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THE ARDENT, earnest longing of the church for the soon return of the Lord Jesus found expression in the theme of the 1976 Annual Council—"Together, for a Finished Work."

As never before, conditions in the world today impress the minds of dedicated, observant Seventh-day Adventists that we have come to the time when God is setting His hand to finish the work. There is a growing conviction in the hearts of those whom the church has called to be leaders that He is now summoning us, one and all, to a soul-consuming commitment to unite our human effort with divine power for the great final proclamation of the gospel. "Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of events ordained by Him to take place."—*Testimonies*, vol. 7, p. 14.

The word *together* in the Council theme expresses the conviction that there must be a united response to the call to arise and shine. The word *for* focuses this conviction and commitment on the task at hand, and *finished* reminds us that we have not yet fulfilled the trust God has placed in His remnant people. "It was not the will of God that the coming of Christ should be thus delayed."—*Evangelism*, p. 696. The word *work* suggests that we cannot expect to drift into the heavenly kingdom on a business-as-usual basis.

The eight-foot theme logo of the Council is John Hancock's adaptation of the 1975 General Conference session motif in Vienna, which was designed by Heikko Jokkinen,

an artist at the Finland Publishing House. The dove expresses the realization that the Holy Spirit is the source of power to unite the church and make its efforts effective in finishing the work. The flame is reminiscent of Pentecostal power. The ocean waves represent the peoples of earth and the worldwide extent of the task. The motto was selected by a special *ad-hoc* committee. The theme logo was designed by Elder Hancock and painted by Harold

Munson, of the Review and Herald art department.

Every one of the 264 items on the Annual Council agenda, and every resolution voted by it, dealt with some facet of finishing the work. This Council was, in a very real and special way, the worldwide church planning "together for a finished work."

A mood of urgency and expectancy pervaded the Council, which began the evening of October 13 with a keynote

sermon by R. H. Pierson, president of the General Conference. "Let's be done with 'playing church,'" he appealed. "I am glad that I belong to a living, growing movement; I am glad I do not have to report a loss of momentum, like so many other mainline Protestant churches. The Seventh-day Adventist Church is not ready for a requiem." He illustrated the point, mentioning a birth-day letter he recently wrote to a church member 103 years of age.

At the time of this member's birth the Advent message was being proclaimed chiefly in North America. Today the cry of the first angel of Revelation 14 is being sounded in 193 countries around the world—all in *one* lifetime.

"Now is the time of harvest," Elder Pierson pleaded, echoing Jesus' remark to His disciples beside the well at Sychar. "Don't postpone it for years or decades." The challenge that faces this Annual Council is a call for all-out harvesting. "Let us vote for every program that contributes to reaping. If it does not, let us go on to the next item on the agenda."

But there must be a sowing if there is to be a reaping, Elder Pierson reminded the delegates. As evidence of faithful seed-sowing he cited 1,784,783 accessions to the church during the past ten years—a number greater by 200,000 than our entire membership in 1965. Preparing the way for these baptisms were 595 million pieces of literature, 261 million missionary contacts, 99 million Bible studies, and 94 million persons given material help. As

Continued on page 4

A Report of the 1976 Annual Council

By RAYMOND F. COTTRELL

I Have a Problem

Washington, D.C.

I have a problem—in fact, several problems. I need your help.

Many letters that come to my desk begin something like this: “Dear Elder Pierson, I have a problem. I don’t know to whom else to write, so I am writing to you. Please help me.”

These letters contain some interesting experiences, and each one is taken seriously. We try to help in every way we can. Some are family problems—trouble in the home. Many are church problems—the pastor or his wife has not pleased someone, or the church elder or deacon isn’t doing his job. Many letters enclose manuscripts to be read, evaluated, and passed on to a publisher. I had a letter once even from a distraught institutional worker whose boss wouldn’t fix the screen door on their house—would I please do something about it?

When it comes to helping one of my 2.5 million-member family, I wish that I were quintuplets. I am always happy to help.

Some correspondents are unhappy when requests are passed along to my fine associates to care for. It is physically impossible to care for all the letters personally, so please be patient with me. The men and women with whom I work here in the General Conference office are men and women of God. You can count on every one of them.

I have a problem also about getting around to visit as many churches as I would like each year. “You promised to come to our church several years ago,” is a reminder that I hear rather frequently. When I made that “promise” I truly meant it.

One of my most pleasant assignments is mingling with God’s people in their home churches, becoming acquainted with members of God’s family in all countries. It is always a delightful experience for me.

According to the most recent statistical report there are 17,841 Seventh-day Adventist churches around the world. If I were to visit three churches each weekend it would take me about 100 years to get around to each church just one time. So you can see I have a real problem. It would be a joy to visit *your* church some Sabbath, and I hope it will be possible in the not-too-distant future, but if it takes a few months to work it out, you will understand, won’t you?

There is the problem of recognizing everyone and being able to match names and faces—often of people I’ve only met once or twice for a few minutes. This is a real challenge. I like to recognize people and call them by name when we meet. I try my best, but many times I fail.

“Don’t you remember me?” the fine-looking gentleman asked. “I took you to meet a plane in Florida back in 1949!” Another exclaimed, “You remember me—I met you at the General Conference session in Cobo Hall in 1966. My sister, Bell, was with me!”

I love every church member and try conscientiously to remember everyone I meet, but it’s a pretty big assignment when there are 2.5 million members in the family. W. A. Spicer, bless his heart (I used to be his young pastor here in Takoma Park years ago), had a wonderful gift for remembering names. It seemed that he remembered everyone. Unfortunately, I’m not Elder Spicer, and today the church is many times larger than it was in Elder Spicer’s day. But I’ll do my best—please forgive me if I happen to miss the right name sometime.

Then there is the question of preaching the same sermon twice. My secretary’s credenza is literally “crammed” with sermon outlines and talks she has typed for me. I spend many hours almost every week preparing talks and sermons for special occasions, as well as for regular worship services. Every now and then, as I greet people at the door after a service, someone, with a knowing smile, says, “I heard you preach that sermon at the Blankville church a few weeks ago.”

My speaking roster for 1974 included 328 sermons, talks, radio, TV, and newspaper interviews. If I prepared a different sermon for every appointment there would be no time to do anything else. I confess I preach some of my sermons more than once, but, of course, always in different places. If it had a message for one congregation it might well have a message for another group of God’s saints.

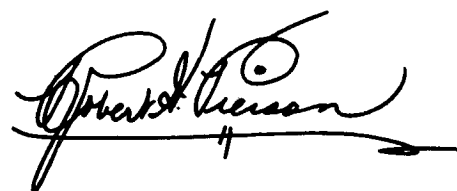
There are many needs in our churches and schools around the world. There are college and academy papers and annuals whose circulation lists need to be increased. There are new buildings to put up. Sometimes I wish I were a multimillionaire so that I could give favorable consideration to every request for subscriptions and donations. Unfortunately, this is not the case. I can only do my best.

So you see, friend of mine, *I have some problems*. While hundreds, perhaps thousands, write to my office for help, I, also, have problems. But they are good problems, and this letter isn’t in any sense a “gripe.” It is just a little appeal for understanding when I don’t always measure up to your expectations in some of these areas.

Don’t stop writing letters, don’t stop extending invitations to visit your church—don’t even stop sharing your problems with me. I am here to serve the church and want to do all I can to help out in every way possible. But, if I stumble once in a while please forgive me and let me try again!

It is wonderful to belong to the worldwide family of God.

May the Lord bless you and yours “real good” today!



President, General Conference

This Week

The months of September and October found Seventh-day Adventist Church leaders from around the world traveling to Washington, D.C., church headquarters, for world advisory meetings, departmental meetings, and for the Annual Council session. Decisions were made that will affect the many activities of

the church in the coming years.

Annual Council does not consist only of business sessions. It is a time of rededication to the task God has given His people.

Raymond F. Cottrell, author of our Annual Council story, is, as we announced in this column October 21, an associate editor of the REVIEW and the newest mem-

ber of our staff. He spent many hours interviewing church leaders and attending meetings and has sought to reproduce the mood of the meetings in his article.

During the weeks ahead the REVIEW will publish reports of the departmental meetings, Annual Council actions, and articles explaining several of the actions

for the benefit of church members.

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Scan news briefs from the religious world

RENT REFUSAL TO SINGLES TESTED IN COURT

ST. PAUL, Minn.—A St. Paul landlord has begun a legal battle against a contention by the Minnesota Human Rights Department that apartment owners cannot refuse to rent to unmarried couples. Howard Gelb testified that such a requirement is wrong on legal, moral, and religious grounds. He said the effect would be to have landlords aiding and abetting violation of State laws against fornication. Under State law it is a discriminatory practice to refuse to rent housing based on "marital status." This is the first case testing whether that language applies to an unmarried couple, or whether it was

merely meant to give single renters the same rights as married couples in the housing market. The case was brought by Howard Linsk, 24, who tried to rent an apartment in West St. Paul with his girl friend, Joellen Schanke, then 19.

DONATION BUYING POWER DECLINE FOR CHURCHES

NEW YORK—In terms of buying power per person, giving by communicant members of 42 U.S. denominations declined about 1.2 per cent from 1974 to 1975. Though actual contributions rose 8 per cent (from \$127.16 to \$137.09 per capita), the figures in 1967 constant dollars dropped from \$86.09 to \$85.04.

REPORT DOCUMENTS MOBILITY OF U.S. FAMILIES

WASHINGTON, D.C.—During a four and one-half year period, 46.5 per cent of the 71 million "households" in this country moved to new accommodations, according to a report released by the U.S. Department of Commerce's Bureau of the Census and the U.S. Department of Housing and Urban Development.

U.S. A MULTI-LANGUAGE NATION

WASHINGTON, D.C.—Nearly 10 per cent of persons 4 years old and over in the United States speak a language other than

English, the Census Bureau reports. Eight million usually speak a non-English language, 4 million of whom speak Spanish. Some 400,000 speak Italian; 300,000 Chinese; 300,000 French; and 100,000 each speak German, Greek, Japanese, Filipino, Portuguese, and Korean.

CHARISMATIC STUDENTS CLAIM TRANSFORMATION

RAMSAY, N.J.—The principal of Notre Dame, a Roman Catholic high school in Easton, Pennsylvania, claims that his school has been transformed into a dynamic, praying Christian community after it was "given over completely to the Lordship of Jesus Christ."

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.]

Different But Not Inferior

As I read the excellent series on "The Ordination of Women," by LaVonne Neff (Aug. 5, 12), I was impressed that the position of the Seventh-day Adventist Church does not fall into any of the categories cited for the Protestant churches.

We are not traditionalists, nor are we social-activists. We do not believe man was created superior to woman, nor do we have the same view of the Holy Spirit's work as the Pentecostal churches.

Seventh-day Adventists believe that woman was created different from but not inferior to man. God gave man the position of leadership; to woman He gave

the gift of influence. The woman's role, though supportive, is unique and of inestimable value to the home, the church, and society.

Throughout the Bible the man is the priest, the king, the apostle. True, the Holy Spirit has used women powerfully, and women have done a great work for God outside the home. But this has always been the exception, not the organizational policy. Always it has been when God commands, not when woman demands.

Ellen White has been a major influence in the Adventist Church, yet she was not an ordained minister. The work that we as women can do for the church is limitless; it is in no way dependent upon ordination. We have a work that we were ordained by God to do.

Galatians 3:28 says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." We

are one in Christ, but it is absurd to assume that this verse means the abolition of the sex roles. Oneness is not sameness.

As we watch the heartbreaking disintegration of the family, can't we see that it is the direct result of failing to follow God's plan for men and women? Let us study the cause and effect so that we may work intelligently to save our homes.

MRS. DUANE BROWN
Chehalis, Washington

Healing

Re: Editor's Viewpoint, "Is All Healing Divine?" (Sept. 30).

When I read this editorial, I agreed that I would rather die than be healed by some evil power. I recall an experience of a Christian woman who had great pain in her arm. She accepted healing from the wrong source, and with the removal of the pain she lost her love for Bible study. She then prayed that the pain

would return if only she could again have her love for the Bible. The pain did return.

God knows when our work in this world is completed, and we should be content to accept His plans for us.

IDAMAE MELENDY
Silver Spring, Maryland

Good News

Re: "A Bulletin Just In" (Sept. 23).

We often tell friends of exciting experiences in our lives: the great ball game we went to see; our new car with all its accessories we just purchased; and other experiences that we will hardly remember five years from now. But there is one thing really worth getting excited and talkative over—something we'll remember five million years from now, and that is a loving God who sought us and died for us "while we were yet sinners!"

SCOTT CHERNE
Collegedale, Tennessee

GENERAL CONFERENCE
OF
SEVENTH DAY ADVENTISTS



**Report of the
1976 Annual
Council**
*Continued
from cover*

never before, he concluded, evangelism is to be accorded first priority in every phase of the life and work of the church.

The mood of urgency that pervaded the entire Council found expression in the series of morning devotional studies, each of which explored one aspect of finishing the work. The first study, on Thursday morning, was given by Neal C. Wilson, vice-president of the General Conference for North America, on the theme "Finishing the Work Now." As in the days of Peter, there is danger today that we will say to ourselves, "All things continue as they were from the beginning"—business as usual at a time when God is ready and waiting to pour out a special bestowal of spiritual grace.

Resolutions without corresponding action, said Elder Wilson, are counterproductive, and we would be wise to declare a moratorium on resolutions until we are ready to do something about them. To this end it is our privilege and duty to place ourselves as

tools in the hands of the Master. "If we are willing to move as leaders," he said in conclusion, "the people will move with us. In Christ's stead I appeal to you at this Annual Council to accord primacy to evangelism."

The Role of the Departments in Finishing the Work

Friday morning Bender L. Archbold discussed personal and public evangelism in finishing the work. At the 1970 General Conference session at Atlantic City the Inter-American Division, of which he is president, set a goal of 200,000 baptisms by 1975. At Vienna that year he was able to report passing the goal. Inter-America is the fastest growing of the ten world divisions of the church—an excellent example of church members planning and laboring together to finish the work. With more than one thousand baptisms each month of this year the Mexican Union is, in turn, the fastest growing union in the world.

Elder Archbold related many specific instances in which multiplied hundreds have been brought to a saving knowledge of Jesus Christ in one evangelistic series. He mentioned one such effort conducted by Jose Osorio in Caracas, Venezuela, a place where such things "couldn't

be done." The result was 450 baptisms. Another effort in neighboring Colombia brought 1,000 into the church. "We are ordained to preach," Elder Archbold exclaimed with fervor of conviction. In a recent year, in addition to his responsibilities as division president, he set the pace with four public efforts.

On Sunday morning John Hancock discussed the role of youth in finishing the work. His narration of the exploits of Adventist youth around the world provided one of the major moments of inspiration of the entire Council. The dedication of Adventist youth to the gospel task offers an appropriate answer to the awe-inspiring fact that the world's population is leaping forward by 76 million each year. Four fifths of our members live outside of North America, and of these, three fourths are under the age of 30! Their dedication is evident in scores of ways. In one unnamed country, where our ordained ministers were imprisoned for 16 years, it was young people who held the church intact. Ours is a living church, a young church.

Elder Hancock spoke in glowing terms of student missionaries, who have now served in 87 countries since the program was initiated at Columbia Union College in 1959. This year alone 186

young people are serving in 36 countries. In 18 cities of the Far Eastern Division they are conducting the popular English-language school, as a result of which more than 500 persons have united with the church. In Korea alone, three have become ordained ministers, and 17 others have joined the organized work of the church. In 1975 the Taskforce program brought 1,800 young people into the evangelistic outreach of the church. In the Southern Union, for instance, 24 youth have opened up 18 dark countries.

Of special note are the zealous labors of the students of Mountain View College on the island of Mindanao in the Philippines, who are bringing a thousand or more in the surrounding area to Christ each year. Thus far they have raised up 44 churches, and last year they conducted 40 evangelistic campaigns. "Mainstream Adventist youth," said Elder Hancock, "are more committed to the church than ever before."

V. W. Schoen, retiring director of the Lay Activities Department of the General Conference, spoke of the role of the laity in finishing the work. "This day," he said, "our laymen around the world are making 300,000 contacts for Christ and giving 25,000 Bible studies." He pointed



Immediately preceding the Annual Council, the Ellen G. White Estate conducted a four-day Spirit of Prophecy workshop, with the overseas delegates to the World Departmental Advisory Council and the Annual Council especially in mind. There were 70 from the overseas divisions and 90 from North America. Among the subjects considered were inspiration and revelation, principles of study, the authority of Ellen White's writings, and Ellen White and her critics. Members of the group posed for this picture by the GC North Building.

out that the leaders of the apostolic church were all laymen whom Christ called and trained for service.

Representing the Sabbath schools of the world and their members as a most effective agency for finishing the work, H. F. Rampton, world Sabbath School director, spoke of the study of God's Word—the "heart" of the Sabbath school—as the "launching pad" from which members may go forth to finish the work. All programs and projects of the Sabbath school are soul winning in their objective. We cannot fail so long as our Sabbath schools are united in service.

On Wednesday morning F. W. Wernick, a general vice-president of the General Conference, highlighted the role of health education in finishing the work. "Satanic control of mind and body are the hallmarks of a decaying society, of a world that is moving to self-destruction," he said. "Every debilitating habit possible to man is being practiced today. The marvelous mechanism God made is enslaved by debilitating habits that result in disease and death."

The Heaven-appointed ministry of Seventh-day Adventists to the whole man is based on the concept that man's restoration to the image of his Creator involves the physical and intellectual

aspects of his being, as well as the spiritual and moral aspects. "The laws of health are just as sacred and important a part of the laws of God as the Decalogue," he explained. "There is an intimate relationship between the care of the body and the care of the spiritual life." Most health-care institutions divorce the ministry of the body from the ministry to the heart. Our health-care institutions and programs, in contrast, are not an expendable appendage to the work of the church, but an integral part of it. Elder Wernick mentioned one chaplain who reports 31 baptisms in the past 15 months—employees, patients, and members of their families. "It is inspiring how many employees, attracted by the lives of our church members and their spirit of dedicated service, find Christ and His message and are baptized."

Late Wednesday morning Dr. Joan Coggin, of the Loma Linda University heart-surgery team, told of their recent encore visit to Saudi Arabia, during which 51 open-heart surgeries were performed. All 51 persons, she said, are alive and well today—a noteworthy success. The government and the people of Saudi Arabia greatly appreciate this outstanding Adventist contribution to their country. After the surgeries some 30 high school

students asked whether they might apply for admission to Loma Linda University. They were welcomed, along with an explanation that all students are expected to participate in religious, as well as academic, activities. To this they readily agreed.

In the last devotional study of the Council Thursday morning, Dr. Walton Brown, director of the General Conference Department of Education, emphasized the role of Christian education as evangelism of the highest kind. It is the teacher's duty to impress the image of God upon the mind of the students. Christian education is, and must be, Christ-centered and evangelistic in its purpose. This does not mean breaking into the middle of an algebra class for a testimony service, but it does mean that the students must witness the principles of Christ in the lives of the teachers and in the classes they attend.

Implementing the Call to Finish the Work

Second only to the quinquennial General Conference session, the Annual Council each autumn is the most important convocation for guiding the life and work of the church. The 264 items on the agenda testify to the amount of business the Council considered during its eight work-



During the floor discussion of the document on "Evangelism and Finishing the Work," Robert H. Pierston, president of the General Conference, confers with F. C. Webster, his administrative assistant.

ing days. Of these, a half dozen or so were considered of major importance and were, accordingly, given priority. The fact that it is possible to transact so large a volume of business in so short a time reflects months of careful preparation and committee work preceding the Council. On the floor there is opportunity for modification or even rejection if the delegates so choose, but the printed documents presented to the Council are usually mature and ready for acceptance without major changes. Some documents reflect two or three years of committee work and repeated revision.

Planning for a Finished Work

Among the 347 registered delegates to the Council are the members of the General Conference Committee resident in Washington, union and local conference officers of the North American Division, officers of the ten world divisions, and other invited persons including a number of laypersons. Many departmental leaders of the world divisions who convened for a World Departmental Advisory Council during the first eight days of October remained for the Annual Council as well.

Among the laypersons in attendance were Henry Hsu, a certified public accountant, of Monterey Park, California; Mrs. Esther J. Lowe, a retired teacher from Detroit, Michigan; H. C. Mattison, D.D.S., of San Diego; James R. McKinney, M.D., of Greeneville, Tennessee; and A. L. Paulson, of Springfield, Oregon, owner of several nursing homes in Oregon and Idaho. These laypersons participated actively in the deliberations of the Council, and their points of view were influential in shaping actions taken by the Council.

Following the devotional study at 8:00 A.M. each day, the Council met in general session for the remainder of

the morning. Afternoons were largely devoted to committee work, though on two or three occasions a general session was called. With one exception evenings were reserved for committee work.

In order to provide ample time for discussion of major agenda items, they were brought up early in the Council. Two or three required a half day or more each. These major items dealt with evangelism, readmission to the church of divorced and remarried persons, use of tithe, competitive activities, grievances and litigation, church seminaries, and the 1977 General Conference budget. Here we will merely summarize their content and importance. A more complete report of these and other agenda items of general interest will appear in a later issue of the REVIEW.

The 15-page single-spaced document on "Evangelism and Finishing the Work" reflects earnest conviction on the part of the leaders of the church that the time has come when God is setting His hand to finish the work, and that His church on earth should lay plans for uniting all of its resources with the power of the mighty angel of Revelation 18. "The real issue before the leadership of God's church," the document states, "is whether or not we are serious enough to take decisive action now to overcome the church's inertia and thus arise with holy courage and faith to finish God's work in all the earth. . . .

"Administrative action is urgently needed to help reclaim this glorious Christ-centered purpose."

Those who presented this document to the Council left no doubt that they themselves are wholly committed to its objective, and the 30 or so delegates who spoke to it clearly reflected the same spirit.

"What do we mean by the term, *finishing the work*?" the document asks. The answer is

given: "It means both an inward and outward work—people saved by grace, working to save others. It is the reaching of every person on earth with the claims and promises of God's message of love and salvation, so that this generation may have opportunity to be restored in His image, now and forever. Thus, the finishing of the work means one thing: communicating God's message through the power and ministry of the Holy Spirit to all of earth's population so that God can proclaim His work finished. When this happens Jesus will come." Those who drafted this important document set this response in capital letters.

The body of the document appears under the heading "Plan of Action." This plan includes provision for "a clear, unequivocal, church-wide understanding of the crucial nature and primacy of evangelism." It spells out the responsibility of pastors and other ministers, and a specific plan for funding an accelerated program of evangelism. It takes special note of reaching unworked areas and special groups such as recent immigrants, people of means, and ministers of other faiths. Finally, "primacy of evangelism committees" are to be set up in each of the world divisions to plan aggressive evangelistic programs and to monitor their implementation.

The document on "Divorce and Remarriage" reflects the deep concern of the church for preserving the integrity of the homes of its members, and for those whose homes have been broken by divorce. In dealing with specific cases, pastors and conference committees across North America have proposed varied and sometimes conflicting solutions to requests for the readmission to the church of divorced, disfellowshipped, remarried persons. A broadly representative committee consisting of administrators,

pastors, theologians, and specialists in marital counseling, which has been studying the problem for the past two years, produced a 17-page document. This document reflects the conviction that the church should be consistent in dealing with the problem—for the sake of those who suffer as the result of a broken home, and for the church, which suffers with them.

The heart of the document is the recommendation that each conference in North America should establish a standing committee on divorce and remarriage, to which all requests for readmission to membership may be referred, for counsel and guidance to pastors and churches. Each union conference is to set up a similar committee, to which appeals may be referred. The document hopes that this arrangement "will enable the church to deal consistently and helpfully with remarried divorced people who ask admission or readmission to membership in the Seventh-day Adventist Church." The document then sets up criteria to serve as guidelines to these committees. A somewhat lengthy appendix provides relevant passages from the writings of Ellen G. White. With certain minor modifications the document was voted, almost unanimously, after full and free discussion in which various opinions and convictions were expressed.

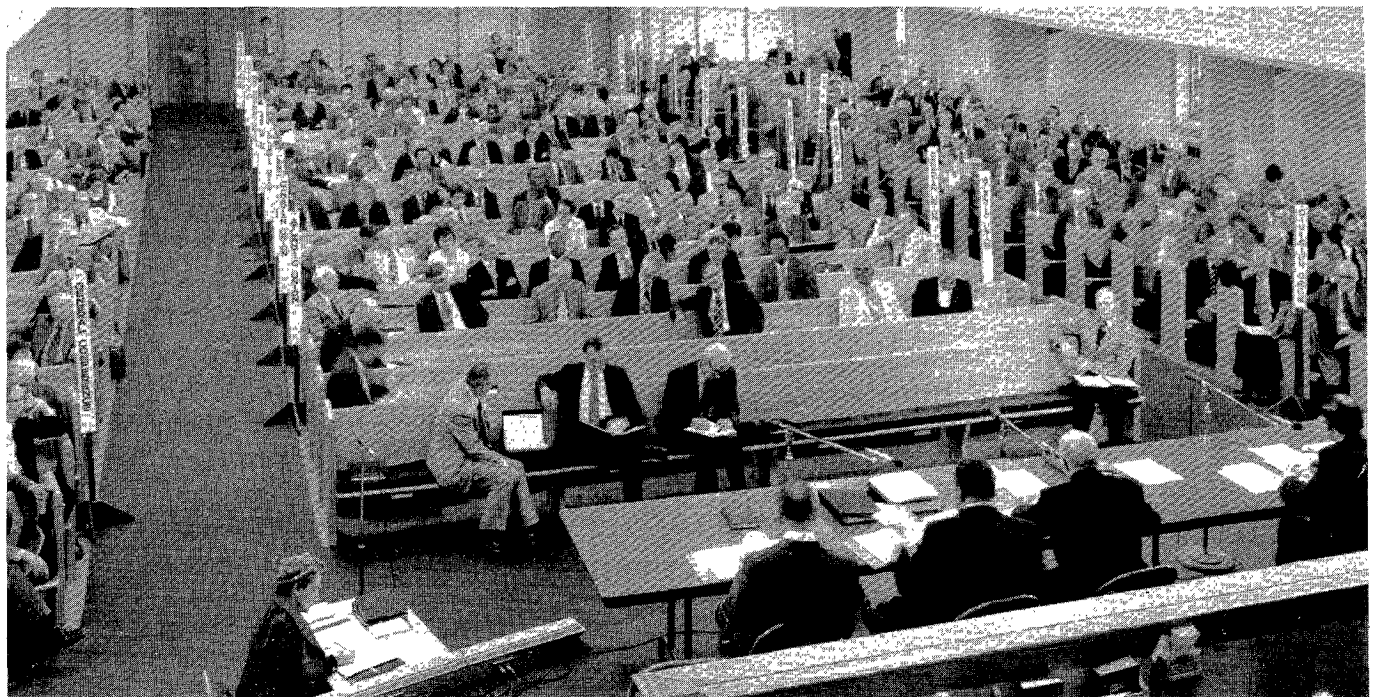


Under the direction of Charles L. Brooks, associate director of the General Conference Sabbath School Department, delegates sang hymns to open their meetings.



Above, delegates who wanted to speak walked to one of three floor microphones, where they were recognized, in turn, by the session chairman. Here Paul Sundquist, Northern Europe-West Africa Division communication and Sabbath school director, comments on one of the agenda items. In the pew beside him are other representatives of the division: Walter R. L. Scragg (head bowed), president; on his right, B. B. Beach, secretary; and on his left, R. Unnersten, treasurer, and H. I. Duntun, education director. In the pew immediately be-

hind Elder Unnersten is David E. Lawson, secretary of the Ministerial Association of the division. Each of the nine overseas divisions was similarly represented. Above right, the 30,000 Seventh-day Adventists living in the Soviet Union were represented by M. P. Kulakov, pastor of the church in the large city of Tula, 115 miles south of Moscow. He was one of the delegates to the General Conference session in Vienna last year and has attended several Annual Councils in recent years. He reports a growing church and a good working relationship with the government. Left, N. C. Wilson, vice-president of the General Conference for North America, listens intently as one of some 30 delegates speaks to the document on "Evangelism and Finishing the Work." This document was given priority among the 246 agenda items, and was taken up as the first item of business before the Annual Council. Below, Robert H. Pierson, General Conference president, at center microphone, chairs a session of the 1976 Annual Council on the main floor of the Takoma Park church. To his right is Elder Wilson, and to his left are C. E. Bradford, associate secretary, and C. O. Franz, secretary. Elder Bradford is reading from the document on evangelism.



The document on the tithe grows out of the fact that in recent years the nontithe giving of the church has not kept pace with the increase in tithe. As a result there has been a shortage of nontithe funds, and church leaders have been confronted with serious problems in meeting requests for such funds. The document sets up a basis for allocating the tithe, in full harmony with counsel in the Bible and the writings of Ellen White on the subject.

During the protracted discussion on the use of tithe certain differences of opinion were expressed, and on the import of certain Ellen G. White statements. Elder Pierson finally called for a season of prayer, for guidance from Heaven, and the subject was then tabled for the day. When it was taken up the following day it became evident that, for all practical purposes, the delegates had reached virtual unanimity of mind with respect to it.

Applying the counsel of the Bible and the writings of Ellen White, the guidelines now provide for the support of all who are "engaged in evangelism and spiritual ministries" from the tithe. "Personnel in a supportive role who directly relate to the work of soul-winning agencies" on all levels and in all branches of the work are included.

The document on competitive activities in the church, which deals especially with competitive sports, sets forth guidelines to keep such activities within the limits set by Inspiration. Those who drafted this ten-page single-spaced document are to be commended for the careful study they gave to the subject, and for its comprehensiveness and clarity. It will be greatly appreciated by the church.

The document on "Settling of Grievances and Litigation" provides, for the first time, a standard procedure by which unresolved differences between church members, between members and church organizations or institutions, can be settled—upon the consent of both parties involved—without going to court. It provides for conciliation panels to be set up within each local conference, and outlines their operating procedures. Review on the union conference level is provided for upon request.

The document on "Church

Seminaries" responds to an urgent need for the advanced training of ministers in overseas divisions. It recommends the phased establishment of seminaries in various parts of the world, and the establishment on the General Conference level of a Board of Graduate Theological Education to coordinate all seminary training.

Eighty-five Million Dollars for Finishing the Work

The last major item presented to the Council was the 1977 General Conference budget. With a total of \$85,066,800, this budget exceeds that of the past year by 7.59 per cent. Thirty-nine pages in length, the budget presents information in much greater detail than ever before. It would be difficult to imagine a clearer or more comprehensive statement of how the church deals with the considerable sums of money entrusted to it. From a financial point of view the church today is big business, and the dedication and competence of those who administer its funds merit the confidence of all.

The unique feature of the 1977 budget is its "modified fund accounting" system. In effect it keeps separate books for tithe, Ingathering, and other nontithe funds. This system is already in use in the conferences and unions of North America, and overseas

divisions are being asked to do likewise.

The formal business of the Council completed—with the adoption of the 1977 budget—nearly an hour was devoted to a spontaneous delegate response to its central concern for an all-out, concerted program of evangelism, and for streamlining the church around the world to arise and finish the work. Division, union, and institutional leaders joined in an earnest response to the challenge.

M. P. Kulakov, delegate from the U.S.S.R., brought greetings from some 30,000 Seventh-day Adventists in the Soviet Union. With a waving of hands, the delegates signaled their desire that Brother Kulakov carry greetings from the world church back to their fellow believers in his homeland.

In a final impassioned appeal to the delegates ere they should leave for their respective posts of duty, N. R. Dower, secretary of the Ministerial Association of the General Conference, summoned them to carry the Council's sense of urgency back to their fields of labor. He expressed the conviction of all when he noted that in this Annual Council we have, at last, "seriously come face to face with the question of finishing the work."

Though not a formal part of the business of the Council, music made an important

contribution to it. Ben Anderson, associate pastor of the Takoma Park church, reinforced Elder Dower's closing appeal—in the song "Redemption Draweth Nigh." It speaks eloquently about the signs of the times being everywhere—strife, violence, doubt.

In his call for adjournment, Elder Pierson summoned the leaders of the church "to plan as never before and to preach as never before," and invited them to return for the 1977 Annual Council with glowing reports of the way God will yet bless in implementing the actions taken at this Council. In conclusion, Charles Brooks, of the General Conference Sabbath School Department, sang, "So Send I You," and with the benediction by Elder Pierson, the 1976 Annual Council was history.

Now it is up to all of us to translate this historic meeting of the church into reality as we unite "together for a finished work." □



Laypersons are playing an increasingly important role in the councils, committees, and boards of the church and its institutions. Five lay delegates were present at the 1976 Annual Council and participated in its deliberations. From left: H. C. McKinney, M.D., of Greeneville, Tennessee; Esther J. Lowe, a retired teacher, of Detroit, Michigan; H. C. Mattison, D.D.S., of San Diego, California; Henry Hsu, a certified public accountant, of Camarillo, California; above, A. L. Paulson, owner of a group of nursing homes, of Springfield, Oregon.

New Testament Israel

Fundamental continuity bridges
the great transition from
Israel to Christianity.

By WALTER F. SPECHT

THE NEW TESTAMENT WRITINGS EXPRESS the conviction of the followers of Jesus that the Christian community took the place of the Jews as the special people of God. The apostle Paul speaks of Christians as “the Israel of God” (Gal. 6:16),* “Abraham’s offspring” (chap. 3:29), and “the true circumcision” (Phil. 3:3). James, the brother of our Lord, designates them as “the twelve tribes in the dispersion [Jews residing outside of Palestine]” (James 1:1). Peter’s first letter is addressed “to the exiles of the dispersion” in Asia Minor, “chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood” (1 Peter 1:1, 2).

In response to Peter’s question regarding the reward that disciples who had left all to follow Jesus were to receive, our Lord promised, “Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel” (Matt. 19:28). It is evident that the apostles are not destined to rule over literal Israel, since our Lord plainly told the Jews, “the kingdom of God will be taken away from you and given to a nation producing the fruits of it” (chap. 21:43).

To emphasize their claim to be the special people of God, Christians appropriated the designation, the *ekklēsia* (“assembly” or “church”) of God. In the Greek Old Testament (the Septuagint) *ekklēsia* was one of two words used to denote the people of Israel in their religious character as the “congregation of the Lord.” The other Greek word was *sunagōgē*, “synagogue,” which became the designation for the Jewish community. It was not long before there developed a keen rivalry between

the church and the synagogue. As a name for the Christian community *ekklēsia* is first found in Acts 5:11. However, according to Matthew’s Gospel, Jesus expressed His determination to build His *ekklēsia* (Matt. 16:18). How did Jesus go about building this new Israel, this new people of God? And how was the new community related to the old?

To begin with, Jesus regarded His mission of teaching and healing as being primarily for the Jews. He told the Syrophenician woman, “I was sent only to the lost sheep of the house of Israel” (chap. 15:24). Most likely this is to be interpreted as meaning “the lost sheep, namely (or, that is to say), Israel.” There seems to be, here, an allusion to the words of Jeremiah 50:6, “My people have been lost sheep; their shepherds have led them astray, turning them away on the mountains” (cf. Eze. 34:6; Isa. 53:6). Jesus put forth every effort in bringing back these “lost sheep.” He also directed His disciples on their first missionary tour alone, “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel” (Matt. 10:6).

But the Jewish people as a whole rejected our Lord’s messianic mission of salvation. “He came to his own home, and his own people received him not” (John 1:11). There were, however, a substantial number who responded in faith to Jesus’ message and work. This faithful remnant constituted the nucleus of a new Israel, a new people of God. They were our Lord’s “little flock” (Luke 12:32; Matt 26:31). At the center of these faithful ones were the 12 apostles.

The fact that Jesus chose 12 such men is significant. It suggests that just as the 12 patriarchs were the founders of ancient Israel, so these 12 men are the founders of a new Israel to which our Lord promised a kingdom (Matt. 19:28; Luke 22:30). The later choice of 70 others (Luke 10:1) is apparently modeled after the 70 elders of Israel appointed by Moses (Num. 11:16).

Continuity, Israel, and the Church

It is important to recognize the unity and continuity of the New Testament people of God with Israel in Old Testament times. Mere descent from Abraham was never an iron-clad guarantee of membership in God’s people. The apostle Paul was able to show from Old Testament history that “not all who are descended from Israel belong to Israel” (Rom. 9:6). Rather, the true Israel is “a remnant, chosen by grace” (chap. 11:5). The concept of a faithful remnant within Israel is prominent in the Old Testament (e.g., Isa. 4:2ff.; 10:20-22). They constituted the real Israel within Israel. There thus developed the view even back there, of a spiritual Israel, the real people of God. The early Christian church was made up of faithful Jews in the first century who responded to the Christian message.

The fact of the continuity between the church and the faithful of Israel is illustrated in Paul’s metaphor of the olive tree (Rom. 11:17-24). In this metaphor the olive tree, according to Ellen G. White, represents “the true stock of Israel—the remnant who had remained true to the God of their fathers” (*The Acts of the Apostles*, pp. 378 f.). Branches, representing Jews, were broken off from it “because of their unbelief” (verse 20). Wild olive shoots, representing the Gentiles, were, contrary to na-

*Bible texts in this article are from the Revised Standard Version.

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ture, "grafted in their place to share the richness of the olive tree" (verse 17). Natural branches (Jews) who turned in faith to Christ could also be grafted into the tree, "for God has the power to graft them in again" (verse 23).

Although there was a continuity between the new Israel and the faithful remnant of ancient Israel, there was also a new element, the inclusion of Gentiles as an integral part of the new. The acceptance of Gentiles as part of the people of God was not due to human planning, but to the divine leadership of God's Spirit. Upon sending Peter to Caesarea to instruct Cornelius, a Roman centurion, and finally to baptize him and his household as Christians, the Spirit instructed Peter to disregard his Jewish scruples against associating with Gentiles (Acts 10, 11). "Who was I," Peter explained, "that I could withstand God?" (Acts 11:17).

The persecution of Christians that arose in Jerusalem after the stoning of Stephen served to scatter them. Wherever they went they spread the Christian faith. At Antioch on the Orontes River in Syria they raised up the first Gentile church (verses 19-26). The apostle Paul was divinely called as a special apostle to the Gentiles (chap. 9:15; 22:21; 26:16-18, 23).

Not only were Gentiles accepted as members of the Christian community but the Jerusalem Conference decided that it was not necessary for them to be circumcised and accept the Jewish laws in order to be Christians. Nevertheless, they were regarded as on an equality with the Jews. Both were "fellow heirs" and "members of the same body" (Eph. 3:6). Though once "alienated from the commonwealth of Israel, and strangers to the covenants of promise," they had been brought near by the blood of Christ. They were therefore "no longer strangers and sojourners" but "fellow citizens with the saints and members of the household of God" (chap. 2:12, 19).

The gospel of Jesus Christ recognizes no nationality or race. Peter with difficulty learned that "'God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him'" (Acts 10:34, 35). In Christ "there is no distinction between Jew and

Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him'" (verse 12). In Christ Jesus all men become sons of God through faith (Gal. 3:26). "And if you are Christ's, then you are Abraham's offspring, heirs according to promise" (verse 29).

The basis of salvation is not natural descent, but faith in Jesus Christ. Salvation is not national, but personal. Anyone of any nation or race who accepts Christ in faith will be saved (Rom. 10:13). That faith makes him also a child of Abraham, who through faith became righteous. "The purpose was," Paul says, "to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the father of the circumcised who are not merely circumcised but also follow the example of the faith which our father Abraham had before he was circumcised" (chap. 4:11, 12).

Who Is a True Israelite?

Thus the true Israelite is not necessarily a physical descendant of Abraham. "For he is not a real Jew who is one outwardly. . . . He is a Jew who is one inwardly" (chap. 2:28, 29). John the Baptist declared that God was capable of raising up children to Abraham from stones (Matt. 3:9). The true descendants of Abraham are those who have the faith of Abraham.

The new Israel, thus constituted, appropriated the promises and titles anciently given to the Hebrews. This is most clearly shown in 1 Peter 2:9, 10, which applies designations drawn from Exodus 19:5, 6, to Christians. They are "a chosen race," an elect people, chosen by God as truly as was ancient Israel. They are also a "royal priesthood," a designation corresponding to the "kingdom of priests" in Exodus 19:6. As the Hebrews were to comprise a kingdom consisting of priests, so the church constitutes a body of priests, each of whom has a direct access to God. Like Israel of old (Deut. 7:6; 14:2), Christians comprise a "holy" nation. They are a holy people because God has separated them from all other people to be dedicated to Him. They are therefore "God's own people" or, in the words of the K.J.V., "a peculiar people," "peculiar" in the sense of belonging exclusively to God as His special treasure. Recalling the message in the names of Hosea's children (Hosea 1:6-11), Peter adds, "Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy."

Why has God called a new Israel as His special people? Peter answers, "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9). It is the function of the church to witness to the excellencies of God. God has not called the church to privilege only but to a weighty responsibility. Every Christian is to testify to God's grace and love in leading him out of darkness into the light of truth.

Jesus Christ, as Paul expressed it, "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14). The risen Christ gave His church the task of making disciples of all nations and of teaching them to obey our Lord's commands (Matt. 28:19, 20). The church is to display the manifold wisdom, and power, and love of God to the world (Eph. 3:10). □

The Potter's Hand

By ETHEL JONES

The Potter looked down on the broken hearts,
The hearts He must mend today,
No time could be lost, lest the destroyer come
And snatch them all away.

Some took a while their break to repair;
They were made of stubborn clay.
Others, so hard they couldn't be worked,
With sorrow He cast away.

Many rejoiced at the healing touch;
They were a happy band;
For high on each heart, for the world to see,
Was the print of the Potter's hand.

Signs, Symbols, and Ancient Nonsense—2

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

ANOTHER area that merits attention is historical research. Too often the *a priori* method is employed; that is, the searcher already has his mind made up. History then is simply a huge grab bag that he ransacks to find instances or quotations to support his thesis. The rest of the material is ignored. Without considering the original setting of his alleged "fact," its true significance may be badly distorted. A historical "fact" without proper consideration of its context is like an archeological find carelessly removed from its location. It may still be of some value, but much less because removed from its setting.

Along with consideration of what a "fact" meant in its setting, would be the problem of demonstrating any necessary connection with some other fact and situation. If B follows A in time, it does not necessarily mean that A caused B. Similarities in C and D, both products of cultures of similar types, do not prove there was communication between them, though the supposition may be worth testing.

Another common error in "historical research" is the assumption that finding an item in print, especially in an old book, somehow authenticates it. Many old books are exceedingly unreliable.

The great short cut or easy solution for a careless researcher is the reductive fallacy—reducing a complicated historical event to a single cause. For example, a high-school student explained the Reformation, "Luther, he done it." But Luther himself recognized

that unless the whole religious, political, and social situation had been ripe for his contribution he would have been burned like Huss.

Because Christianity is a historical movement and our church is based on history, our use of historical materials is important. History does not have an extensive jargon of its own, and so is less mysterious than some studies with special vocabularies. Any number can play. Any number can, but if it is to be of any worth, there has to be integrity and judgment in the use of the materials and the inferences those materials can support.

Frequently, in recent years, largely because of the popularity of a certain paperback, I suspect, we have heard of a secret society called the Illuminati. The paperback was partly based on an English book of the 1790's, deploring the French Revolution (not a very promising prospect for arriving at truth about that cataclysm), and this has been reprinted in this country. This paperback is a good example of "history as conspiracy" as well as reductionism and the *a priori* grab-bag approach.

The claim is that the Illuminati originated the ideas of the French Revolution, provided Karl Marx with Communist doctrines, and then metamorphosed into a sinister secret cabal that manipulates the whole world for rather vague reasons. Numbers of groups with that name did once exist. There were scores or hundreds of such short-lived radical debating groups, political clubs, and rabble rousers. They had programs, lists, and lots of high-flown and wordy pamphleteering. They were part of the European scene through the tumultuous times of the French Revolution. The major ideas, goals, and concepts of the time were widely held, and no one's exclusive prop-

erty. A half-century later, Karl Marx's ideas in *Communist Manifesto* were not unusual, either. Other protest groups shared them. To be shocked, surprised, or impressed by these "revelations" indicates considerable naiveté. The alleged exposé amounts to little if one has knowledge of the times or of the history of ideas.

To jump from there to an alleged present-day conspiracy, manipulating almost everything going on East and West, leaves history out entirely and simply becomes a fantasy, with too many omissions and distortions to straighten it all out even if its devotees would listen. However, the conspiracy theory has its uses: one can simply blame on "them" anything unpleasant or unexpected that discomfits one's country or oneself. It

Overmuch concern with such matters would seem to distract from the centrality of Jesus Christ in our message.

is also a copout—no complex analysis of events or trends is needed. In a frighteningly complicated world—a simple solution! ("It just couldn't have happened naturally to nice people like us. It *has* to be a conspiracy.") These political theories, mixed up with interpretations of last-day events in the minds of some SDA's, make even less sense outside the U.S.A., where an American political context is lacking.

In these troublous times, with men's hearts failing them for fear, it is easier and more reassuring to some to blame everything on a plot than to look into the complexities, mistakes, and ill will that sinful man contends with. Some of these fringe

topics are entertaining and sensational, and we rather enjoy being scared. (The real world with Satan at work for 6,000 years is sufficiently scary without venturing into shaky speculations or bad history.)

I do not wish to deny anyone a hobby or the study of an intriguing subject. Surely most of those who venture into these peripheral areas go with good intentions. However, they should beware of those who, sensing a rising interest in the occult and the arcane, are making a fast dollar from the credulous by warming over ancient nonsense.

Overmuch concern with such matters would seem to distract from the centrality of Jesus Christ in our message. Is it advisable to approach Jesus Christ through the study of Satan—sort of backend-to? Is there danger that some people's curiosity will take them a bit far into satanic borderlands—vegetable occultism?

If one must delve into such matters, at least his findings should be presented as speculation, interesting perhaps, but unproved. Let us remember that such ideas have no necessary connection with our salvation or with official Adventist teachings. The church does not endorse such findings or require their acceptance as truth.

We have diminished much in mental and physical powers during 6,000 years. Let us use what we have left with care and responsibility. Communication is difficult at best, so let us not complicate our task of carrying the gospel. Are we credible witnesses to our Lord, or do we act and talk like cultists and faddists? I have yet to be convinced that God is honored or our witness made more compelling by careless scholarship, grab-bag history, dubious interpretations of symbols, or any other melange of truth and error, even when well-intentioned.

Concluded

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Run a Planned Daily Program

System and regularity
are health promoting and make life
much more enjoyable.

By **DUNBAR W. SMITH**

THE GREAT RELIGIOUS MOVEMENT initiated at Oxford by the Wesleys and their associates was dubbed Methodist because the members' program of living, studying, worshiping, and serving was carefully systematized. This enabled them to make the best use of their time. We would be more successful in our Christian experience and work and would enjoy better health if individually we were better organized and our daily program were more methodically scheduled. The following is suggested:

1. *Arise early.* To make this easier, go to bed earlier the night before. An adult needs only six to eight hours sleep. Statistics reveal that, all things else being equal, more sleep than this may increase the chance of a premature heart death.

2. *Upon arising drink two glasses of water.* This will flush out the stomach, kidneys, and bladder, and will prepare the gastrointestinal tract for breakfast. It will also hydrate the system and thus decrease thirst at mealtime. Repeat water drinking well before dinner and supper.

3. *Personal devotions.* A person should feed the soul before feeding the body. Commune with your Maker when the mind is fresh and there are few distractions. Systematically pursue some Bible topic and a programmed reading of the Spirit of Prophecy. If time remains, cultivate the mind with other thought-provoking literature. Don't neglect meditation.

4. *Exercise.* If one is in a sedentary occupation, exercise is an absolute necessity. Most calisthenics are of limited value. Exercising the big leg muscles is of more benefit. It aids in protecting the heart. Jogging, cycling, swimming are excellent, but walking is good enough for most people. Walking requires no expensive clothing

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or equipment, and almost everyone, unless crippled, can walk. Walk at least three miles a day, six days a week. Walk fast and breathe deeply.

5. *Bathe.* A bath or shower especially after perspiratory exercise is important. Bathe daily to cleanse the pores. The steward of the body temple should keep it immaculate.

6. *Family worship.* The home, too, is a temple, and the father is the officiating priest. The family that prays together stays together—right into the kingdom.

7. *Breakfast.* This should be the main meal of the day. The stomach has rested through the night and is in the best condition to handle food. A substantial breakfast will provide energy for the morning's activities without the need for coffee at ten o'clock or cigarettes for which some people crave whose breakfast has consisted of a hot drink and a sweet roll.

Advantages of a Good Breakfast

Children do much better at school if they consistently eat a substantial breakfast, and older persons are less nervous through the day after an ample breakfast. Of course, a big meal in the evening will make it difficult to eat a good breakfast the following day.

"Eat breakfast like a king, dinner (not lunch) like a prince, and supper (not dinner) like a pauper."

8. *The morning work.* Having observed and practiced suggestions 1 to 7, a person will be popping with energy and will be able to do more than merely earn his salary.

9. *Dinner.* The noon meal should also be substantial. A brief after-dinner walk will aid digestion.

10. *The afternoon work.* Complete the day's work assignments, and upon arriving home—

11. *Complete the day's exercise.* It is best taken in two stages—before breakfast and before supper.

12. *Supper.* Eat a small supper, including such items as fruit, possibly a little whole-wheat bread, a low-calorie warm drink.

If practical, older and sedentary workers could well manage on two meals a day—the second around two or three o'clock. Such a regimen is difficult in today's culture. Many eat but two meals a day, with a snack for breakfast. They eat the wrong two, with a big lunch and a large dinner at night. The big evening meal is more likely to contribute to obesity and also to prevent refreshing sleep.

Do not drink too much, if any, liquid after supper.

13. *The evening.* Make good use of the evening hours. This is the time for family togetherness. Home should be the most attractive place for the children. Make it so.

Be sure evening worship with the family is short and interesting. Adjust it to the needs of all. Encourage the participation of each one. This is the time to review God's providences for the day and to thank Him for the day's blessings.

14. *Personal devotions.* Just before going to bed study the Sabbath school lesson, and before signing off for the day personally pray and commit yourself to God for the night.

15. *Retire early.* Make it a habit to retire early enough to get your six to eight hours of sleep so that you can be refreshed and up early for the ensuing day's routine.

System and regularity are health-promoting and make life much more enjoyable. □

R.S.V. Scholar Dies—2

The R.S.V. and the Book of Daniel

In our editorial of October 28, we called attention to the death on September 2 of Dr. Luther A. Weigle, noted Christian educator and ecumenist, who chaired the committee that produced the Revised Standard Version (R.S.V.). We suggested that since the R.S.V. has now been in circulation for a time (since 1952 for the complete Bible), it is possible to give a more meaningful assessment of its impact on the religious world.

When the new version first appeared certain Adventist readers raised a number of questions as to some of the readings in the version that differed from the K.J.V. Some were wondering also as to how to relate to some of the criticism published by certain fundamentalist Christians who condemned the new version as reflecting the liberal ideas of its translators. Were these criticisms valid or were they not? In the light of these questions, the General Conference appointed a committee on Bible translations, which was commissioned to examine carefully the problem areas. In doing this it broadened its work to give consideration to fundamental problems in Bible translation and exegesis. The committee published its findings in a book entitled *Problems in Bible Translation*, which was printed by the Review and Herald Publishing Association in 1954.

The committee examined particularly those verses that would give Adventists problems if their readings in the R.S.V. would need to be accepted. One of these is Daniel 9:25: "Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time."

In this reading the Messiah of the K.J.V. becomes a mere "anointed one" and the time to the Messiah or "anointed one" becomes a mere seven weeks.

The reading of Daniel 9:27 also presents a problem: "And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease."

It is apparent that with these readings Adventists could not teach the 70-week prophecy as they understand it. They believe this prophecy accurately predicted the time the Messiah was to appear, which would be 69 weeks, or 483 years, after the decree to rebuild Jerusalem in 457 B.C., namely A.D. 27, the year Jesus was baptized. The midst of the seventieth week they calculate as A.D. 31, or the crucifixion. But there can be no such reference to the crucifixion in the R.S.V. reading "for half of the week."

These problems were answered satisfactorily in the book and have since been dealt with in *The SDA Bible Commentary*. Hence there is no need to go into explana-

tions here. But it is readings such as these in the R.S.V. that make us hesitate to recommend without qualification this version as a study Bible. On the other hand, there are several things that commend it as a study Bible: it is a formal translation; it has gotten rid of the obsolete and archaic words and expressions; its translators were competent linguists, historians, and textual critics. But, in common with other versions, the R.S.V. reflects in some passages the personal biases of the translators. For example, the translators of the Book of Daniel held certain views as to the authorship and contents of the book, which colored their translation.

But then, there is no translation that is free of biases. For any in-depth study of the Bible it is extremely helpful if the student is able to read the Scriptures in the original languages, so he can know what the Bible writers actually said, and not be dependent on what the translators thought they said. When the cautions mentioned above are kept in mind, the R.S.V. can become a valuable study Bible, and we definitely commend it above dynamic translations such as the *New English Bible*.

Obsolete or Archaic Words or Phrases

Having chaired the committee that produced the R.S.V., Dr. Weigle some years later, in 1960, co-authored a book with Ronald Bridges, a professor of English, entitled *The Bible Word Book*. The book contains articles on 827 words and phrases drawn from both the Old and New Testaments of the King James Version. These words and phrases are either obsolete, archaic, or they have changed their meaning, so the reader could misunderstand what the Bible writer was trying to say. The purpose of the book is to clarify the meanings of these words and phrases.

On the jacket of the book appears the following hint as to the book's contents and an inducement to peruse its contents: "Do you know that in the King James Version of the Bible the word 'advertise' means 'tell,' 'allege' means 'prove,' and 'conversation' means 'behavior'? That in its language 'communicate' means 'share,' 'take thought' means 'be anxious,' and 'prevent' means 'precede'? That it uses 'meat' as a general term for 'food,' and 'anon' and 'by and by' as translations for Greek words which mean 'immediately'?"

In the book itself the authors point out, for example, that unless we remember that "wealth" in the sixteenth century was used not only to denote riches but also "weal," "well-being," or "welfare," Paul's counsel in 1 Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." The R.S.V. translates this, "Let no one seek his own good, but the good of his neighbor."

The 827 entries make interesting reading. Many of us have sung: "A tent or a cottage, O why should I care? They're building a palace for me over there!" And we have thought of some portentous, stately building. But the Greek word translated "mansion" means simply a place to stay, an abode, without any reference to ele-

gance or lack of it. The R.S.V. translates the sentence, "In my Father's house are many rooms."

To us today *mar* means "to disfigure," "to impair in some respect," "to render less perfect or complete." But to read this meaning back into the verses in which *mar* occurs in the King James Version would be to misunderstand them. In 1611 *mar* meant "to damage beyond repair," "to ruin." The wine bottles of Mark 2:22, which, according to the K.J.V., were marred, were actually ruined, not merely slightly damaged.

We could cite many more examples. To bring the language of a translation up to date is a process that must go forward continually. In fact, the King James Version we read today is not identical with the 1611 edition: its spellings have been revised. Notice the following passage as it appeared in the 1611 edition: "And hee sent them to preach the Kingdome of God, and to heale the sicke. And he said vnto them, Take nothing for your iourney, neither staues, nor scrip, neither bread, neither money, neither haue two coates apeece" (Luke 9:2, 3).

But, while the spellings have been revised, the obs-

lete and archaic words have been retained. Most dangerous of these, of course, are not the words whose meanings a reader may have to look up in a dictionary, but those words that have changed their meaning. To these the reader is most likely to assign their current meanings, and thus the Biblical passages will be misunderstood. All the recent English translations, of course, not only the R.S.V., employ current English and any of them may be used to check the archaisms of the K.J.V.

Because of the many competitors in the field, the R.S.V. probably will never attain to the status the K.J.V. held for several centuries. Recognizing the excellence of the K.J.V., Dr. Weigle paid tribute to it in the preface to his book: "It was sixteenth-century English at its best—the noblest monument of English prose." There is general agreement with the verdict of its revisers in 1881, who expressed admiration for "its simplicity, its dignity, its power, its happy turns of expression, . . . the music of its cadences and the felicities of its rhythm."—*The Bible Word Book*, p. v.

D. F. N
Concluded

For the Younger Set

The Day the Fawn Came to Dinner

By BELLA LAMPE

MOTHER HEARD a noise outside the patio door in the family room. She looked out. "Oh! A little fawn!" she cried out. Afraid it might try to come through the glass door and hurt itself, she carefully and quietly opened the door. The inquisitive little fawn came right in.

Mother walked up the two steps into the dining room and then into the kitchen, where she was preparing dinner. Little "Mr. Inquisitive" followed her. Climbing steps was a new experience, and he had a hard time with his skinny, wobbly legs, but he finally made it up one step, then the second.

Then something happened. When his two front feet hit the polished hardwood floors in the dining room they separated, making him do the splits with his front feet. Mother chuckled to herself. He drew his feet together and tried again. This time they didn't spread so far apart. He tried again—and made it! He

walked across the floor skating fashion and into the kitchen with mother.

"Things sure smell good, I'm hungry," he must have thought, for when mother handed him a piece of lettuce he took it and munched it right down. "U-m-m, that was good." It was different from anything he'd ever eaten, but he accepted seconds.

When mother carried the salad into the dining room little Mr. Inquisitive followed. He was walking better now. Just then the children came in—Glenda, Belinda, Darlene, and Johnny. "What a lot of new friends," Mr. Inquisitive must have thought, as each one excitedly got acquainted with him!

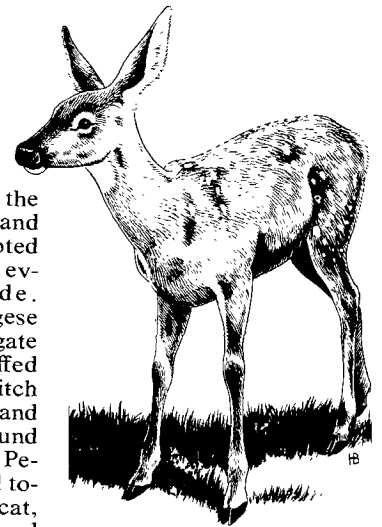
As they went to wash for supper Mr. Inquisitive saw another room. What a strange forest of furniture and what strange animals, these people—but he liked them. He steadied his legs on the hardwood floor and walked in as if he belonged there. He spotted grandma in a chair and went up to her to make friends.

After everyone had seated

himself around the table, the blessing had been said, and all were eating, he accepted handouts. After dinner everybody went outside. Mitch, the little Pekingese dog, came up to investigate the newcomer. They sniffed at each other's noses. Mitch seemed to accept him, and as the family walked around to the side of the house, Pekingese and fawn walked together. Then Fluff, the cat, appeared on the scene, and the ritual of sniffing noses was repeated. He too seemed to accept little Mr. Inquisitive.

Johnny picked up a dried oak branch, and the children were all surprised that the fawn downed the tasty morsel. Daddy explained that deer eat mostly roughage like the oak leaves. "This little fawn must have been alone for a few days, because one that size would usually still be drinking only milk from its mommy. It is hunting season, and the mother must have been killed. God has taken care of this little fawn by giving him instinct to know what to eat."

News spread, and friends



came to see the little fawn that would not leave, even though it was free to go.

It is not really a good idea to raise a deer without proper-height fences. Also, one has to have a permit from a game warden to keep a fawn, and game wardens do not like to give such permits, because they know little fawns grow to be big deer and can become dangerous. So little Mr. Inquisitive was taken to another place to live, where he would be well cared for.

The family were sad to see Mr. Inquisitive leave, but they will always remember the day the fawn came to dinner.

To Remember With Few Regrets

Our worldwide church has a
unique organized program
for our children.

By VIRGINIA HANSEN

"COME ON, GRANDMA. We've got to find that butterfly you saw!" Five-year-old Rusty tugged at my hand. It was quiet and comfortable in the shadows of the grapevine where we sat. Lush purple grapes hung above us. A small bird twittered a friendly greeting as it flew by.

A red ant carrying a tiny larva seemed suddenly immense as Rusty enlarged it with his hand magnifying glass.

I was still puffing a little from climbing under and over the grapevines. Hopefully I pursued the ant distraction, enjoying even the briefest rest, but Rusty's attention was not to be diverted for long.

"Grandma," he urged, "that butterfly . . . he'll be gone!"

So up and away we went in search of the elusive butterfly, Rusty's hand straining at mine, big questioning blue eyes full of awe and delight at each new nature discovery. It was great to be Rusty's partner on an early-morning nature walk.

The greenish-brown frog clutched in his left hand wriggled tentatively. "Be still, little froggie; Rusty won't hurt you." A little boy, head bent kindly to one side, the solicitous voice reassuring. Little froggie's wriggles subsided.

I wish I liked worms, frogs, snakes, and tadpoles better. I can't honestly say I enjoy them except in pictures, but I'm glad Rusty does.

"Grandma, look at the tracks! Worms, birdies, a dog, maybe . . . Grandma! See!"

Grandma saw. Tracks of tiny nocturnal animals, lots of them, but mostly Grandma saw a little boy growing taller

every day, filling his mind with the wonders of God's creation.

"Rusty," I called softly. Big eyes turned questioningly.

"Rusty, who made all the lovely sunlit leaves, the luscious purple grapes, tiny flowers of rare beauty under your magnifying glass, the little animals whose tracks dot the sandy soil with dainty designs? Who made the singing bird?"

"Why, Grandma, you know! Jesus did, of course."

"And He made you, too, didn't He?"

"Why, yes. I'm Jesus' boy too." Just a fact, well learned.

I knew he was a good little "Jesus' boy," for I remembered a long ride with normal tiredness and a wee bit of whimpering from a very small boy.

"Rusty," his sweet mother said, "you be a good little Jesus' boy." And that was the end of the fussing. Yes, I knew he was Jesus' boy.

"Rusty, will you always remember this?"

"What, Grandma?" He came closer and slipped his hand in mine.

"No matter what happens to you, there will always be a God in heaven who loves you. He will make the flowers grow, the birds sing, and all the little creatures of the forest and field fill your heart with joy."

He squeezed my hand a little and said, "Yes, Grandma, I'll remember."

These moments with my grandson remind me of earlier years as four red caps come bobbing down memory's lane, bringing together again our family of four nature lovers—two little boys, mother and dad. Always excitement mounted when we went on one of our red-cap expeditions. Those caps seemed to signify unity as we embarked on another adventure in nature.

When our boys were small we believed then, and still do, that God is revealed in nature. We have had a growing appreciation for God's wisdom in choosing a garden for man's first home. "This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its



Virginia Hansen, a registered nurse and a professional member of the National Writers Club, lives in Lodi, California.

walls were hung with the most magnificent adornings—the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works.”—*The Adventist Home*, p. 132.

The conditions and opportunities of the early life of Jesus are free and available to every mother and father of little children. The quiet of dawn or twilight in the green valley or misty mountainside; the holy quietness of an early-morning walk in nature; the natural introduction to creation and providence; the easy, sweet communion of a soul with his God in the stillness of the forest—these are blessings open to all to receive.

We began early with our two boys to introduce them to nature with magnifying glass, microscope, binoculars, nature books, and outdoor explorations. Through misty memories I see a group of eight Pathfinders meeting weekly in the “nature museum” at our house. Our boys had voted to room together to provide an extra room for

the museum collection of rocks, shells, butterflies, craft supplies, etc., and a meeting place for their Pathfinder group. There was justifiable pride in that group who met there and studied God’s creations. Today our oldest son is an enthusiastic Pathfinder director and four hard-earned Master Guide pins twinkle back: “It was worth all the effort!”

Our worldwide church has a unique organized program for our children. It has been my pleasure to participate as camp nurse, Master Guide, instructor in many Honors in this splendid program. Nature study, crafts, wilderness survival, outdoor sports, leadership—it’s all there. Our Missionary Volunteer program is geared to help our children through MV classes to work straight through to their Master Guide achievement. There is no better answer to the needs of today’s youth.

If parents want to stay young with their children and reap rich rewards in seeing them active in the work of God, they will find ample assistance in the organized program for the young sponsored by the church. □

Especially for Men By WALTER R. L. SCRAGG

Shaving Brushes and Morals

I STARTLED myself the other day by discovering that I was standing in front of a display of shaving brushes, earnestly considering the prices. What had brought that on? How long since I had used a brush and soap? Some readers of this column probably wouldn’t even recognize these essentials of antiquity!

I think it must have been the latest news item on ozone and spray cans and an active subconscious that pressed my nose against the showcase.

After all, we walk in a world where we’ve had to ban DDT, control the mercury level in rivers and lakes, and warn against strontium in the milk, aflatoxins in the apple juice and peanut butter. No wonder the threat of the ozone layer’s being peeled from mother earth by hair sprays and deodorants sparked memories of foaming brush and scalding mug!

Not that the chemical fallout of modern society is its most menacing by-product. Together, technology and the mass media are changing the life-style of the world.

Technology may perhaps be severely positioned in its orbit, but the mass media veer humanity on an uncontrollable trajectory. Human morality is one example of this distorted flight pattern.

Psychiatrists, ministers, teachers, and sociologists have welcomed the relaxing of restraints on the discussion of sexual behavior. In general, it’s helpful to have the shutters of Victorian prudery thrown open. But the light that now seems to fall on every aspect of human behavior has been used to illuminate some very unsavory aspects indeed. Good taste is offended, sensibilities shocked. How difficult today to qualify for Jesus’ benediction, “How blest are those whose hearts are pure; they shall see God” (Matt. 5:8, N.E.B.)!

The Christian encounters a challenge when the immoral becomes acceptable, when perversion is a cause to espouse, when works of art and literature must, *de rigueur*, contain sexually explicit scenes. Not that the more open exposures of human depravity are likely to attract the Christian.

Europe has its streets of pornography and the New World its own haunts of the perverse and obsessed. We know how to say No to them just as we would to a cigarette or a noggin of whisky.

The greater assault on Biblical morality emerges within the pressures of society and culture. Education requires the reading of books with deliberately salacious passages. Why? Because the author interlaces them with portions of great writing.

Admitting in certain circles that you would not read a book, or attend a film, or a theater because of moral content calls down buckets of scorn on one’s head. Peer pressure to accept the immoral and perverse as normal behavior approaches the irresistible.

In the midst of this stands the Christian, battling the ablation of standards, trying to reverse the downward drift. On the one hand culture and the media exalt the “liberated male” or “female”; on the other hand his conscience warns him that the Lord pointed to these very things as signs of the end.

When, today, what the Bible declares immoral passes as moral the Christian finds it more difficult to

preserve his faith and his standards. Yet he yields at eternal risk.

“We are built up physically from that which we eat, and in like manner the character of our spirituality is determined by the food given to the mind.”—*Testimonies*, vol. 8, p. 169.

But what to do?

1. Reject relativity as a criterion of good or evil. Christianity has an authority that defines the moral and the immoral.

2. Refuse the package deals that offer excellent art or literature tainted with large injections of questionable material.

3. Agitate for higher standards in the media. Who says that we must remain silent about morals and only vent our righteous wrath against intemperance and drug addiction?

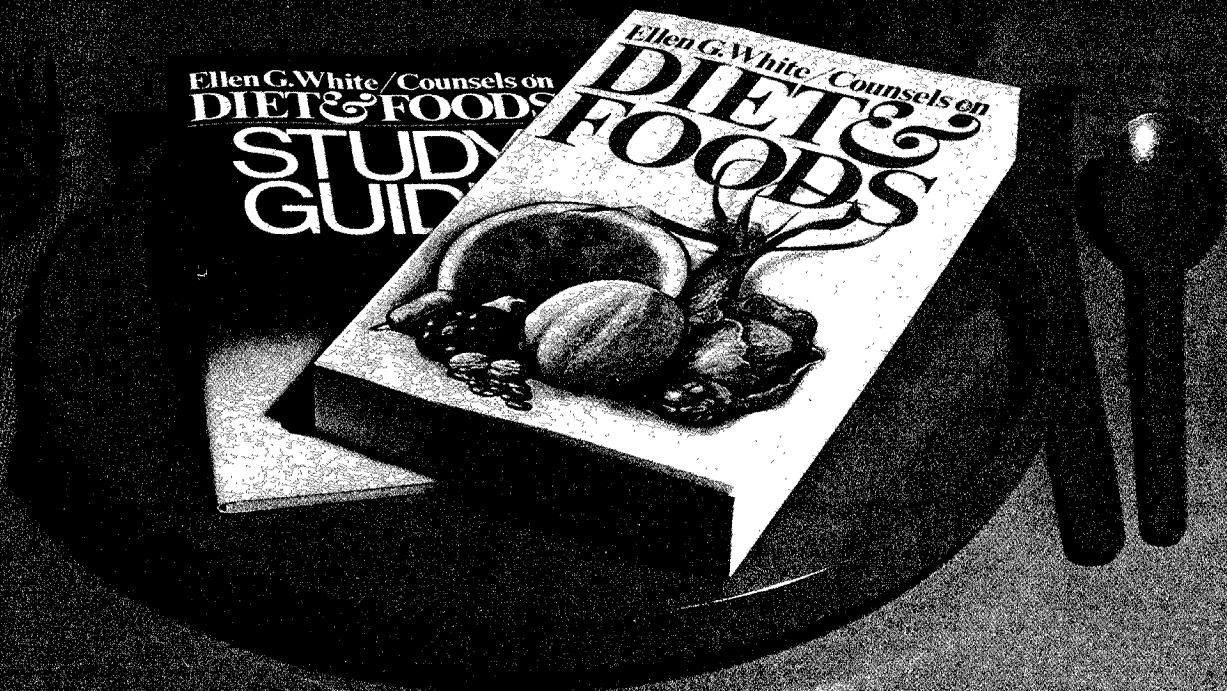
4. Provide an abundance of good art, literature, music, and film.

5. Be severe in self-discipline.

Spiritual death may result as easily from the insidious moral poisons of our society as from the atom bombs of obscenity and promiscuity.

“All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul.”—*Ibid.*, vol. 3, p. 507.

EAT, DRINK, & BE HEALTHY

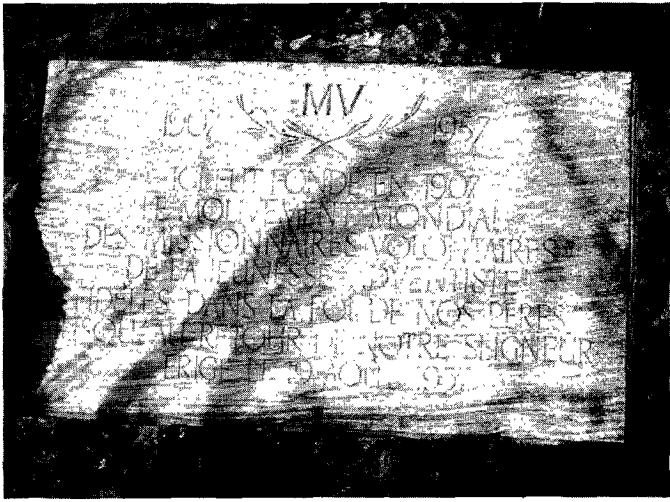


...the Adventist Church will be emphasizing good nutrition by holding special nutrition study groups in local churches offering a new edition of Ellen White's book COUNSELS ON DIET AND FOODS with a Study Guide at the all-time low price of \$1.30.

Live the good life in 1977. Order COUNSELS ON DIET AND FOODS with Study Guide \$1.50 each

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A Missionary Volunteer monument at La Ligniere, on the shores of Lake Geneva, commemorates the founding of the SDA youth department.

Youth in Euro-Africa Are Active Witnesses

By DESMOND B. HILLS

"Here was founded in 1907 the worldwide movement of Missionary Volunteers of the Adventist youth. 'Faithful in the faith of our fathers until the return of our Lord.' Erected August 19, 1957."

THESE WORDS appear on a monument at the medical clinic of La Ligniere, situated on the shores of Lake Geneva, midway between Geneva and Lausanne, Switzerland. In 1907 the General Conference Committee met in Gland, Switzerland, and formally recommended the adoption of the organization of the General Conference Young People's Missionary Volunteer Department. This decision was ratified at a General Conference session held in Mount Vernon, Ohio, in the same year. In 1957, the golden anniversary of the Missionary Volunteers, monuments were placed in Gland, Switzerland, and Mount Vernon, Ohio.

Europe, therefore, has a significant heritage not only as

Desmond B. Hills is a General Conference associate youth director.

far as the Protestant Reformation is concerned but also in the formation of the youth department of the church. As I visited in the paths of the Reformers and the founders of the Adventist youth organization, I desired also to be "faithful in the faith of our fathers." It was encouraging to notice that there is an army of young people in the territory of the Euro-Africa Division who share with Missionary Volunteers around the world the desire to know about their faith and to share it.

During my visit to France, Switzerland, Germany, and Madagascar, I observed youth evangelistic endeavors and gathered encouraging reports. This report is by no means comprehensive, since I visited only parts of the vast division territory. However, I have seen that the youth of Euro-Africa are, at heart, true Missionary Volunteers.

Youth directors set the example by conducting evangelistic campaigns each year. The division youth director, Nino Bulzis, recently concluded a MISSION '76 program in Trieste, Italy. It was a Better Living health-and-doc-

trine series of 15 meetings. Young people assisted with advertising and participated in the programs.

Each of the colleges in the division has witnessing teams and evangelistic programs. Marienhoehe Missionary Seminary, in Darmstadt, Germany, has an active outreach program on several afternoons. Under the leadership of staff and church members, 50 students engage in door-to-door visitation three Sabbaths each month. The witnessing teams introduce the gift Bible and 26 Bible lessons.

One faculty member's wife rejoices that God has used her during the past two years to study with five persons, who have since been baptized. The visitation team aims to have 120 students and teachers participating in this front-line evangelism. The students and teachers of Marienhoehe Missionary Seminary also operate a city youth center.

Seventh-day Adventist young people attending the University of Montpellier, in France, sometimes conduct youth meetings and invite others to attend. A South African young woman noticed a poster advertising a youth meeting and decided to attend. She was impressed to study the Adventist faith, and was later baptized. After visiting

South Africa to share her faith and visit relatives, she returned to France as a student teacher.

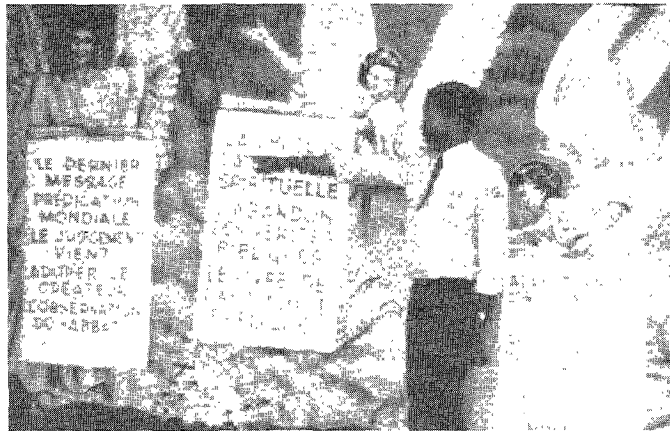
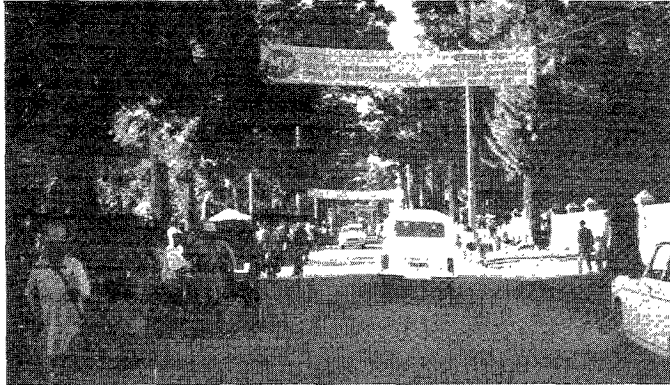
The Euro-Africa Division committee has adopted a plan to subsidize up to ten youth evangelistic campaigns each year. The division's unions and conferences also contribute to the expenses. At a division committee I attended in Berne, Switzerland, an action was taken to assist with the financing of six youth evangelistic campaigns in 1976. One of these Voice of Youth series was conducted during a youth congress in Madagascar, which I attended.

Each evening young people presented one of the seven Christ-centered sanctuary sermons in the Malagasy language. The hall, seating several hundred, was crowded each evening with the 200 young people attending the congress, church members, and visitors.

Five banners were stretched across the street to advertise the meetings, and the 200 uniformed young people marched through the city on the opening day of the congress and evangelistic meetings. Each evening from five to ten young people presented the sermon, with every evidence of prayerful preparation. A particular



A family of five in Germany were baptized as a result of Marienhoehe Missionary Seminary student visitation. With them are the church lay activities leader, left, and the wife of a faculty member, second from right, who coordinated the college's door-to-door witnessing program.



Five large street banners, top, advertised the Voice of Youth Sanctuary Sermon series in Madagascar. Young people marching through the streets also advertised the program. Below, Bien-Aime Bary, associate youth director of the Indian Ocean Union Mission, summarizes the three angels' messages with charts at the Madagascar youth crusade.

church was responsible for each meeting, and each church had a choir that presented several spiritual songs. All of the lectures were illustrated with slides.

The Adventist Volunteer Service Corps is the Euro-Africa Division's adaptation of the student-missionary program. Each year up to 13 young people serve as Adventist Volunteer Service Corps workers, and this year they are working in Cameroon, Réunion, Senegal, Cape Verde, Spain, and Italy. They are working as nurses, mechanics, secretaries, teachers, and office workers.

The spirit of service evident in Europe, the Indian Ocean, and Africa also is evident in local churches. Annemasse, in Southern France, is a good example of local-church youth evangelism. A witnessing team, Messengers of Hope, was formed by Elder and Mrs.

Lalu. Twenty-five young people spread the good news of salvation by music, the Word, Gift Bible Evangelism, and fund raising for a leper station in Cameroon.

A story of Christian witness that spans the world was related to me while I was on itinerary in Europe. Three young men from France, unknown to one another, traveled to Australasia. Two visited Australia, and one went to New Zealand. Through the witness of church members "down under," these young men were baptized and joined the remnant church. They all decided to work at Adventist institutions in Warburton, Victoria, where they met one another for the first time. They returned to France, and today two are studying to be ministers at the French Adventist Seminary.

The worldwide movement of Missionary Volunteers was

organized at the General Conference level in 1907. However, it was in 1897 that two boys, Harry Fenner and Luther Warren, just 14 and 17 years of age, were used to establish the first local-church youth organization. The growth of the movement was slow at first, but the Lord spoke to His church through His servant, Ellen G. White, who at that time was living in Australia. The Lord gave clear directions, accepted by the General Conference, that there should be a youth organization and that there should be companies organized in every church.

In light of our heritage, our present world conditions, and our commission to help finish the work of the gospel, it is time for youth directors around the world to re-evaluate our youth activities to see that they are Christ-centered and are fulfilling the objectives of the Missionary Volunteer organization. Our objectives are to lead our young people into a personal relationship with Jesus, to help them develop mature Christian characters, and to prepare them for service and for entrance into the kingdom of heaven. This is the hour for young people of the Seventh-day Adventist Church and their leaders to determine, by the grace of God, to be "faithful in the faith of our fathers."

BRITISH COLUMBIA

Church and School Are Dedicated

Seventh-day Adventist worship services in Port Hardy, British Columbia, have roots extending back more than 15 years to a logging family's services. The Willis Gildersleeves provided regular services for all who would attend, and members of the logging company with which they were associated helped establish a Sabbath school at Takush Indian Village. Church growth from these small beginnings was symbolized recently as community and church leaders joined members of the congregation to dedicate the new

Port Hardy church and church school on Sabbath, August 21.

The \$114,000 church was built in less than three years, and the building, along with the \$60,000 church school and four-and-one-half-acre site, was dedicated and turned over to the conference entirely free of debt.

Steve H. Petr, pastor of the church, gave credit to persons and companies who assisted in constructing the church and who helped meet the needs of the church before members had their own building.

L. L. Reile, Canadian Union Conference president and formerly of the Port Hardy church, preached the dedicatory sermon, saying that the building "bears witness to the fact that there is a God in heaven."

The two-classroom school was established to serve grades 1 through 9, providing modified-curriculum instruction for some 20 students. It replaces a previous one-classroom school on floats.

NORTHERN EUROPE

Appropriation Pays for Book Translation

An effort is being made in the Northern European countries to translate the Spirit of Prophecy writings into the various national languages. An appropriation of \$25,000 recently was made available by the General Conference for this purpose. The Northern Europe-West Africa Division has provided \$18,000, and the unions concerned will add approximately \$7,000 to this amount. These funds have been used to translate *The Great Controversy* into Finnish, Swedish, and Icelandic; *Patriarchs and Prophets* and *Our High Calling* into Norwegian; *Testimony Treasures*, volume 3, into Polish, and *Steps to Christ* into Dutch.

Many of these books were once available in the Scandinavian countries but are out of print. The new books employ current usage and are interspersed with many color illustrations.

These books are being sold

by literature evangelists and given away by church members to their friends and neighbors. V. O. Silventoinen, of Finland, specializes in selling *The Great Controversy*. In the past year he has sold more than 800 copies. In Sweden, since the first of April, the entire edition of 25,000 copies of *The Great Controversy* has been sold out. More than half of these copies were given away by laymen; the others were sold by student literature evangelists.

R. E. APPENZELLER
Publishing Director
Northern Europe-West
Africa Division

SINT MAARTEN

Church Dedicated at Cole Bay

A new Seventh-day Adventist church with a seating capacity of 250 was dedicated at Cole Bay on the island of Sint Maarten, in the Lesser Antilles, on May 23. E. F. Malone, pastor at nearby Philipsburg, had a full church with no space for expansion, so when he conducted an evangelistic crusade in Cole Bay and baptized 60 new members, a new church became a necessity.

Assisting Pastor Malone in the dedicatory service were W. W. Thomson and E. A. Blackman, president and treasurer of the North Caribbean Conference, respectively, and I. I. Berkel, pastor of the St. Eustatius district. Leon Phillips, stewardship director of the Caribbean Union, preached the dedicatory sermon.

W. W. THOMSON

MICHIGAN

AU Sponsors Day-care Center

The Social Work Department of Andrews University conducted a day-care program this summer for migrant workers' children in Pokagon, about ten miles east of the Berrien Springs, Michigan, campus.

The program, licensed to care for 72 children, operated

at near capacity. The children ranged in age from 6 years old down to infancy, requiring the use of a South Bend diaper service.

Two station wagons picked up the children from various camps in the morning and returned them in the afternoon. Andrews' food-service department provided a small breakfast, a hot lunch, and a snack in the afternoon.

"The program provided a community service as well as a means for the social work students to gain experience," says Reger Smith, associate professor of social welfare at Andrews.

The center had a staff of 21, including three migrant women, seven Andrews' students, and a couple of students' wives. The child-to-adult ratio was four to one.

OPAL H. YOUNG
Review Correspondent

POLAND

Congress Features Baptism and Concert

A baptism and a concert were high lights of a recent youth congress in southern Poland for Adventist youth from all parts of Poland and some parts of neighboring countries. More than 700 gathered for the two-day event in July. Like many other youth congresses around the world, it featured youth speakers, panels, discussions, sermons, private meetings, and a lot of fellowship.

Nine persons were baptized during the congress, six of them young people who took their stand for Christ in an outdoor service. They were baptized by the youth director of the South Polish Conference, Marek Ignasiak. The pastor of the church at Jelenia Gora,

Tadeusz Baron, challenged the observers gathered at the baptismal font, set in a garden behind the church, and also prayed earnestly for the outpouring of the Spirit upon these who were taking this important step.

Advent Sound, a choir of 20 young persons from various parts of Poland, most of whom are university students, gave a concert on the theme of Jesus Christ our Lord. It was a blend of prose, testimony, quotations from the Spirit of Prophecy, and music.

On Sunday of the congress approximately 200 young people went on a walk through the hills of this southeastern section of Poland. This provided opportunity for fellowship, conversation, strengthening of the faith, and enjoyment of the countryside. It culminated in a gathering at the hillside farm home of one of the elders of the Jelenia Gora church. I addressed them and made an appeal.

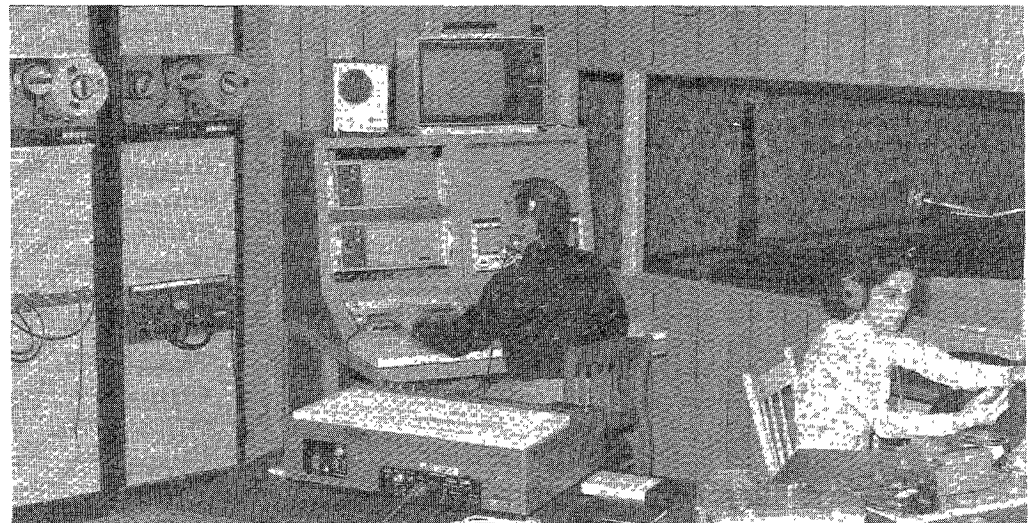
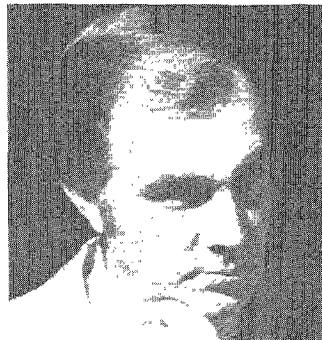
I found that Polish youth are eager to witness. One group in Wroclaw presents a dramatic presentation called "Nicodemus." In this town, known throughout Europe for its avant-garde dramatizations, this play, prepared by Adventist young people, based upon the Spirit of Prophecy and the Bible, and tastefully presented, has been well received by some of the notable critics in the area. In fact, it has been presented to some of the leading churchmen and in one case in a church. Because of this, Adventist youth have an opportunity to explain their motive and message.

In another instance an Adventist young man, studying at the seminary in connection with the university in Warsaw, was asked to preach at a prestigious cathedral. Having made his presentation, he was asked to give a special talk to some of the church leaders. A detailed discussion resulted. Events such as these show that Adventist youth in Poland are witnessing creatively and effectively.

MIKE STEVENSON
Youth Director
Northern Europe-West
Africa Division



This tot was among those attending an Andrews University-sponsored day-care center in Pokagon, Michigan, for the children of migrant workers.



Multi-Lingual Centre Develops Television Studio

Opening services were conducted recently for a television studio at the Multi-Lingual Centre in Toronto, Ontario. Members of the Toronto Portuguese church and their pastor, Henry Feyerabend, use the studio to produce a weekly Portuguese telecast. This program has proved to be an effective soul-winning agency, for in one recent month 26 persons were baptized into the church primarily as a result of the church's television ministry.

Upper right: Workers at the studio are introduced at the opening services. From left to right are Manuel Pereira; Pastor Feyerabend; Tracey Bravo, Bible instructor and pianist; and Francisco Botelho, Bible instructor. Pastor Feyerabend told of some of the providences of God in the development of the studio. Behind them are the backdrops used for some of the programs.

Lower right: The studio contains more than \$50,000 worth of equipment, most of it donated.

Lower left: Humberto Carvalho, a television producer and a former atheist, now looks forward to baptism as a result of his connections with the Portuguese telecast.

Center left: Isabel Santos, former professional singer, was converted as a result of the Portuguese telecast (see *Review*, August 12, 1976, p. 12) and now contributes to its production.

Top left: J. O. Iversen, from the Seventh-day Adventist Radio, Television, and Film Center, Thousand Oaks, California, speaks at the opening service. Other speakers included E. C. Beck, Ontario Conference president, and L. L. Reile, Canadian Union Conference president, who expressed his appreciation for the work the church members in Toronto did to open the new facility.

The Multi-Lingual Centre was purchased in December, 1973, from the Overcomers Church. At the time the Adventists moved into the center there were only about 20 to 25 church members. Today the center houses the Portuguese church of more than 245 members, a Spanish company of 20, and a Hungarian church of approximately 30. The center also is the Community Services headquarters for the Greater Toronto area. Numerous Five-Day Plans to Stop Smoking, Family-Life Seminars, nutrition schools, and other programs are conducted there.

E. C. BECK



Castle Memorial Hospital, Kailua, Hawaii, will have 170 beds as soon as expansion plans are carried out.

HAWAII

Castle Hospital Plans Expansion

Castle Memorial Hospital, Kailua, Hawaii, is planning to expand its facility from 135 beds to 170 beds under its new two-year accreditation, according to Larry G. Larrabee, hospital administrator. Approval has been granted to develop a new nuclear-medicine department, and plans are also progressing for the development of a new professional building on the ten-acre Castle site.

"Castle," according to Mr. Larrabee, "is the only hospital serving windward Oahu." A newly established 18-member Citizens' Advisory Council includes leading citizens representing the 200,000 population of windward Oahu. The purpose of the council is to assist and advise in matters concerning relationships between the hospital and the community, the continuing improvement of hospital services, and the planning of future health services.

Castle also is involved and interested in community preventive-health programs such as a childbirth-education program, a prenatal-care program, a nutrition program, and Five-Day Plans to Stop Smoking. Just developed is a coronary-risk program for various business clubs. Castle also works with and develops programs with the Y.M.C.A. and has provided training for 50 students from the Kailua Mission School in the field of vocational skills.

"The Seventh-day Adventist employees at Castle are also witnessing for their faith to nonmember employees. Several have been baptized as a result of Castle's love and concern for others," states Mr. Larrabee.

Castle is owned and operated by the church and is a member of Seventh-day Adventist Health Services with headquarters in Glendale, California.

LAWRENCE E. DAVIDSON
President
Hawaiian Mission

CURACAO

Pathfinders Meet for Joint Camporee

Pathfinders of the West Venezuela and Netherlands Antilles missions met in Curacao August 9 to 15 for a joint camporee. It was directed by William Gomez and I. Leito, youth directors of the respective missions.

One of the most memorable events of the week was a baptism, which the Pathfinders watched and participated in by singing on the sandy beach.

On Friday evening Ivan Omana, camp chaplain, spoke to the Pathfinders beside a glowing campfire, and as the embers of the fire died down he gave a call for consecration to Christ, to which the youth responded. On Sabbath afternoon a group of Master Guides participated in an Investiture service.

I. LEITO
Departmental Director
Netherlands Antilles Mission

PAKISTAN

Baptism Held in Newly Dedicated Church Building

Concentrated evangelistic efforts in the village of Golimar, about three miles from Karachi Hospital, in Pakistan, culminated May 15. On this day the newly built church was dedicated by A. M. Akbar, Pakistan Union president; C. H. Hamel, Southern Asia Division field secretary; and Gladwin Jacob, church pastor. The dedication service took place in the afternoon at the time a branch Sabbath school usually is conducted in this area. Crowds in the new church overflowed into the schoolroom at the back, and even outside the doors.

After the dedication service the first baptism was conducted, and 12 new converts were added to church membership. These were the first fruits of two years of pioneer work by Pastor Jacob in this village.

Pastor Jacob is also pastor at Husain d'Silva nearby and teaches school at another village. In addition to these responsibilities, he has also been working in a number of areas previously unentered by Adventist workers.

Pastor Jacob has always attempted to direct his ministry to the whole man, and thus he has encouraged staff from the Karachi Hospital to run a weekly clinic in his new areas of labor. The new clinic at Golimar, begun about two years ago by Allen Laughlin

and Peter Tung, was built by funds donated late in 1975 by church members in Australia. It took about four months to build the clinic, which includes a smaller room at the back for a children's Sabbath school. The hospital runs the clinic, and Pastor Jacob has opened a school with 25 to 30 students.

Other funds donated at the same time are being used to establish a church in another village, Essa Nagiri, where Adventists have been working for some time. It is hoped that a church building also will be built in the village of Das-togir. ALLEN LAUGHLIN



SMC ENROLLMENT REACHES 1,776

Enrollment at Southern Missionary College, Collegedale, Tennessee, has reached 1,776 students, according to Kenneth Spears, director of admissions and records.

The figure marked an all-time high and had been sought by the college in accordance with the Bicentennial spirit. The slogan for student recruitment was "1,776 in 1976."

Willard Gustavsen, right, was the 1,776th student. Welcoming him to the campus is Frank Knittel, president.

Total registration last year, as of September 17, was 1,667. By the time all late-registering students are processed this year, tentative estimates place the total enrollment at more than 1,800.

WILLIAM H. TAYLOR
Public Relations Director
Southern Missionary College

VENEZUELA

Churches Organized in Indian Villages

Two new churches were organized in the Gran Sabana of Venezuela, one with 56 members in San Martin de Turupan, for those who speak Akauaio, and the other, with 46 members, in the village of

Matacuchias, for those who speak Taurepan. Both churches were constructed by the local Indian Adventists with the assistance of the East Venezuela Conference, and both were inaugurated recently.

The youthful pastor, Frankie Isaac, the first Indian minister in his area, recently ended an evangelistic cam-

paign in the village of Uroy Uaray and left 70 persons preparing for baptism, some of whom had walked two days to attend the meetings. In September Pastor Isaac, with the help of an Indian lay preacher, Leslie Nathaniel, began another series of evangelistic meetings in a village of 1,000 inhabitants.

From various distant vil-

lages, calls have come to the conference office asking for a pastor and a teacher. In response to such a call, a teacher has been named to begin a school in the village of Paicupau, where there are no Seventh-day Adventists at the present time.

LUIS FLOREZ
President

East Venezuela Conference

Rotarians Honor Australian Adventist

[This article, originally titled "One Woman Who Achieved So Much," was published in the *Waverley Gazette* on June 23 and was sent to us by Robert H. Parr, REVIEW correspondent in Australia.—EDITORS.]

"We believe this is one of the finest examples of silent, unpublished service that has ever come to our notice."

This comment was on the citation accompanying the nomination of Mrs. Veronica Self, who received the Waverley Rotary Citizen Service Award for 1976 last week.

"It appears that this one woman has accomplished as much as any welfare organization would be happy to achieve in such a short time," the citation read.

Mrs. Self, who lives in Glen Waverley, received the award for her voluntary services to immigrants and refugees at various migrant hostels.

"She has crowded a lifetime of service into one year," continued the citation. "This service has been completely selfless, non-sectarian, nonpolitical, and multi-racial."

Mrs. Self has spent 25 years in welfare work of all kinds.

About 18 months ago she realized, through personal involvement, that South American immigrants in Melbourne were having difficulty in coping with Australian conditions, culture, and language.

She then learned Spanish so she could communicate and help these people. In one year she has cared for the personal needs of hundreds of immigrants, mostly Spanish-speaking South Americans.

Last year when the Timorese refugees arrived at the hostel in large numbers she extended her activities to help them, also.

Her name has become a household word among Spanish-speaking migrants over the past 12 months. Many young migrants call her their "Australian mummy."

Some of the emergencies cared for by Mrs. Self are listed below, though the list represents only a fraction of the actual work done.

- Located low-cost houses and flats and arranged tenancy.
- Supplied furnishing for needy migrants.
- Found employment for many.
- Arranged everyday services such as gas, electricity, medical benefits, et cetera.

- Transported patients to maternity and other hospitals and visited them.
- Provided emergency food parcels.
- Gave emergency finance, which she says is almost paid back.
- Maintains a visiting program among the needy families when they leave the hostel.
- Accompanied one family to the police court.
- Directed migrants to reputable car and property firms.
- Arranged for the reunification of a migrant family that was divided by migration policy and distance.
- Supplies clothing as needed—both new and secondhand.

Mrs. Self said that without voluntary organizations she did not know where the needy would turn. "Churches are working round the clock," she said.

Mrs. Self is married to Pastor Don Self, of the Seventh-day Adventist Church. She has one son, 11.

Mrs. Self is pictured helping Timorese refugees with their English lessons at the Enterprise Hostel, Springvale. From left: Lay Tsoi Tsin, Lim Li Jung, and Um Fun Tjin, an 81-year-old grandmother.



First impressions do count

That's why you want to place an attractive church bulletin into the hands of your members and visitors as soon as they enter your church.

Naturally, one item alone cannot miraculously transform a noisy church into a reverent one. But first impressions do count a lot toward creating the right attitude on the part of the worshipers. And one of the first things they will likely do after sitting down is look at your bulletin.

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without cholesterol or animal fat.
Use Loma Linda Tender Bits. Oishi!



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- 1 (19-oz.) can Loma Linda Tender Bits, cut on slant
- 2 tablespoons vegetable oil
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- 2 cups Chinese cabbage, shredded (romaine lettuce or spinach may be substituted)
- 2 celery stalks, cut slantwise
- ½ pound snow peas, fresh or frozen
- 3 mushrooms, fresh or canned
- 3 green onions, sliced
- 2 tablespoons each soy sauce and honey

Saute Tender Bits in oil. Add vegetables in order given. Add soy sauce and honey. Cover and cook 10-12 minutes or to desired tenderness. Serve over cooked rice or noodles. Serves 4-6.

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Australasian

● A thousand persons attended a health-and-Bible crusade six nights a week for three weeks in Honiara, Solomon Islands, earlier this year. Two persons have been baptized, and Solomon Island pastors and lay workers are studying with others.

● The Sabbath morning service at the Sydney Adventist Hospital in Australia is broadcast live over the hospital's internal television system.

● Sixty-five members of Caleb's Witnessing Group, an association of lay workers from the Honiara town churches in the Solomon Islands, met recently for testimonies, reports, and inspiration. The program is directed by W. I. Liversidge and Wilson Katovai.

● These Times is being broadcast on 21 radio stations weekly in New Zealand. Ron Vince is the speaker.

Euro-Africa

● The Adventist Church has been featured twice on Italian television, first in an interview with G. Rossi, secretary of the conference, concerning their conscientious principles and substitute military service in a civilian capacity. The second was an interview with I. Rimoldi, editor of the European *Life and Health*, who dealt with the worldwide outreach of the church and questions concerning Adventist beliefs and efforts to help humanity.

● Following a successful campaign in Salzburg, Austria, where 24 candidates were baptized, Pastor Roland Lehnhoff has begun an evangelistic effort in southern Germany, in the large city of Nürnberg. The hall, seating 600 persons, was filled for the opening meeting, with 85 persons standing. A second overflow session attracted another 200 people.

● Five-Day Plans to Stop Smoking were conducted dur-

ing the last week of October in each of the 20 districts of Paris, France. Wide press, radio, and television coverage publicized this city-wide campaign.

● Adventist youth of France have had various opportunities to fellowship together in summer camps this year. These activities included sailing, canoeing, cycling, horse-back riding, climbing, church repair, nature study, and evangelism.

Inter-American

● Donato Ramirez and Josafath Romero, of the North Mexican Conference, together with a number of laymen, organized ten tons of relief supplies to be sent by SAWS to flood victims in Tamaulipas, Mexico, in July.

● A literature evangelist of the Costa Rica Mission, Eduardo Ballester, drowned recently during a storm, as he sailed to the place where he was to make book deliveries.

● A Five-Day Plan to Stop Smoking was held recently in the North Mexican Conference, in Linares, the second largest city in the State of Nuevo Leon, with a population of 50,000. During the session 70 people renounced the habit. The meetings were conducted by Vernon W. Foster and Pedro Arano Molina as the first phase of an evangelistic campaign that has the goal of establishing a church in this city, which until now has had no Adventist representation.

● Church members in the East Puerto Rico Conference distributed 350,000 copies of the special edition of *El Centinela* ("The Sentinel") during September, and all the workers dedicated the entire month to evangelism, baptizing 150 converts.

● In the West Puerto Rico Conference, Evangelist Sergio Ortiz, with a team of 14, is conducting meetings in two tents joined together, with between 1,500 and 2,000 attending each evening in two sessions.

North American

Atlantic Union

● There was a gain of 63 baptisms in the Atlantic Union Conference during the second quarter of 1976 over the same quarter in 1975, for a total of 692.

● On Sabbath afternoon, September 25, 19 persons were baptized in the Spanish Prospect church. This is the second baptism resulting from the summer evangelistic effort conducted by Efrain Murillo in the University Avenue church, New York. The number baptized from the meetings is now 45.

● The annual Steuben Day Parade was held on September 18, in New York City. Members of the German Seventh-day Adventist church distributed 1,800 pieces of literature.

● Thomas Kopko, new pastor of the Portland, Maine, district, was the Week of Prayer speaker at the Pine Tree Elementary school, grades 5-8, while Kim Johnson, of the Taunton, Massachusetts, district, met with grades 1-4.

Canadian Union

● With more than 20 years' educational experience in Canada, George Schafer has been appointed assistant education director of the British Columbia Conference.

● Alex Ramsay, former pastor of the Rest Haven church, has been appointed stewardship and trust-services director of the British Columbia Conference, succeeding John Clarkson, who has accepted pastoral responsibilities.

● The Allan Robertson family has returned to Vancouver, British Columbia, where Elder Robertson will once again pastor the Central church.

● On Sabbath, September 11, a branch Sabbath school was begun in Kitimat, British Columbia.

● Evangelist Bob Hossack recently conducted a series of Revelation lectures in Wey-

burn, Saskatchewan, resulting in 18 baptisms.

● Three young people were baptized during an MV program on August 28 in the Red Deer, Alberta, church.

Central Union

● More than 80 people attended the Spanish retreat held at Camp Arrowhead near Lexington, Nebraska, October 1-3. Charles R. Beeler was the featured speaker.

● Large book sales are on the increase in the Central Union Conference, with a gain of \$22,000 so far this year.

● New literature workers have increased from 75 full-time to 90, with a goal of 100 by the end of 1976.

● A Better Living Center was opened in Kansas City, Missouri, on Sunday, September 12. This building and the work in the area are under the direction of Mrs. Martha Wilson. The churches of metropolitan Kansas City have joined together in this project. The new building has separate rooms for men's, women's, and children's clothing, and an auditorium that seats 150 to 200.

● Wayne Coulter, Central Union Conference evangelist, and Henry and Bunny Reid, music evangelists, report that 30 persons were baptized as a result of recent meetings in the Kansas City Central church.

Columbia Union

● Literature workers from across the Columbia Union gathered for the recent literature-evangelist institute at Shenandoah Valley Academy, New Market, Virginia. W. B. Quigley, union president, spoke at the opening banquet, during which trophies were presented to Pennsylvania Conference District 3 for the highest district sales in 1975, to the Mountain View Conference for the highest percentage of yearly gain in sales, and to the Pennsylvania Conference for the most sales. Beatrice Johnson, of the Allegheny East Conference, was chosen Literature

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but Harry Anderson probably
created your conception of it.

Harry Anderson

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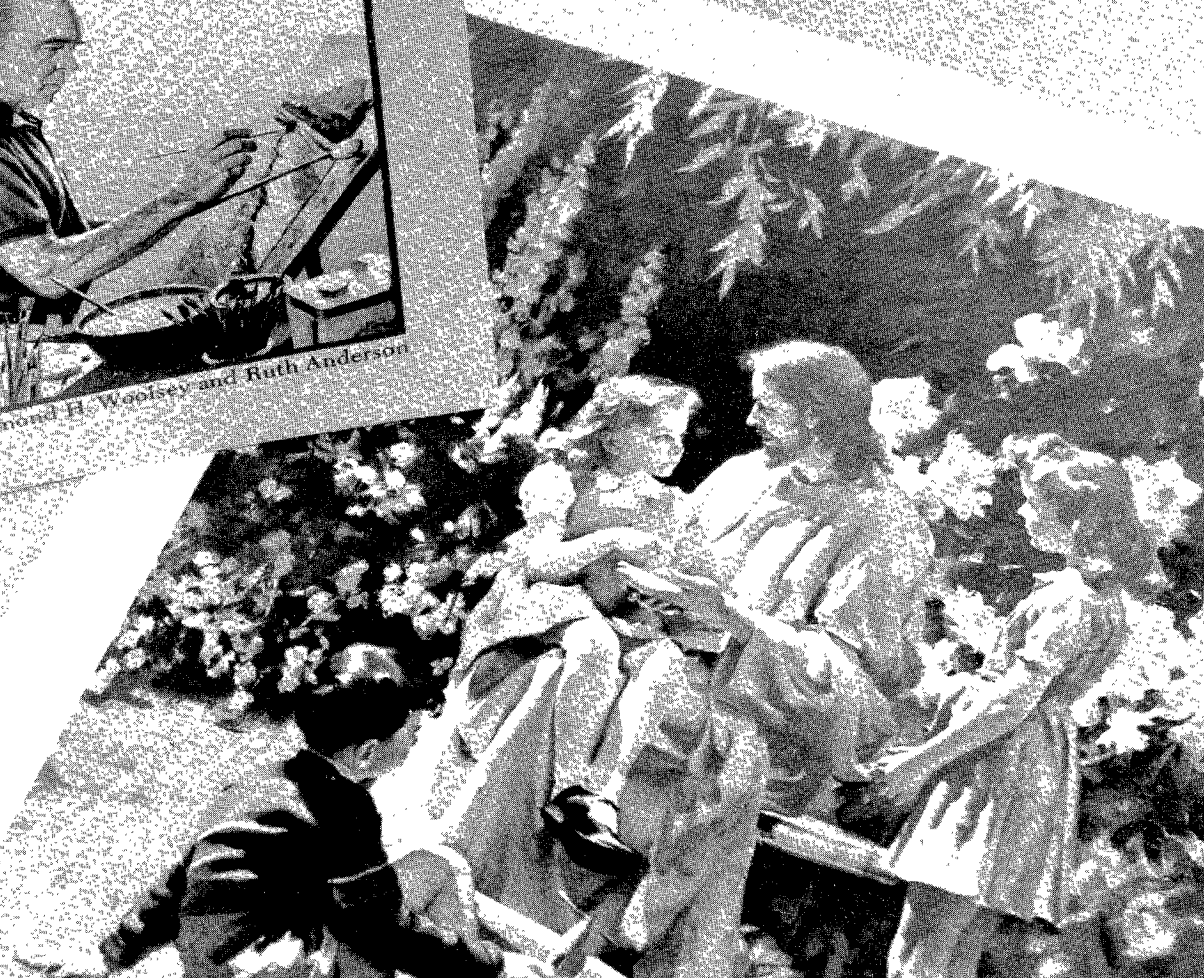
This book is a warm, friendly portrait of a gentle man, whose enormous talent is hidden in thick fingers, which look like they belong to a brick mason. A son of Swedish immigrants, Harry discovered art in high school and devoted his life to painting. His career took a zigzag when he became a Seventh-day Adventist. But the detours make this man's life story captivating.

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Evangelist Lady of the Year 1976. The Man of the Year award went to Jack Kirk, of the Chesapeake Conference. During the first six months of 1976, 269 persons were baptized in the Columbia Union as a result of literature evangelism.

● Jim Hoehn assumed his new duties September 1 as Chesapeake Conference lay activities, Sabbath school, and ASI director, and Ministerial Association secretary.

● New Jersey Conference elementary-school teachers met recently at the conference office in Trenton under the direction of Herman Guy, superintendent of education.

● This summer members of the Morgantown, West Virginia, church held their first Vacation Bible School, under the leadership of Garnette Mowry.

Lake Union

● The theme of the four-day Lake Region Conference workers' meeting in September was *Finishing the Work*.

● Robert Higby, lay activities leader of the Peoria, Illinois, church, and his son, Robert, Jr., designed the booth operated by their church for the Heart of Illinois Fair. About 120 persons signed up for the Five-Day Plan to Stop Smoking, 24 for the Faith for Today Bible Course, and 122 for the Way Out Bible Course.

● The health-education department of the Hinsdale Sanitarium and Hospital in Illinois has added three new programs to its fall series—a cancer-education seminar, dietary prevention of heart disease, and medical self-help.

● Port Huron, Michigan, Adventists attended a groundbreaking ceremony for their new church September 19. The sanctuary they plan to build on their nine-acre piece of land, which they purchased last year, will seat 260 persons. It will also have facilities for a church school and a multipurpose room.

North Pacific Union

● More than 200 Seventh-day Adventist independent business representatives gathered in Portland, Oregon, September 15 to 18, to discuss how they might better serve the church through private enterprise. This was the annual meeting of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI).

● John Bridges, pastor of the Meadow Glade, Washington, church, in the Oregon Conference, has been named lay activities and Sabbath school director of the Montana Conference.

● Two more airplanes destined for mission service were dedicated at the Troutdale airport near Portland, Oregon, on September 16. A new Cessna 206 will see service in New Guinea, and a Cessna 185 soon will be flown to Borneo.

● One thousand Pathfinders attended the Oregon Conference annual Pathfinder Camporee, held this year at a spot north of Sisters, Oregon.

Northern Union

● Robert McPherson, former pastor of the Minnetonka church in the Twin City area, has been asked to take up duties as Minnesota Conference evangelist, using the seminar-type approach.

● Dale Brusett opened his city-wide evangelistic campaign in St. Paul, Minnesota, Saturday night, October 16, with an attendance of 2,800.

● As a result of Don Edwards' evangelistic meetings, seven persons were baptized in Carrington, North Dakota, and seven in the Bowdon Country church.

Pacific Union

● Jerry Chamberlain, former owner of a chemical service company, is the new manager of the Adventist Book Center nutrition store in Glendale, California.

● After only 17 months as a company, the Burbank, Cali-

fornia, Spanish church has been organized with 140 members. Miguel Cerna is pastor.

● Jose Campos has transferred from promoting Spanish publications at the Pacific Press Publishing Association to pastor the Spanish congregation in Sacramento, California.

● The 160 students at the Ukiah, California, Vacation Bible School made three quilt tops. They gave one to a mother at a drawing during closing exercises, another to a needy family in the area, and the third to the Adventist Community Center.

● Earl Labry has left the Southeastern California Conference to head literature evangelism in Hawaii, replacing Bill Taylor, who has gone to the Arizona Conference.

Southern Union

● Additions to the church in the Southern Union during the third quarter of 1976 totaled 2,119. Nearly half of these occurred in the South Atlantic Conference, which reported 1,008 accessions during the three-month period. Also experiencing considerable evangelistic success was the South Central Conference, with 448 for the quarter.

● Tithes receipts in the Georgia-Cumberland Conference for the first seven months of 1976 were \$439,857 ahead of the same period last year. Sabbath school mission giving increased \$48,580. Conference leaders attribute the gains, in part, to the 10 plus 10 stewardship emphasis.

● The Glasgow, Kentucky, company was organized into a church October 9.

Southwestern Union

● R. B. Wing, formerly a departmental director in the Texico Conference, is the new trust-services director of the conference.

● The Oklahoma Conference reports 49 baptisms from the Dewitt-Turner-Harcombe crusade in Tulsa. Lyndon Dewitt, one of those leading

out, is a new evangelist for the Texas Conference.

● Four new congregations have been organized in the Arkansas-Louisiana Conference in 1976. Searcy, Forrest City, and Hope, Arkansas, and Lafayette, Louisiana. The conference now includes 71 churches.

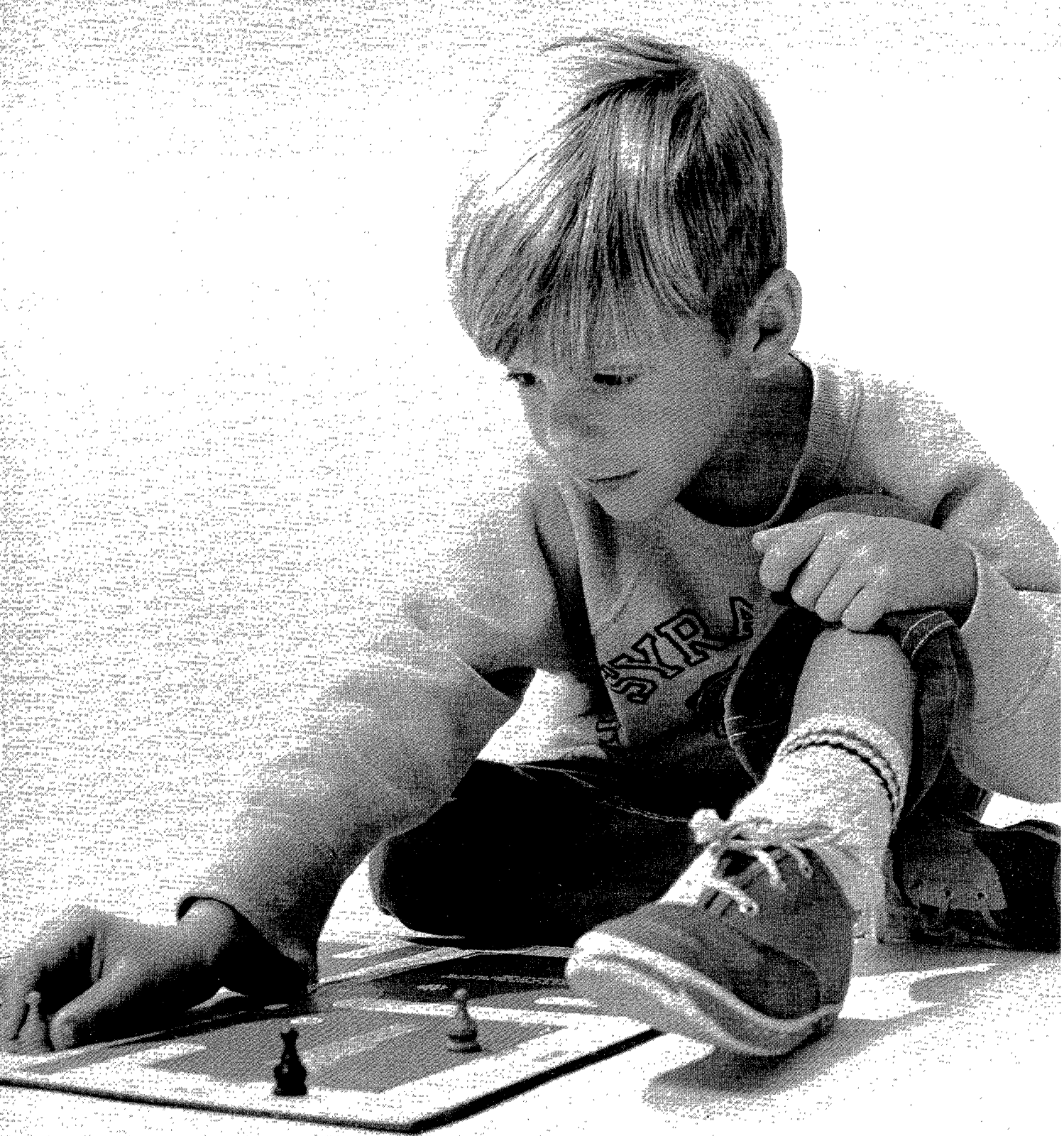
● The 45-member Santa Fe English church was organized recently with W. R. May, Southwestern Union secretary; Don Christman, Texico Conference president; and Louis Torres, pastor, officiating. This congregation is the fifty-third in the conference.

Andrews University

● Gerhard Hasel and Siegfried Horn, of Andrews University, are contributors to the supplementary volume of the *Interpreter's Dictionary of the Bible* to be published by Abingdon Press in October. First published in 1962, *The Interpreter's Dictionary of the Bible* has become a standard reference work, with more than 110,000 sets sold. The supplementary volume is designed to update and supplement the original entries, taking into account recent archaeological discoveries and new trends and developments in Biblical scholarship.

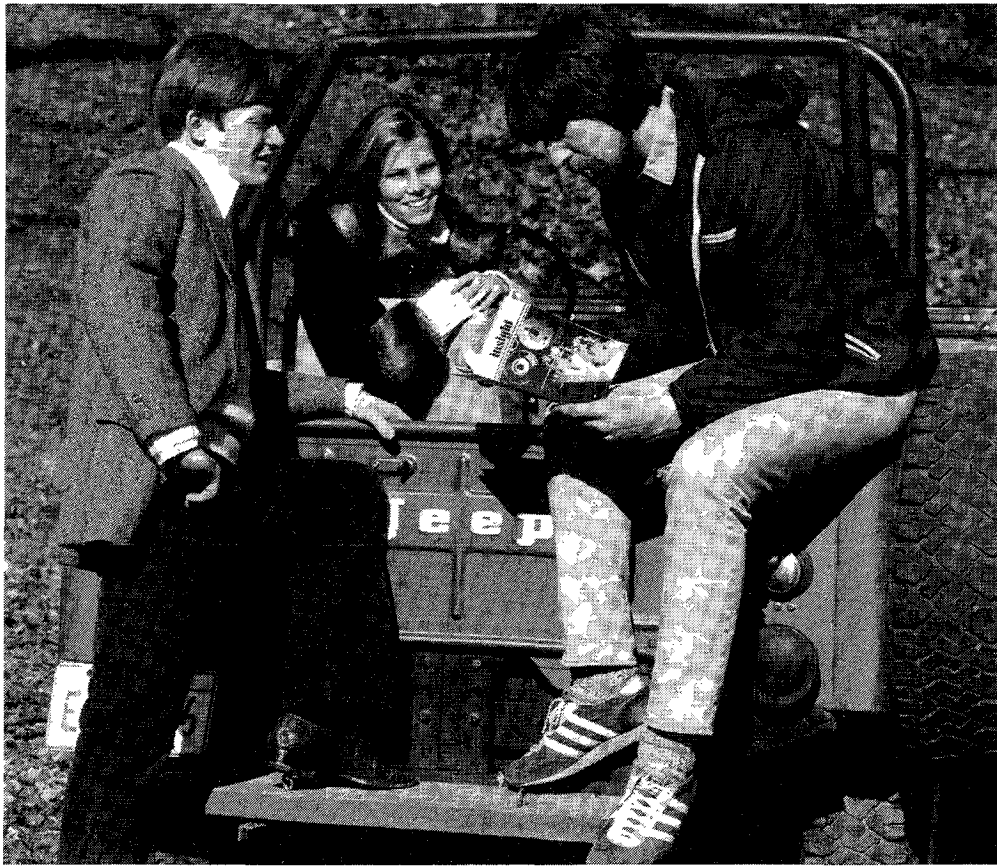
● The North Central Association of Colleges and Schools has appointed Rudolf E. Klimes, professor of educational administration, to serve as chairman of one of its on-site evaluation teams.

● The James White Library at Andrews University now has the largest collection in the United States of microfilmed Greek manuscripts of the Catholic Epistles. (The term *Catholic* used in this context refers to all epistles not written by Paul.) Sakae Kubo and W. L. Richards, of the SDA Theological Seminary staff, have collated microfilmed manuscripts in Münster, West Germany, site of the world's largest collection. The recent acquisitions bring the total number of these ancient manuscripts at Andrews to 115, with more to come soon.



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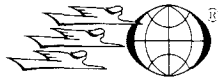
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manuscripts are welcome, but will be
accepted without remuneration and
will be returned only if accompanied by
a stamped, self-addressed envelope.

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

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□ A Seventh-day Adventist in Nottingham-
shire, England, who has canvassed his town
of 20,000, selling *Bedtime Stories and Life and
Health*, now wishes to give a paperback copy
of *The Great Controversy* to every family in
town. Adventists interested in helping him
with this project are invited to send the books
to Anthony Butenko, c/o Ian J. Cotton, Pub-
lishing Director, North British Conference of
the Seventh-day Adventist Church, 22 Zulla
Road, Mapperley Park, Nottingham NG3
5BZ, England.

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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.

STUDENT MISSIONARIES

Delmar E. Barnett (AUC), of
South Lancaster, Massachusetts,
to serve as teacher, Hong Kong
Sam Yuk Secondary School,
Hong Kong, left Los Angeles,

California, August 19, 1976. He
is the husband of Shirley M. Bar-
nett, going to Hong Kong as an
AVSC worker.

Deborah Jean Preston (AUC), of
Stoneham, Massachusetts, to
serve as teacher, English Lan-
guage School, Seoul, South
Korea, left Seattle, Washington,
August 20, 1976.

Daniel Richard Serns (PUC), of
High Point, North Carolina, to
serve as teacher, Seventh-day
Adventist English Language
School, Seoul, South Korea, left
Los Angeles, California, August
10, 1976.

Robin Denise Simms (CUC),
of Baltimore, Maryland, to serve
as teacher, English Language
School, Seoul, South Korea, left
San Francisco, California, August
18, 1976.

Nolin Lewis Stratton (WVC), of
Shelton, Washington, to serve
as teacher, Seventh-day Adventist
Language School, Seoul, South
Korea, left Seattle, Washington,
August 18, 1976.

Lowell R. Trecartin (AUC), of
Freeport, Maine, to serve as phys-
ical education teacher, Colegio
Linda Vista, Chiapas, Mexico,
left Chicago, Illinois, August 8,
1976.

Lucille Emily Weiss (AU), of
Aurora, Illinois, to serve as
teacher/evangelist assistant, Sev-
enth-day Adventist English Lan-
guage School, Seoul, South Ko-
rea, left Seattle, Washington,
August 20, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Shirley M. Barnett (AVSC), to
serve as staff nurse, Hong Kong
Adventist Hospital, Hong Kong,
of South Lancaster, Massachu-
setts, left Los Angeles, California,
August 19, 1976. She is the wife of
Delmar E. Barnett, going to Hong
Kong as a student missionary.

Thelma L. Clark (AVSC), to
serve as librarian, Lakpahana Ad-
ventist Seminary, Mailpitiya, Sri
Lanka, of Kalkaska, Michigan,
left San Francisco, California,
August 18, 1976.

Charles Vincent Jenson (SS), to
serve as teacher, Spicer Memorial
College, Poona, India, began his
service in August, 1976.

Peter C. Nelson (LLU '70) (SS),
to serve as relief dentist, Kano
Dental Clinic, Kano, Nigeria, and
Suzanne J. (Rouhe) Nelson (LLU
'68) and two children, of San

Louis Obispo, California, left
Montreal, Quebec, Canada, Sep-
tember 7, 1976.

Marsha Lynn Price (AVSC),
to serve as secretary, Pakistan
Adventist Seminary and College,
Chuharkana Mandi, Pakistan, of
Takoma Park, Maryland, left New
York City, August 15, 1976.

David E. Robinson (WWC '72)
(SS), to serve in volunteer work,
Philippine Union College; to be
followed by three months in West
Irian Mission, Indonesia, and
three months in Rusangu, Zambia,
of Pleasant Hill, Oregon, left Los
Angeles, California, August 17,
1976.

Donald L. Weidemann (AVSC),
to serve as teacher, Adventist
Vocational College, Corozal
Town, Belize, Central America,
of San Jose, California, left the
United States, August 30, 1976.

Frederick Woolley (AU '76)
(SS), to serve as physical educa-
tion teacher, West Puerto Rico
Conference, Mayaguez, Puerto
Rico, of Berrien Springs, Michi-
gan, left Miami, Florida, August
23, 1976.

NATIONALS RETURNING

Winston D. Edwards, to serve
as assistant dean of men/Bible
teacher, West Indies College,
Mandeville, Jamaica, West In-
dies, left New York City, Sep-
tember 9, 1976.

H. Hugh Maynard-Reid (AU
'75), to serve as pastor-evangelist,
East Jamaica Conference, King-
ston, Jamaica, and Earline C.
(Hamilton) Maynard-Reid (AU
'75) and one son, left New York
City in August, 1976.

Erlinda Parchment, to serve as
instructor, School of Nursing,
West Indies College, Mandeville,
Jamaica, left Toronto, Ontario,
August 22, 1976.

Luis A. Plata (AU '70), to serve
as director, stewardship depart-
ment, East Puerto Rico Confer-
ence, Rio Piedras, Puerto Rico,
and Emilia (Miro) Plata ('62) and
one child left Miami, Florida,
June 26, 1976.

Leon Conrad Wilson (AU '76),
to serve as pastor/evangelist,
Guyana Conference, George-
town, Guyana, left Miami,
Florida, September 23, 1976.

Kanzo Yamawaki ('73), to serve
as science and mathematics
teacher, Japan Missionary Col-
lege, Chiba-ken, Japan, and Yu-
kiko (Abewaki) Yamawaki and
two children left Los Angeles,
California, March 15, 1976.

The Back Page



VIETNAMESE CONVERT BAPTIZED IN FLORIDA

Nguyen Mai, pictured at his recent baptism, was an Air Force captain in Saigon, Vietnam, who graduated from the Voice of Prophecy in 1974. He was assigned away from Saigon and lost contact with the Adventist Church.

When refugees from Vietnam arrived in America in May of 1975, a Seventh-day Adventist family in Orlando, Florida, was impressed to sponsor Nguyen Mai. Pham Thien, former lay activities and Sabbath school director of the Vietnam Mission, also settled in Orlando, and began Bible studies with Nguyen Mai. He baptized Nguyen Mai on September 4.

Adventist churches and institutions in the Orlando area have welcomed many refugees from Vietnam and have helped many find productive employment and ways to witness for Christ. The baptism of Nguyen Mai and continuing evangelism among other Southeast Asian refugees in Orlando, Los Angeles, and other areas of America during this Bicentennial year are encouraging evidence of blessing on the refugees' first year in this land.

DUANE S. JOHNSON

SAWS Responds to Needs in Mexico

SAWS has sent cash and relief materials to Mexico, where 135-mile-per-hour winds that struck La Paz on October 1 left in their wake nearly 700 dead (nearly 75 per cent children), 1,500 injured, and 10,000 homeless. Across

the bay, as the storm traveled northeastward, Los Mochis suffered heavy damage, leaving 4,000 people homeless. Adventist churches in both cities were destroyed, but no Adventists were killed. Nearly a hundred of our members in the two cities lost their homes.

The storm caused destruction also in Navojoa, including Mexican Pacific Academy, where a number of homes and other buildings were severely damaged. SAWS immediately shipped nearly \$50,000 worth of relief material, including clothing, blankets, and tents. Joining SAWS, the Inter-American Division sent \$20,000 in cash to purchase food and medicines, in this initial help to the stricken area.

David Guzman, Pacific Mexican Mission secretary-treasurer, received the material from SAWS in Nogales, Mexico, where it was loaded on Mexican Airlines transports and delivered to the stricken areas.

H. D. BURBANK

General Conference Opening Is Filled

George E. Knowles, former field coordinator for the It Is Written telecast, has been named secretary of the General Conference Lay Activities Department. He replaces V. W. Schoen, who has retired.

Student Missionaries Add New Country

In early September Brian Smith of Columbia Union College left Washington, D.C., for Iceland, where he is now working as a student missionary at Hlidardalsskoli (Iceland Secondary School). This adds another country to the list of countries in which student missionaries from North America are serving or have served. The total now is 87.

Brian's first letter to the General Conference Youth Department was enthusiastic, calling Iceland a "choice spot" for student mission-

aries. The real concern of Principal Bjorgvin Snorrason and his school staff for the students' growth in the Lord has made an impression on Brian. This, he reports, is the most important factor of this job. His assignment includes being dean of boys and teaching music, English pronunciation, and sports.

A total of 186 student missionaries are serving this year, most of them for 12 months.

CHARLES MARTIN

Seminar Teaches Cable TV Course

The first Adventist communication seminar to offer "hands on" experience in Cable TV was held at Walla Walla College, College Place, Washington, September 12 to 16. The program was jointly sponsored by the communication departments of the General Conference and the North Pacific Union Conference.

Twelve of the 80 registrants participated in a Cable-TV course, in turn each handling camera, audio, and recording equipment. In the course of three evenings they recorded interviews and spot announcements. Both ministers and church communication secretaries were keen to learn how to use the public-access channels to reach more than 35 million Americans in 10 million homes that are connected to the Cable-TV system.

Ray Henry of the Oregon State University department of speech communication was in charge of the class. He was one of 14 contributing lecturers who gave instruction in news writing, feature writing, exhibits, direct mailing, layout, and other topics.

Also attending the seminar were student editors of academy newspapers and annuals. Sectional meetings were conducted for them by David Schwantes, instructor of journalism at Walla Walla College.

Morten Juberg, who organized the seminar in the North Pacific Union, also announced a plan to provide scripts for

pastors wishing to broadcast one-minute "spots" (message-filled announcements) from their local radio stations. The new service for the North Pacific is to begin January 1, 1977.

VICTOR H. COOPER

In Brief

Middle East College opens: A limited number of classes are being taught this year at Middle East College, Beirut, Lebanon, where Ralph L. Kooreny continues as president. It had been announced earlier (REVIEW, September 9) that the college would not reopen until the 1977-1978 school year.

Died: Shukri Nowfel, 88, first Lebanese ordained minister, on October 20, in Beirut, Lebanon.

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