwick Furnace Rd., Pottstown, PA 19464
 WA3ZQZ—Hugh W. Powell, 8509 Laverne Dr., Adelphi, MD 20783
 W3ZS—Don Neufeld, 705 Langley Dr., Silver Spring, MD 20901

K4ANP—Eleanor L. Lyon, 340 East Columbia St., Lake Alfred, FL 33850
 K4ANQ—Willis R. Lyon, 340 East Columbia St., Lake Alfred, FL 33850
 WB4ATA—Alfred L. Watt, Box 123, Collegedale, TN 37315
 WA4ATE—C. N. McLarty, 404 N. Avalon, Memphis, TN 38112
 WA4AXO—Phil Morrison, M.D., 1724 Overhill Rd., Bristol, VA 24201
 W4AZU—Clayton Schlenker, 3701 Romania Dr., Louisville, KY 40216
 WB4AZY—Dennis Hevener, Rt. 2, Box 286, Farmville, VA 23901
 WB4BUQ/7—Henry Neufeld, Walla Walla College, College Place, WA 99324
 WB4BXE—Dean Gienger, 2315 N. Gallatin Road, Madison, TN 37115
 WA4CBN/RI—Raymond D. Neufeld, M.D., Davis Memorial Hospital, P.O. Box 596, Georgetown, Guyana
 WA4CDX—James A. (Jim) Bidwell, 1218 Apache Lane, Madison, TN 37115
 WB4CSD—William Dodge III, 300 Wayneridge Rd., Waynesboro, VA 22980
 WA4CSK—Forest C. Port, D.D.S., Rt. 2, Box 33, Fletcher, NC 28732

K4DAR—Robert C. Newberg, 112 Colonial Dr., Hendersonville, TN 37075
 WB4DSZ/CX—Ben C. Maxson, Casilla 512, Montevideo, Uruguay
 W4DVC—Dale DeLong, Rt. 2, Box 43, Fletcher, NC 28732
 WA4DZA—Paul M. Jenkins, 2555 W. Via Hararre, Merritt Island, FL 32952
 WB4EAL—Albert Nielsen, Olivehill, TN 38475
 WB4EKO—Roger L. Engelbert, M.D., 110 Loraine Ct., Spartanburg, SC 29302
 WB4EKS—Tullio R. Haylock, P.O. Box 760, Coral Gables, FL 33134
 W4EKY—John C. Vest, 7751 Mulhall Dr., Jacksonville, FL 32216
 K4ENP—Ned Thornton, 58 Ft. King Highway, Zephyrhills, FL 33599
 WA4ET—Herbert C. McClure, M.D., 107 North Ann St., Mobile, AL 36604
 WB4EUT—Alan Bishop, Wildwood Sanitarium, Wildwood, GA 30757
 WA4EYZ—John H. Rauch, 675 Windsor Circle, Longwood, FL 32750
 W4FQW—Douglas P. Dameron, Jr., Rt. 3, Underwood Rd., Mt. Juliet, TN 37122
 K4FYT—Mailen Kootsey, Rt. 2, Box 431D, Hillsborough, NC 27278
 WB4GCB—Warren H. Acker, R.F.D. 2, Ooltewah, TN 37363
 W4GES—O. E. Olsen, M.D., 2108 N. Orange Ave., Orlando, FL 32804
 K4GHE/3—Jack Griffith, Rt. 3, Frederick, MD 21701
 WB4GJC—John B. Taylor, Box 127, Coolidge, GA 31738
 WA4GMQ—Charles C. Graves, Jr., M.D., Box 296, Dunlap, TN 37327
 K4GON—George Suhrie, 300 Whispering Hill Dr., Hendersonville, NC 28739
 W4GOS—George Tolhurst, M.D., Box 248, Cleveland, GA 30528
 WA4GUF—Dick L. Parker, D.D.S., 4078 Flintrock Way, Augusta, GA 30907
 WA4GVS—Robert A. Teague, Rt. 5, Box 279BB, Easley, SC 29640
 W4GZV—William S. Fry, 220 S. Fifth St., Palatka, FL 32077
 K4HGI—V. Wilfred Stuyvesant, P.O. Box 1271, Madison, TN 37115
 K4HGU—Jay Tindall, 2399 Westminster Ct., Winter Park, FL 32789
 WA4HMR—Hallie G. Glass, Route 4, Box 160, Portland, TN 37148
 WN4HOA—O. Wayne Ramsey, Cross Plains, TN 37049
 W4HPG—Byrge McKinley, Rt. 7, Box 293, Crossville, TN 38555
 WN4HOB—Sue Shaw, Rt. 14, Box 161, Greenville, TN 37743
 WN4HQC—Mark McKinney, 1301 Romans Dr., Greenville, TN 37743
 WN4ICL—Kevin Shaw, Rt. 14, Box 161, Greenville, TN 37743
 W4IJI—Russell (Bud) Holderbaum, 331-102 West Side Dr., Gaithersburg, MD 20760
 K4IQP—Tom Peters, 9935 SW. 161 St., Miami, FL 33157
 W4JUC—Lawrence B. Hewitt, M.D., Cedarturn Rd., Cave Spring, GA 30124
 W4KAO—Richard H. (Dick) Stein, 115 E. Ave., Nevada, IA 50201
 W4KCK—Kenneth Noel, 1007 Cardinal Ave., Madison, AL 35758
 WB4KEG—Forrest L. Pride, 701 Sunset Blvd., Greenville, TN 37743
 WA4KKL—Neil Buckingham, Rt. 2, Box 414A, Afton, VA 22920
 K4KPO—Steve Yost, 424 SW. 7th Court, Boynton Beach, FL 33435
 K4KTX/7—Jack C. Parker, 2519 Willakinzie Rd., Apt. 4, Eugene, OR 97401
 WB4LAT—William White, Shenandoah Valley Academy, New Market, VA 22844
 WB4LGH—Penny E. Bidwell, 1218 Apache Lane, Madison, TN 37115
 WB4LJZ—Stephen Yost, 111 Caribbean Rd., Naples, FL 33940
 W4LOZ—L. W. Holverstott, Cumberland Heights, Coalmont, TN 37313
 WA4LTW—Shenandoah Valley Academy Amateur Radio Club, New Market, VA 22844
 W4LVV—Stephen J. Yost III, 891 E. Degan St., Fort Pierce, FL 33450

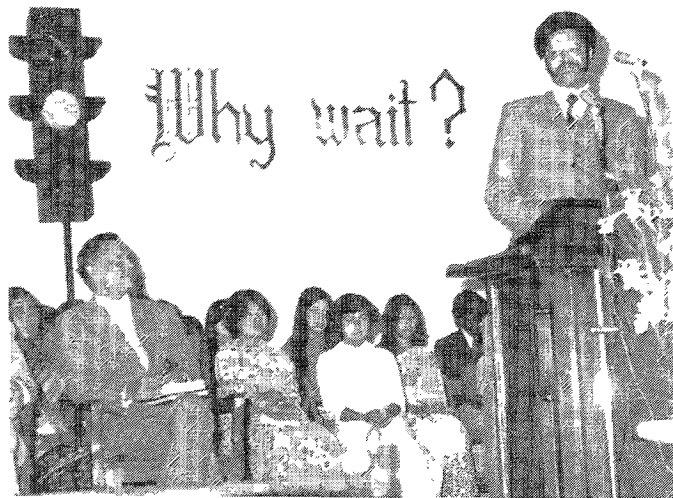
Amateur Radio operators are licensed to carry on two-way radio communications on assigned frequency bands in the short-wave spectrum. Operating at powers up to 1,000 watts, they can communicate with fellow amateurs all over the world, near or far. Missionaries have found amateur radio especially intriguing, since it enables them to communicate with one another and with their home fields.

Adventist amateur radio operators have established a number of networks that enable them to meet on preassigned frequencies at preassigned times for fellowship and message handling. Since the licenses are noncommercial, only messages of a general nature can be handled. On some networks they study the Bible. In some instances non-Adventist operators participating have become members of the church.

For additions, deletions, or changes to this list, write to Don Neufeld (W3ZS), Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

Following is a schedule of networks now operating. Time is Greenwich mean time (GMT). Greenwich time sometimes shifts when daylight saving time becomes operative.

Eastern Bible Study Group	Friday	3.972	0100
Southeastern Bible Study	Daily	3.985	1100
Midwest Bible Study Group	Daily	3.974	1300
Western Bible Study Group	Daily	3.978	1400
Eastern Fellowship	Daily	3.972	0100
AARN	Sunday	7.292	1300
AARN Worldwide	Sunday	14.305	1500
AARN Worldwide	Thursday	14.305	1900
AARN Far Eastern	Sun. & Thur.	14.340	1100
AARN South American	Sun. & Wed.	14.270	1200
AARN South American	Mon. & Thur.	21.405	2300
AARN Cent. & S. America	Mon. & Thur.	21.405	2300
AARN Northwest Academy	Sunday	3.905	1500
Pacific Academy	Sunday	3.935	1600



SPICER COLLEGE YOUTH RESPOND TO APPEAL

"Why Wait?" was the theme of the mid-July Week of Prayer at Spicer Memorial College, Poona, India, by Richard Barron, right, General Conference associate youth director. One hundred young people responded to altar calls during the meeting. Sixty-four requested baptism, and the remainder requested rebaptism.

The entire college family attended Elder Barron's morning and evening meetings Monday through Saturday.

JUSTIN S. SINGH
Youth Advisor
Southern Asia Division

W6LCR—Clifford Vance, M.D., 28190 Cochise, Barstow, CA 92311
W6LHY—Paul J. Williams, 3506 Ranch Rd., Bishop, CA 93514
W6LJI—Ray Tufts, 557 Cherokee Court, Salinas, CA 93901
W6LJP—Robert L. Hicks, 4348 E. Tyler, Fresno, CA 93702
W6LJZ—Norm Skeels, 540 Linda Falls Terrace, Angwin, CA 94508
W6LMS—Otto Nieman, Box 20 A, Greeley Rt., Coulterville, CA 95311
W6LND—Robert Kearney, 25505 Wallace Court, San Bernardino, CA 92408
K6LOS—Bill Hullquist, 35115 Yucaipa Blvd, Yucaipa, CA 92399
K6LVO—George Gough, 1122 Plum Ave., Sunnyvale, CA 94087
W6LWH—Roy Ota, 25178 Poplar Dr., Loma Linda, CA 92354
W6MAV/VO1—Gary Waldron, D.D.S., P.O. Box 117, Marystown, NF AOEZM, Canada
W6MCQ—Christopher Iwata, 1318 N. Miller Ave., Los Angeles, CA 90063
W6MEY—Nick Delgado, 11228 El Capitan, Madera, CA 93637
W6MHJ—Richard Figuhr, 715 Linda Falls Terrace, Box 611, Angwin, CA 94508
K6MIL—Genny Johnson, 6752 Dune Dr., Malibu, CA 90265
K6MIM—Don Johnson, 6752 Dune Dr., Malibu, CA 90265
K6MJS—Charles H. Seitz, 476 Redwood Way, Chico, CA 95926
W6MJS—Floyd M. Lack, 1157 Parkway, Apt. 1, Dinuba, CA 93618
W6MKG—Lee D. Crandall, 7780 Huntridge Lane, Cupertino, CA 95014
K6MMB—Kenneth Krohne, 25472 Van Leuven St., Loma Linda, CA 92354
W6MMJ—Rod Willard, M.D., Loma Linda University Med. Center, CA 92354
W6MTB—Kimber L. Schneider, M.D., Box 5237, Fort Hood, TX 76544
K6MVA—Joan E. Nieman, Greeley Rt., Box 27, Coulterville, CA 95311
W6NCE—Don Popp, 305 Weatherly Way, Vacaville, CA 95688
W6NGF—Michael Larry Russ, 11125 Evergreen, Hanford, CA 93230
W6NLY/4—Gerald Schoepf, 403 Grimes, Fort Bragg, NC 28307
W6N6N—Don Moran, 3502 E. Simpson, Fresno, CA 93703
W6N6N—Laurence W. Botimer, 5341 Sierra Vista Ave., La Sierra, CA 92505
W6OBT—Larry King, Box 1234, Thousand Oaks, CA 91360
W6ODM—Bert Doyle, 1482 N. Knoll Dr., Fresno, CA 93705
K6OFP—Ed Husted, 187 Kinden Ave., San Bruno, CA 94066
W6OHF—Phil Nelson, 2140 Sierra Plaza, Ukiah, CA 95482
W6OKB—Hazel W. Mallory, 331 Crestmore Dr., Paradise, CA 95969
W6OMG—Ben Westphal, 3413 Marmac Rd., Anderson, CA 96007
W6OOT—Morris Venden, 370 Cold Springs Rd., Angwin, CA 94508
W6OSN—George K. Ching, 706 Ardmore Ave., Redlands, CA 92373
W6OSR—Victor E. Knolly, D.D.S., 11307 Norwood Ave., Riverside, CA 92505
W6OWT—Stanley C. Hall, 672 Rosita Ave., Los Altos, CA 94022
K6PGG—Howard Maxon, White Memorial Medical Center, Los Angeles, CA 90033
W6PHW—Louis Rosenthal, 10548 S. Harvest Ave., Santa Fe Springs, CA 90670
K6PKG/4—James Alexander, M.D., Rt. 3, Box 391A, Ooltewah, TN 37363
K6PKH—Phillip Borisevich, 1618 Berkeley Way, Berkeley, CA 94703
W6PLW—A. R. Gungle, Box 2222, Redding, CA 96001
W6PZC—Edgar Stahl, 1142 Orchard Court, Modesto, CA 95350
W6QDK—Barbara Benson, 4356 N. College Ave., Fresno, CA 93704
W6QDM—Bert Doyle, 1482 North Knoll Dr., Fresno, CA 93703
W6QDN—Rodney A. Benson, 4356 North College Ave., Fresno, CA 93704

W6QDQ—Harry Chaffin, 5716 W. Belmont, Fresno, CA 93711
W6QDS—Reggie Sheppard, 1308 Carlton Dr., Glendale, CA 91205
K6QE—John R. Miller, M.D., P.O. Box 835, West Sacramento, CA 95691
W6QEM—James Peters, 1273 Oakwood Dr., San Bernardino, CA 92405
W6QNR—Robert Waller, 4315 Fairway Dr., Lakewood, CA 90712
K6QPE—Ray Hauck, 371 Bethel Sp. 28, Sanger, CA 93657
W6QPG—Jacob E. Joyner, 950 Marion St., Newbury Park, CA 91320
W6QPZ—Rolland Truman, 4522 Greenmeadow Rd., Long Beach, CA 90808
W6QQH—M. Bernadette Beck, 925 Redwood Ave., Sunnyvale, CA 94086
W6QRD—Herman L. Monteith, 333 W. Rincon, Campbell, CA 95008
W6BRGN—Joel Hoag, M.D., 934 Home Court, Decatur, GA 30033
W6RKR—Paulanne Cherne, Soulsbyville, CA 95372
W6RLY—John H. Koning, 4680 Crestview Dr., Norco, CA 91760
W6RMD/7—Warren P. Henderson, Jr., Rt. 9, Box 622, Silver City, NM 88061
W6ARNQ/KH6—George Kirby, 855 Maninohu St., Honolulu, HI 96825
K6RRK—Roy Woodruff, P.O. Box 205, San Luis Rey, CA 92068
W6RSO—Austin Arnold Smith, 393 Turnstone Dr., Livermore, CA 94550
W6RUC—Betty Nieman, 85 Almond Ave., Oak View, CA 93022
W6BRUZ—Ronald J. Skantz, 11393 Golden Gate Dr., Yucaipa, CA 92399
W6BRXB—Cecil H. Vannix, Jr., 22464 Grandilamar Dr., Saugus, CA 91350
W6BRZI—Mike Wilson, 1505 Butte St., Corning, CA 96021
W6BSHK—David D. Kirk, 5622 Genoa Dr., San Diego, CA 92120
K6SNP—George J. Nelson, 11414 Loma Vista Dr., Loma Linda, CA 92354
W6ASOB—Fred Vallaneuva, 3139 East 4th St., National City, CA 92050
W6ASOV—H. Lee Williams, 5026 Tunsen Ave., Rt. 2, Modesto, CA 95350
W6ASQV—Eileen M. Westermeyer, 227 E. Ave., L. Calimesa, CA 92320
W6BSQY—Robert Young, 414 Glass Mountain Rd., St. Helena, CA 94574
W6SRC—Jack Sherman, Box 129, Angwin, CA 95408
K6SU—Glenn Malmin, 4610 Alamo, Santa Susanna, CA 93063
W6SUH—Dallas Strawn, 418 W. Fairview Ave., San Gabriel, CA 91775
W6BSWZ—Ben Mattison, 9635 San Diego Ave., Spring Valley, CA 92077
W6ASYA—Perry Beach, 11630 Val Verda, Riverside, CA 92505
K6SZK—Dave Corniola, Box 21, Santa Rosa, CA 95404
W6N6KR/CP8—Jerry Kopitzke, San Joaquin, Bem, Bolivia
W6TOD/6—Donald Davenport, 333 South Ave., Redlands, CA 92373
W6TOL/6—Gary B. Mattison, 619 Parkwood Dr., Manteca, CA 95336
W6TXX—Kenneth S. Ching, M.D., 706 Ardmore Ave., Redlands, CA 92373
K6LUB—Hubert Farley, Shandon Star Rt., Paso Robles, CA 93446
W6UDH—William E. Warner, 9856 Stanwin Ave., Arleta, CA 91331
W6UHD—Doug Logan, 4440 Winding Way, Sacramento, CA 95841
W6UHI—Gordon G. Bletz, 3213 Rio Lindo Ave., Healdsburg, CA 95448
K6UIA—Vern Mallernee, P.O. Box 285, Shingle Springs, CA 95682
W6UIV—Bob Woods, R.F.D. 2, Box 214, Sonora, CA 95370
W6UIW—Lavern Peterson, 1227 N. Brown St., Hanford, CA 93230
W6UIA—Gabriel Tirado, 2607 Lombard Ave., San Jose, CA 95116
W6UKJ—Jacqueline Moncrieff, 11456 Richardson St., Loma Linda, CA 92354
W6UKY—Jim Penkala, 25480 Los Flores Dr., San Bernardino, CA 92404
W6UMJ—Alan Baldwin, 300 White Cottage Rd. South, Angwin, CA 94508
W6UVM—(Rod) Carrol Lyman, 45800 N. Tenth St. E., 75, Lancaster, CA 93534
W6UWL—John Elder, 11577 Acacia Dr., Loma Linda, CA 92354
K6UYD—Floyd Bartling, 122 East Second St., Cloverdale, CA 95425
W6VML/7—Don Jones, 719 SE. Date, College Place, WA 99324
W6VSO—Rick Cates, 22822 Palm I, Colton, CA 93234
W6VBM—Eric Stirling, M.D., 1736 Clay St., Redlands, CA 92373
W6VHI—Fred Alcorn, 768 Florence St., Imperial Beach, CA 92032
W6WMI—Lindsay Walker, 81-452 Frances Ave., Indio, CA 92201
W6WMQ—Mike Scofield, 1465 Rockview St., Monterey Park, CA 91754
W6WPI—C. E. Thompson, 621 30th St., Bakersfield, CA 93301
W6WTC—Tom Moravitz, 5834 Oakbrook St., Long Beach, CA 90815
W6WWT—Don Pearson, USFS, North Fork, CA 93643
K6YBK—Howard Swenson, 1705 Timothy Ave., Modesto, CA 95350
W6YFF—Elie Hauck, 1140 Busch Garden Court, Pasadena, CA 91105
W6YFT—Dale L. Hauck, M.D., 1140 Busch Garden Court, Pasadena, CA 91105
K6YH—Bill Wood, 1502 Margarita, Redlands, CA 92373
W6YST—Irwin B. Parrish, Box 141, Angwin, CA 94508
W6YYH—Lavern A. Peterson, 2684 S. Cedar Ave., Fresno, CA 93275
K6ZGL—Asa A. Cree, 5290 Golden Ave., Riverside, CA 92505
K6ZLU—Lester Gilpin, 8662 21st Ave., Hanford, CA 93230
W6BZPH—Ron Myers, 4619 Evard, Montclair, CA 91763
W6ZK—Robert E. Moncrieff, 11456 Richardson St., Loma Linda, CA 92354
W6ZTC—Malcolm Hill, M.D., 4000 Pierce St., 147, Riverside, CA 92505
W6ZTY—Guy B. Welsh, 500 N. Hall Ave., Visalia, CA 93277
K6ZX—Douglas K. Beck, 925 Redwood Ave., Sunnyvale, CA 94086
W6ZYI—R. D. Rice, 649 Lincoln Dr., Oceano, CA 93445
W6ZYJ—Varner Leggit, 14388 Manzanita Rd., Victorville, CA 92392

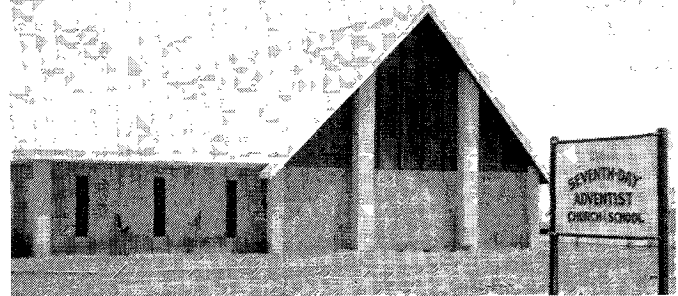
K7ADR—Paul Helm, 1558 Schooner Creek Rd., Lincoln City, OR 97367
K7AFV—Carlton E. Cross, 626 SE., 4th St., College Place, WA 99324
W7AMK—R. L. Lienthal, D.C., 9308 44th Dr., NE, Marysville, WA 98270
W7ATM—Erwin L. Bishop, 125 SW. 4th St., College Place, WA 99324
K7ATX—Ivan Whitehouse, R.F.D. 1, Box 137, Goldendale, WA 98620
K7AZD—Dave Claridge, Box E, North Bend, WA 98045
W7ABG—Robert Leonard Heiser, 4233 E. Mulberry Dr., Phoenix, AR 85018
W7BJL—G. Jean Chard, Rt. 2, Box 217D, McMinnville, OR 97128
W7BKU—Bob Ensminger, 702 SW. Grandview, College Place, WA 99324
W7BNB—Bobbie R. Nickell, 712 Loma Lane, Hamilton, MT 59840
W7BPQ—Larra Terra, 2138 W. Coolbrook, Phoenix, AZ 85023
W7BPR—David R. A. Cassentine, Thunderbird Adventist Academy, 13401 N. Scottsdale Rd., Scottsdale, AZ 85254
W7BTK/6—Don Wilson, White Memorial Medical Center, 1720 Brooklyn Ave., Los Angeles, CA 90033
W7BYT—Frank Rufner, P.O. Box 06262, Portland, OR 97206
W7CAI—Charles S. Chard, Rt. 2, Box 217D, McMinnville, OR 97128
W7CFM—Melvin H. Crick, 3328 E. Burnside St., Portland, OR 97214
K7CIS—K. Eugene Syfert, Rt. 1, Box 227 AA, Eagle Creek, OR 97022
W7COP—David Wilson, 42747 SE. Hwy. 26, Sandy, OR 97055
K7CPA/6—Edmund Jones, P.O. Box 580, San Jose, CA 95106
W7CTA—Howard G. Novak, R.R. 1, Box 102, Hayden Lake, ID 83835
W7CTQ—Carla D. George, 4208 E. Alta Vista, Phoenix, AZ 85040
W7CYL—Dale O. Wagner, 309 NE., "A" St., College Place, WA 99324
W7CZB—Arthur J. Peterson, 3230 80th Ave., SE., #6C, Mercer Island, WA 98040
K7DC—Walter M. Bolinger, Box 38C, Cornville, AZ 86325
W7DGI—Edwin L. Stewart, 5352 Peacock Lane, Riverside, CA 92505
K7DLK—Larry Lambeth, 33 Tremont Dr., College Place, WA 99324

1976 Call List continued

K7DNE—Vernon P. Mohr, 5053 Stacey Ave., Las Vegas, NV 89108
 K7DUE—Clarence Conn, 12440 SE. Lincoln St., Portland, OR 97233
 WA7EQ—Paul M. Coleman, 15 SE. Birch, College Place, WA 99324
 W7ENZ—James W. Blackburn, Box 291, Talent, OR 97540
 WA7EXM/KL7—Kenneth E. Kyle, General Delivery, Aniak, AK 99557
 W7EYE—Nels H. Nelson, Rt. 3, Box 310, Dallas, OR 97338
 W7FHD—Charles Summers, 21208 SE. 414 St., Enumclaw, WA 98022
 W7FPM—Gerald G. Gilbert, USACE/EA-EUR, APO, NY 09056
 WA7GCT—Marvin W. Clark, 11833 S.E. Grant, Portland, OR 97216
 WA7GDH—Tim E. McCormick, 2104 E. Lemon St., Tempe, AZ 85281
 W7GEA—D. W. Shepherd, 31812 S. 59th St., Auburn, WA 98002
 K7GGA—Henry Gordon, 8415 SE. 21st St., Portland, OR 97202
 W7GHY—Merrill Hart, Rt. 4, Box 426, Moscow, ID 83843
 K7GLA—Warren Watson, Wilhoit Star Rt., Kirkland, AZ 86332
 K7GOL—Lee C. Barnes, 803 SW. Grandview, College Place, WA 99324
 WA7GOP—Lt. Roger Koptitzke, G.P.O. Box 613, Pitsonuloke Rd., Bangkok, Thailand
 W7GSY—Bill G. Orock, 3325 19th St., SE., Auburn, WA 98002
 K7GTE—Homer W. Dunford, M.D., 6315 W. Pershing, Glendale, AZ 85304
 W7GTI—John R. Lewis, 517 S. College Ave., College Place, WA 99324
 WA7GUN—Jack A. Stoute, 2028 11th St., Bremerton, WA 98310
 WA7GYL—James E. Kyle, Rt. 1, Box 1023, Hamilton, MT 59840
 K7HHQ—Robert Hamilton, Box 997, Conrad, MT 59425
 K7HJU—Bob Reiber, 1025 West Indiana, Spokane, WA 99205
 W7HQQ—Lloyd H. Smith, M.D., 320 Chatham Hill Rd., Wenatchee, WA 98801
 W7HUJ—Roy H. Stack, 12012 NE. 152 Ave., Brush Prairie, WA 98606
 W7IBR—Carroll R. Aimes, 3344 W. Cambridge, Phoenix, AZ 85009
 W7IBT—Paul A. Saxon, M.D., Box 177, Evanston, WY 82930
 W7IIB—Harry C. Lloyd, Thunderbird Academy, 13401 N. Scottsdale Rd., Scottsdale, AZ 85254
 W7IIQ—Ruth A. Martin, 9247 S. Sheridan Ave., Tacoma, WA 98444
 WA7IND—Ralph Cramer, 2971 NE. Rene, #D, Gresham, OR 97030
 W7ISN—Richard R. Trautwein, 5865 W. Evans Creek Rd., Rogue River, OR 97537
 W7ISQ—Evelyn Trautwein, 5865 W. Evans Creek Rd., Rogue River, OR 97537
 W7ITE/7—Gregory Large, 674 Queen Ave. NE., Renton, WA 98055
 W7IUG—Paul Seaward, P.O. Box 537, Patagonia, AZ 85624
 WA7IXZ—Bernie P. Sperley, 1803 SE. 100th Ave., Portland, OR 97216
 WA7IYB—Robert L. Dudley, Jr., 516 NE. 77th St., Seattle, WA 98115
 WA7JCR—Ray Knapp, Rt. 1, Box 239, Walla Walla, WA 99362
 WA7JCS—Stan Christensen, Sittner Hall 158, Walla Walla College, College Place, WA 99324
 WA7JCT—Dave Corson, 226 West Whitman Dr., College Place, WA 99324
 WA7JCU—Alvin Corson, 226 West Whitman Dr., College Place, WA 99324
 WA7JCV—Dennis Vories, 529 SE. Date, College Place, WA 99324
 WA7JJI—Jim Fevic, Rt. 1, Box 370, Boring, OR 97009
 K7JJO—Ken Daughters, 514 Third St., Box 245, Steilacoom, WA 98388
 K7JKT—Paul Morrison, 1205 Poplar Ave., Hermiston, OR 97838
 WA7JTG—Orb Wiggle, 178 Walnut Lane, Moab, UT 84532
 WA7JWV/4—Lorna Jones, Box 1145, Cleveland, TN 37311
 WA7KAV—Phil Shigley, Sabinilla, Chiapas, Mexico
 WA7KCL—W. Duane Rembold, P.O. Box 81, College Place, WA 99324
 K7KEG—Ralph E. Jacobus, 209 E. Birch St., Dallas, OR 97338
 WA7KKL—Gary F. Beck, Rt. 1, Box 606, Tenino, WA 98589
 WA7KNR—Elwin L. Liske, 505 SE. Larch, College Place, WA 99324
 K7KPB—John E. Schoengart, 2110 Parker Place, Bremerton, WA 98310
 WA7KSC—Stan Fugh, 2819 N. Mullen, Tacoma, WA 98407
 WA7KJWJ—Ronald L. George, 4208 E. Alta Vista, Phoenix, AZ 85040
 W7KYL—Howard B. Johnson, M.D., 16019 38th, NE., Seattle, WA 98155
 W7KZN—George Al Rhoads, Jr., 11862 SE. 222d Dr., Boring, OR 97009
 WA7LBV—Dick Hall, 240 W. Naudina, Sweet Home, OR 97386
 W7LFS—Jack C. Parker, 2915 Wilkakenzie Rd., Eugene, OR 97401
 WA7LRW—Curtis Rossow, R.F.D. 4, Caldwell, ID 83605
 K7MCL—Wilmer Radke, Rt. 5, Box 463A, Bremerton, WA 98310
 K7MHL—Bruce Henderson, Star Rt., Box 1, Leavenworth, WA 98826
 WA7MNG—Ray Lenz, 906 SW. Bade, College Place, WA 99324
 WA7MNI—Fred Lenz, 906 SW. Bade, College Place, WA 99324
 W7MNV—Eugene Quade, Rt. 1, Box 103, Molalla, OR 97038
 K7MTZ—Louis A. Bove, 131 N. Third Ave., Patagonia, AZ 85624
 K7NHR—Donald L. Starkey, 6302 W. Sweetwater Rd., Glendale, AZ 85301
 K7NJM—Howard W. Radke, 31256 SE. Hamlet Dr., Boring, OR 97009
 WA7NOD—Patrick Lorey, 4131 W. Ocotillo Rd., Phoenix, AZ 85019
 WA7NPW—T. M. Cole, 721 S. College Ave., College Place, WA 99324
 W7NYL—Stan Carlson, 18420 64th Ave., NE., Seattle, WA 98155
 K7NZF—Thunderbird Academy Amateur Radio Club, 13401 North Scottsdale Rd., Scottsdale, AZ 85251
 W7OBF—Al McDowell, Rt. 3, Box 294A, Battle Ground, WA 98604
 K7OEX—Steven Packard, 4320 Dumas St., Bellingham, WA 99225
 WA7OLA—Robert K. Jones, 735 SW. St. Clair, No. 2107, Portland, OR 97208
 WA7ONA—Jim Macey, 2037 42d St., Longview, WA 98632
 K7OPQ—Upper Columbia Academy Radio Club, Spangle, WA 99031
 WA7OQH—Robert M. Jones, 15207 SE. Bevington St., Milwaukie, OR 97222
 K7OVN—Fred L. Mason, 4611 Stone Ave. N., Apt. 3, Seattle, WA 98103
 WA7OVZ—Bill Saunders, 30 NE. D St., College Place, WA 99324
 K7OXI—F. H. Packard, 4320 Dumas St., Bellingham, WA 99324
 W7OYR—Roen A. Wilson, 42747 SE. Hwy. 26, Sandy, OR 97055
 W7OYU—Everett E. Wilson, 42747 SE. Hwy. 26, Sandy, OR 97055
 W7PCJ—Irvin Fried, Rt. 1, Box 68A, Hillsboro, OR 97123
 K7PCT—Don Mohr, 1117 26th St. SE., Auburn, WA 98002
 WA7PE1/6—Paul Schuett, P.O. Box 10, Wallace, CA 95254
 K7QBA—William E. Mehling, 7932 SE. Grant St., Portland, OR 97215
 WA7QDK—Dean L. Johnson, 3816 183d St. SW., Lynnwood, WA 98036
 W7QHR—W. G. Jensen, Port of Spain Adventist Hospital, P.O. Box 767, Trinidad
 WA7QZK—T. W. Christiansen, M.D., 3204 Mason Ave., Las Vegas, NV 89102
 K7RDO—Bruce H. North, General Delivery, Star Rt. East, Othello, WA 99344
 W7RDU—Eugene E. Taft, Box 112, Ocean Park, WA 98640
 W7RND—Ken Widstrand, Box 5, Boulder, WY 82923
 W7ROC—George Fiedler, R.F.D. 1, Box 411 D, Port Orchard, WA 98366
 W7RPD—C. T. Chuljian, D.M.D., Box 573, 1305 Washington St., Port Townsend, WA 98368
 WA7RPR—Eldon W. Snow, M.D., 1100 NE. 137th, Portland, OR 97230
 K7RVY—John Pasillos, 1821 Ivory St., Klamath Falls, OR 97601
 K7SCF—Clair Nystrom, P.O. Box 487, Havre, MT 59501
 WA7SFF—Franklin Fowler, Rt. 11, Box 61, Spokane, WA 99208
 WA7SJJH/CE3—Richard O'Fallon, Casilla 2317, Santiago, Chile
 WA7SSG—Roy Tufts, 10 Hurd, Glide, OR 97443
 W7SSY—Marshall Bain, 5307 SE. 33d St., Auburn, WA 98002
 K7STK—Robert H. Haworth, P.O. Box 92, Boring, OR 97009
 K7SYE—Auburn Academy Club Station, Auburn Academy, Auburn, WA 98002

W7SZF—Michael James Perry, 335 NW. 202d St., Seattle, WA 98177
 WA7TBI—Robert L. Sweezy, Rt. 1, Box 134-C4, Pendleton, OR 97801
 WA7TCD—Mrs. Marge Malmgren, P.O. Box 274, Ehrenberg, AZ 85334
 WN7TKK—David Depner, R.F.D. 254 Sittner, Walla Walla College, College Place, WA 99324
 WA7TKM—Doug Leno, R.F.D. 1, Barlene Dr., Walla Walla, WA 99362
 W7TPF—Dave Martin, 9247 S. Sheridan Ave., Tacoma, WA 98444
 W7TPY—Harold G. Steen, Oregon Sky Ranch, Rt. 3, Box 5, Milton-Freewater, OR 97862
 WA7TRC—Roger Weller, 37631 160th Place SE., Auburn, WA 98002
 WA7UBE—Jerry Wiggle, ITO Box 1243, Seoul, Korea
 K7UEB—Walla Walla College Amateur Radio Club, Box 458, College Place, WA 99324
 K7UIO—Victor D. Goll, 2272 Corona, Medford, OR 97501
 WA7UKH—Lyndon Dewitt, 7640 E. Albany, Mesa, AZ 85205
 WA7ULC—Paul W. Nelson, 12405 NE. Fremont St., Portland, OR 97230
 K7VCF—W. L. Parker, 5111 Enumclaw Hwy., Auburn, WA 98002
 W7VDR—Dr. Warren W. Bacon, 530 N. 171st St., Seattle, WA 98133
 WA7VKJ—James L. Johnson, 3816 183rd St., SE., Lynnwood, WA 98036
 WA7VPO—Pat Lincoln, 6736 N. Wall Ave., Portland, OR 97203
 WA7VPP—Ken Lincoln, 6736 N. Wall Ave., Portland, OR 97203
 WA7VPV—Mary Jane Saunders, 30 NE. D St., College Place, WA 99324
 WA7VTW—Rudy R. Rittenbach, 509 Garfield, Medford, OR 97501
 WA7VTY—Terry L. Blackburn, Box 291, Talent, OR 97540
 WA7WEZ—Howard H. Sweezy, Rt. 1, Box 134-C4, Pendleton, OR 97801
 WA7WIC—John H. Herscher, 28 Miller, Southerlin, OR 97479
 K7WIF—John Spenst, 108 21st St. SE., Auburn, WA 98002
 K7WIK—Alfred L. Ross, Jr., 6202 West Fairmont Ave., Phoenix, AZ 85033
 W7WR—Gordon Feather, 306 176th Place SW., Bothell, WA 98011
 K7WXD—James Weinand, 758 Larch St., Sandpoint, ID 83864
 WN7WZZ—Claudia Martin, 9247 S. Sheridan Ave., Tacoma, WA 98444
 WA7YAM—Terry L. Balsler, 25058 180th Ave., SE., Kent, WA 98031
 WA7YBA—Carl T. Jones, 207 NE. A St., College Place, WA 99324
 WA7YHU—Lester Ruod, 4106 NE. Riverside, Pendleton, OR 97801
 WA7YLX—Jim L. Hulse, 869 Grandview Dr., Ashland, OR 97520
 WN7YLY—Steve Kemmerer, 2828 Hammel Rd., Eagle Point, OR 97524
 WN7YND—Howard W. Farnsworth, 106 NE. A St., College Place, WA 99324
 WA7YTC—Wilbur S. James, 26 SW. Davis, College Place, WA 99324
 WA7ZCJ—Don LaValle, 5849 SW. Pembroke Circle, Lake Oswego, OR 97034
 W7ZDU/8—Don Myers, 260 University Blvd., Berrien Springs, MI 49103
 WA7ZEC—Alvah M. Kerr, Box 44, 307 W. 5th, Amity, OR 97101
 K7ZFD—Irwin Wagner, R.F.D. 4, Box 281, Hood River, OR 97031
 WN7ZFI—Reavis Belin, Rt. 2, Box 29, Walla Walla, WA 99362
 WN7ZMU—Kenneth B. Burden, Sittner Hall, College Place, WA 99324
 WN7ZMV—James Chinn, Rt. 1, Box 66, Buckley, WA 98321
 WN7ZSD—Cindy Pflugrad, 1549 Magnolia Ave., Medford, OR 97501
 WN7ZXP—Dan Necker, SE. 933 Shoshone Loop, Hamilton, MT 59804

WN8AHF—David Youngberg, Shenandoah Valley Academy, New Market, VA 22844
 WB8ALF—Ray Hamstra, 1029 Willow Hwy., Grand Leake, MI 48837
 WB8AWZ—Gwendolyn Howell, Rt. 2, Onaway, MI 49765
 WA8AYB—Goff Cox, Cox's Roost, Valley Bend, WA 26293
 WA8AZA—Carl A. Ward, Rt. 2, Box 182, Free Soil, MI 49411
 WA8AZB—George Ward, Rt. 2, Box 182, Free Soil, MI 49411
 WB8CCT—George Oom, 31 Colfax, NE., Grand Rapids, MI 49505
 WB8CIV—Ronald McDermott, 3882 W. 136 St., Cleveland, OH 44111
 WB8CXM—John Shafferman, Rt. 5, Box 196, Grafton, WV 26354
 WA8CSZ—Everett H. Jackson, Jr., 3085 Primrose Dr., Zanesville, OH 43701
 W8DDW—Carlyle B. Shultz, 306 S. Main St., Box 271, Jackson Center, OH 45334
 W8DEF—Raymond F. Brooks, P.O. Box 242, Allegan, MI 49010
 W8DHT—Joe Constable, 310 Warden Ave., Grafton, WV 26354
 WB8DKK—Allen Simpson, R.F.D. 1, Box 25F, Berrien Center, MI 49102
 WB8DXM—Joahanna Simpson, R.F.D. 1, Box 25F, Berrien Center, MI 49102



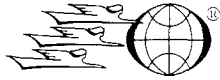
ARIZONA'S "MIRACLE CHURCH" IS DEDICATED

Dedicated on its opening day, Sabbath, August 14, the Huachuca church in Sierra Vista, Arizona, is described by E. Frank Sherrill, Arizona Conference president, as Arizona's "miracle church." Built for only \$27,500, the church will seat 200 and is valued at more than \$80,000. Members designed and built the church themselves, including the wrought-iron lights, padded pews, and fiberglass baptistry. District pastor is Clarence Wolff; Layman Marvin Nick designed the church and much of the equipment used to build it.

JEFFREY K. WILSON

Communication Director, Arizona Conference

Review



Advent Review & Sabbath Herald
126th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Raymond F. Cottrell, Don F. Neufeld

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARIES

Annette Bradley, 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 Chaij
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. Betsch, 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 J. Grout; Canadian, A. N. How; Central, Clara Anderson; Columbia, —; Lake, Jere Wallack; North Pacific, Cecil Coffey; Northern, Halle Crowsen; Pacific, Shirley Burton; Southern, Oscar L. Heinrich; Southwestern, 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 subscriptions to the Manager, Periodical Department, 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.

Health Personnel Needs

NORTH AMERICA

Baker	Nurse, pub. health
Bus. mgr. (pt.)	Nurse, staff
Carpenter	Nurse, superv.
Cashier	Nursing-serv. dir.
Dietary, gen.	Occup. ther. (experienced)
Electrician	Painter
Engr., station-ary	Pharmacist
Med.-rec. lib. RRA	Phys. ther.
Med. sec.	Psych. coun-selor, M.A.
Med. technol.	Resp. ther.
Med. transcrib.	
Nurse, psych.	

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

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

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.

FROM HOME BASE TO FRONT LINE

Wesley E. Amundson (AU '73), to serve as head, Bible department, Southeast Asia Union College, Singapore, and Dorothy A. (Wilcox) Amundson (AU '73) and one child, of Novato, California, left San Francisco, California, August 22, 1976.

Winston J. Craig (LLU '72), to serve as chemistry teacher, Adventist Seminary of West Africa, Nigeria, West Africa, and Marilyn Jeanie (Stratford) Craig and one son of Oshawa, Ontario, Canada, left Toronto, Ontario, August 19, 1976.

Franklin N. Crider (LLU '45), returning to serve as physician, Phuket Mission Hospital, Phuket, Thailand, left San Francisco, California, August 4, 1976. Jane G. (Baumgartner) Crider left San Francisco, California, to join her husband August 22, 1976.

R. Patience Crump (AU), to serve as teacher, Adventist Seminary of West Africa, Lagos State, Nigeria, of Wanham, Alberta, Canada, left Montreal, Quebec, Canada, August 25, 1976.

Dorothy Jean Dales, to serve as office secretary, Far Eastern Division, Singapore, of Cortland,

Ohio, left San Francisco, California, August 25, 1976.

Emiko (Toguchi) Higa and three children, left Los Angeles, California, August 29, 1976, for Naha, Okinawa, Japan, where they will join her husband, Atsushi Higa.

Dale M. Ingersoll (AU '53), returning to serve as departmental secretary, Zambesi Union, Bulawayo, Rhodesia, and Flossie (Carter) Ingersoll, left Miami, Florida, August 24, 1976.

Julius Korgan (U. of Nebraska '57), to serve as president, Adventist Seminary of West Africa, Lagos State, Nigeria, and V. Evelyn (Beebe) Korgan and three children, of Keene, Texas, left Montreal, Quebec, Canada, August 19, 1976.

Arthur A. Moores (LLU '53), returning to serve as physician, Hong Kong Adventist Hospital, Hong Kong, and Verna L. (Litke) Moores (LLU '51) and one son, left San Francisco, California, August 25, 1976.

Marsha Dianne Oberg (WWC '70), to serve as elementary teacher, Korean Union Mission, Seoul, Korea, of Aloha, Oregon, left San Francisco, California, August 25, 1976.

Leland R. Shultz, to serve as circulation manager, Indonesia Publishing House, Bandung, Java, Indonesia, and Joyce R. (Kincaid) Shultz and two daughters, of Williamsport, Maryland, left San Francisco, California, August 22, 1976.

Dale L. Thomas, to serve as publishing director, Zambia Union, Lusaka, Zambia, and J. Annette (Vetter) Thomas and three children, of Grand Ledge, Michigan, left New York City, August 23, 1976.

Palmer G. Wick (UC '52), returning to serve as assistant secretary, Far Eastern Division, Singapore, and Alice V. (Tyler) Wick and three children, left Los Angeles, California, August 25, 1976.

NATIONALS RETURNING

Ramon Mercado (AU '76), to serve as Bible teacher, Metropolitan Academy, Rio Piedras, Puerto Rico, and two daughters left Chicago, Illinois, August 19, 1976.

Lorna F. Reid (AU '76), to serve as science teacher, St. Croix Seventh-day Adventist School, St. Croix, U.S. Virgin Islands, of Brooklyn, New York, left New York City, August 23, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Carl William Goransson (AU '58) (SOS), to serve as Bible teacher, Linda Vista Academy, Chiapas, Mexico and Maybelle E. (Vandermark) Goransson, of Hendersonville, North Carolina, left Laredo, Texas, August 8, 1976.

Wayne LeRoy Laue (Houston Tech. Sch. '76) (SS), to serve as building and maintenance worker, South American Division office, Brasilia, Brazil, and Kathleen A. (Turpen) Laue, of Houston, Texas, left Miami, Florida, June 27, 1976.

Donald Olds (Central Michigan U.) (SS), to serve as builder, Gitwe College, Rwanda, Africa, and Opal M. Olds (Central Michigan U '62), of Irons, Michigan, left Montreal, Quebec, Canada, August 8, 1976.

Edwin E. Reynolds (PUC '74) (AVSC), to serve as teacher in a mission school, Guam-Micronesia Mission, Ponape, East Caroline Islands, and Connie L. (Tucker) Reynolds (PUC '75), of Angwin, California, left San Francisco, California, August 2, 1976.

Notice

Correction

□ The article "South American Growth From Humble Beginnings" in the August 19 Review should be corrected to read "F. H. Westphal, the first Seventh-day Adventist minister to go to South America as a missionary" (first paragraph), and "his son Carl" (third paragraph).

Coming

October

23 Temperance Offering
30 to Nov. 6 Week of Prayer

November

6 Annual Week of Sacrifice Offering
13 to Jan. 1 Ingathering crusade

December

4 Ingathering emphasis
4 Church Lay Activities Offering
11 Stewardship Day
25 Thirtieth Sabbath Offering (South American Division)

1977

January

1 Soul-winning commitment
1 Church Lay Activities Offering
8-15 Liberty magazine campaign
15 Religious Liberty Offering
22 Medical Missionary Day

The Back Page

Metro Ministry Leaders Appointed

At a recent meeting of the board of directors of New York Metro Ministry, three persons were appointed to coordinate Metro Ministry and to work in close harmony with the various conferences and organizations involved. Eric Hon, veteran evangelist and health educator from Australia, was named director; N. J. Satelmajer, associate director; and Ted N. C. Wilson, assistant director. The latter two have worked as pastors in the Greater New York Conference.

New York City remains one of the most unusual challenges to the proclamation of the Advent message. Ellen White repeatedly reminded the church of the Lord's deep burden for New York City and other major population centers. She wrote a great deal about the big city and its problems, but she also made it clear that God had a marvelous design for New York City. God promises that if the church will follow His formula for approaching the cities, it will set in motion a mighty movement. New York would become a symbol of what God wants to happen in every large city.

Since one or two conferences cannot be expected to carry the staggering responsibility of presenting the gospel of Christ in the setting of the three angels' messages to New York City, northern New Jersey, and southern Connecticut, an organization known as Metro Ministry has been established to assist. Participating in this inter-union, interconference endeavor are the Atlantic and Columbia Unions, and the Allegheny East, Greater New York, Northeastern, New Jersey, and Southern New England Conferences. The board of directors is made up of representatives of these organizations and the General Conference and is chaired by leadership from the North American Division.

This combined effort seeks to pool talent, planning,

ideas, and the human and financial resources of the various groups to gain optimum strength and thrust. Metro Ministry coordinates the It Is Written telecast; the Adventist Nurse Service Agency, under the direction of June Croft; a Spanish evangelistic team, headed by Jorge Grive, which includes a radio and television program in Spanish entitled "Yesterday, Today and Tomorrow"; and an evangelistic team, headed by Harold Brewer, working primarily for the black population. It is anticipated that under the enlightenment of the Holy Spirit a wide variety of ministries and activities will be used and experimented with in reaching the homes and touching the lives of New York's millions.

More will appear in later issues of the REVIEW about the needs, plans, and progress of the work in New York City. We earnestly request the prayers of God's people in behalf of New York Metro Ministry.

NEAL C. WILSON

Leprosarium Needs Nurse

The Masanga Leprosy Hospital in Sierra Leone, West Africa, needs a volunteer nurse for 12 months or longer. This is an opportunity for someone interested in the Adventist Volunteer Service Corps. The applicant must be an R.N., preferably with some experience in operating room and anesthesia, but this experience is not mandatory. In addition, the applicant must be prepared to pay round-trip transportation. Housing and a stipend are provided. Those interested may write to: The Secretariat, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Thailand Labor Union Activity Subsides

Labor union activity at the Bangkok Adventist Hospital in Thailand subsided August

18 after a group of ten employees, who had registered with the Labor Department of the Interior Ministry of Thailand, formally withdrew their request for recognition.

At one time, the labor union group numbered 70 employees. However, as loyal Adventist employees and other denominational personnel worked to explain the teachings of the Seventh-day Adventist Church on labor union affiliation both to the public and to the non-Adventist employees of the hospital, attitudes began to change. One large newspaper in Bangkok printed large headlines stating that Bangkok Adventist Hospital would close if a union became involved.

Hospital officials gave special attention to the complaints of the workers and assured them that no employees would be punished for their activities. No other concessions were made.

Community and government sentiment was strongly in favor of the hospital. Exactly 100 days after the original ten workers formed the union, they went to the Labor Department and dissolved their union in accordance with the Thailand laws.

GORDON ENGEN

Mass Distribution Project Organized

Weighted down with a burden for souls, the members of the Greeneville church and other churches in east Tennessee are distributing en masse Ellen G. White's book *The Great Controversy*. The following report has just come to the White Estate office of the General Conference:

"Another 60,000 copies of *The Great Controversy*, each armed with a Voice of Prophecy radio log and Bible-course card, have been distributed in dark-county areas of east Tennessee. Next week an additional 8,350 copies will be given out in six more dark-county towns. We thank God for the wonderful way He has led in this work. Yet when we consider the vast unentered

territories and the critically short time left to work unhindered, we feel that our efforts thus far have been pitifully small."

What would happen to our churches throughout North America, indeed throughout the world, if a similar burden were carried by leaders and laity alike? Not only *The Great Controversy* but *Steps to Christ* and *The Desire of Ages* can be utilized to reach the masses.

D. A. DELAFIELD

In Brief

Promotion Yields Large Sum: More than 800 students and faculty members from Southern Missionary College and Collegedale Academy, Collegedale, Tennessee, raised \$13,500 on Missions Promotion Day, October 5.

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, 6845 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 8/31/77.

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

name (please print) _____

address _____

city _____

state _____

zip code _____