

NOVEMBER 17, 1977 Review

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



Grateful Thanksgiving

The Lord desires us
to appreciate the great plan of redemption,
to realize our high privilege as the children of God, and
to walk before Him in obedience,
with grateful thanksgiving.

He desires us
to serve Him in newness of life,
with gladness every day.

He longs
to see gratitude welling up in our hearts
because our names are written in the Lamb's Book of Life,
because we may cast all our care upon Him who cares for us.

He bids us rejoice
because we are the heritage of the Lord,
because the righteousness of Christ is
the white robe of His saints,
because we have the blessed hope of
the soon coming of our Saviour.

—Christ's Object Lessons, p. 299

Diet and Behavior

Several people who testified at a recent hearing of the U.S. Senate's Select Committee on Nutrition and Human Needs (of which Senator George McGovern is chairman) offered the opinion that what one eats is likely to affect his behavior and mental health. Barbara Reed, chief probation officer in Cuyahoga Falls, Ohio, affirmed flatly that part of her success in rehabilitating criminals can be attributed to improving their diet, switching them from "junk foods" (which usually are high in sugar) to foods high in protein, complex carbohydrates such as vegetables and grains, and vitamin supplements. According to Mrs. Reed, convicted criminals who have stayed on the better diet have not been back in court.

Carolyn L. Brown, executive director of a residential facility for delinquent children in Berkeley, California, testified that in her opinion there is a "direct connection between juvenile delinquency, disturbed children, and nutrition." She did not claim that good nutrition is "the total answer" to problems involving juvenile delinquency and disturbed children, but she did argue that "a diet free of chemicals, low in refined carbohydrates, free of synthetic foods, with a judicious and individualized program of nutritional supplementation—together with the avoidance of foods and chemicals to which the child is allergic or hypersensitive—can be a critical factor in reversing the personal decline of many . . . children."

The testimony of Mss. Reed and Brown is of interest to Seventh-day Adventists because for decades "health reform" has been part of the church's message. Adventists have declared that there is a clear relationship between the state of the body and the state of the mind. They have taught that a person who follows good health principles is better able to think clearly and grasp spiritual truth than can a person who violates health principles. They have argued that a sweet stomach and a sweet disposition are likely to go together, and, contrariwise, that a person who irritates his stomach by condiments and indigestible substances is likely to have an irritable disposition. Unmoved by the criticisms of those who have tried to label Adventist emphasis on nutrition and good health habits as salvation by works, they have proclaimed the benefits of rest, fresh air, pure water, a lacto-ovo-vegetarian diet, and trust in God. Good health and good behavior are related, they have declared.

The Adventist attitude toward good health is rooted in a holistic philosophy regarding human beings. That philosophy, in turn, is rooted in Scripture. Although the Bible does not say a great deal about the relationship between physical health and spiritual health, it does make clear that a person is a "whole" and that what we do with our bodies is of consequence to God.

In writing to the Corinthians about the evils of fornication, the apostle Paul declared: "Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost

which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:15-20).

Again, writing to the same church, Paul counseled: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (chap. 10:31). To the Romans he said: "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

In the light of these counsels, Christians cannot in good conscience indulge perverted appetites, clog their systems with sugar and fat, drink and smoke, overtax their minds, hearts, and nerves, or do anything that will undermine health.

Principles Amplified

In His love and mercy, through Ellen G. White God amplified for earth's last generation the broad principles of healthful living outlined in Scripture and made clear that a close relationship exists between diet and behavior. Note these statements from the book *Counsels on Diet and Foods*: "Indulgence of appetite is the cause of dissension, strife, discord, and many other evils. Impatient words are spoken and unkind deeds are done, dishonest practices are followed and passion is manifested, and all because the nerves of the brain are diseased by the abuse heaped upon the stomach."—Page 53.

"We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification."—Page 45.

"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature."—Page 62.

"He [God] designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enslaving habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels."—Page 70.

With the tremendous interest currently focused on healthful living, should not Adventists give greater attention to health reform by living it and proclaiming it?

"If the church would manifest a greater interest in the reforms through which God Himself is seeking to fit them for His coming, their influence would be far greater than it now is. . . . Satan and his agents are seeking to hinder this work of reform, and will do all they can to perplex and burden those who heartily engage in it. Yet none should be discouraged at this, or cease their efforts because of it. . . . Let not His [Christ's] followers talk of failure or discouragement, but remember the price paid to rescue man."—*Ibid.*, pp. 76, 77.

K. H. W.

This Week

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Toward the end of November the thoughts of people in the United States turn to the Thanksgiving holiday. In the midst of the food, visiting, and football games, some people, we hope many, pause to count their blessings and to give thanks to Him who is the source of every good gift.

But what do you do if your material blessings are minimal? What if the outlook of your life is bleak? For what do you then give thanks? Our cover quotation, sent to us in poetry form by Rita Duncan, of Vacaville, California, responds to these questions. It points out that the blessing side of life's ledger is always greater because "we are the heritage of the

Lord, . . . because we have the blessed hope of the soon coming of our Saviour."

Even after five years of our present policy of publishing obituaries only of denominational workers and prominent laymen, we receive letters of disappointment concerning our policy. These letters contain objections such as expressed by a recent anonymous writer: "We, as many Seventh-day Adventists, have moved considerably. When all obituaries were printed in the REVIEW, we knew if this or that friend had passed away—even if we had not heard from him or her for many years.

"Since the number of lay members so far exceeds the number of conference workers, the policy of publishing only workers' obituaries has had the effect of changing the REVIEW from 'family paper' to 'organizational paper.'

"When a common but faithful soldier in the church falls at his post of duty—no matter how unimportant his position in life may be—and the church is so large, its

business so important, that his friends cannot be notified of his death, then something is definitely wrong."

We would hasten to point out to this writer and all who feel as he does, that we share his disappointment. We wish it were possible to do as he would like us to do. But, realistically, we cannot.

The REVIEW is a worldwide paper, not just a North American paper. To be fair we would have to publish obituaries of the passing of each "faithful soldier" in the entire world, not just North America.

Prominent laymen and workers are known to the widest circle of readers. This in no way indicates that they are more important in either God's sight or the church's.

When the REVIEW first began publishing obituaries there were no union papers. Now union papers publish the obituaries of all within their area.

But the biggest reason is cost. Obituaries are just a small part of the tremendous amount of work it takes for a staff of nine people to publish a weekly magazine. It is

not inconceivable that another staff member would have to be added to do nothing more than prepare obituaries for publication.

In spite of the enormous growth of the church, we are usually restricted to a 24-page magazine. As late as 1960 the magazine was mostly 32 pages. With the increase in postage and paper costs, to go back to a 32-page issue, which is what it would take to have space for all obituaries and our regular features, would mean raising subscription rates to at least \$20 a year.

We try not only to please our readers and to keep them informed but also to be good stewards of both our time and their money. We are sorry we cannot do more, but we trust our readers will be understanding of our limitations, as well as our aspirations.

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Letters

[Letters submitted for publication 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.]

Faith Now

The recent editorials on faith and works (Sept. 22, 29) were timely in view of the debate among church members regarding that topic. The editorials cleared up one point for me in particular: Let's get on with the faith now.

JOHN T. REINHOLD, D.D.S.
Uniontown, Ohio

The Second Mile

Re "Sabbath Rights?" (letter, Oct. 6).

I was an aircraft electrician in the Civil Service until my retirement in 1964. I have observed how employers react to those who cannot work on the Sabbath. It has bothered me for a long time to see how vigorously some people insist on their so-called "rights," making things difficult for their employer.

When I became a Seventh-day Adventist, I gave up all rights to anything but to please God. Al-

though it has not been easy to hold to that ideal, I found my foremen and fellow workers quick to accommodate and help any worker who did good work and tried to please. Never was I asked to violate my conscience in any way. I even was given privileges beyond the requirements of my religious beliefs. The One who said, "If they compel you to go one mile, go two" was right.

GEORGE R. JOHNSON
Placerville, California

Wives Also Called

Re "Paying Ministers' Wives" (letter, Sept. 22).

I have a personal interest in this issue because I am the wife of a minister. Many times I have expressed the desire to assist my husband in his work throughout the field; however, I am a working woman and I cannot afford to do so. Still, there are occasions when I have the privilege of assisting him in his visitations. The blessings we experience in sharing the love and mercy of God together are tremendous. I know what the Lord can do with a willing heart, for He has used these feeble lips

of mine to bring words of comfort and cheer to needy souls.

There are also times when women can impart knowledge to other women that a man cannot (*Evangelism*, p. 493). On several occasions young women have approached me with personal problems, saying that it is much easier to come to me with some things than to my husband. Sometimes even husbands will come to me for a woman's point of view in a given situation.

I firmly believe that just as the ministers are called, their wives are called too.

JOYCE HOUSER
Knoxville, Tennessee

To New Posts

Re "How to Use 'To New Posts' Column" (Sept. 8).

The first section I turn to when I receive the REVIEW is From Home Base to Front Line. This column tells me where my friends are.

Some years ago when I taught social studies to children on the elementary level, I required each child to cut the column from the REVIEW and glue it to one corner

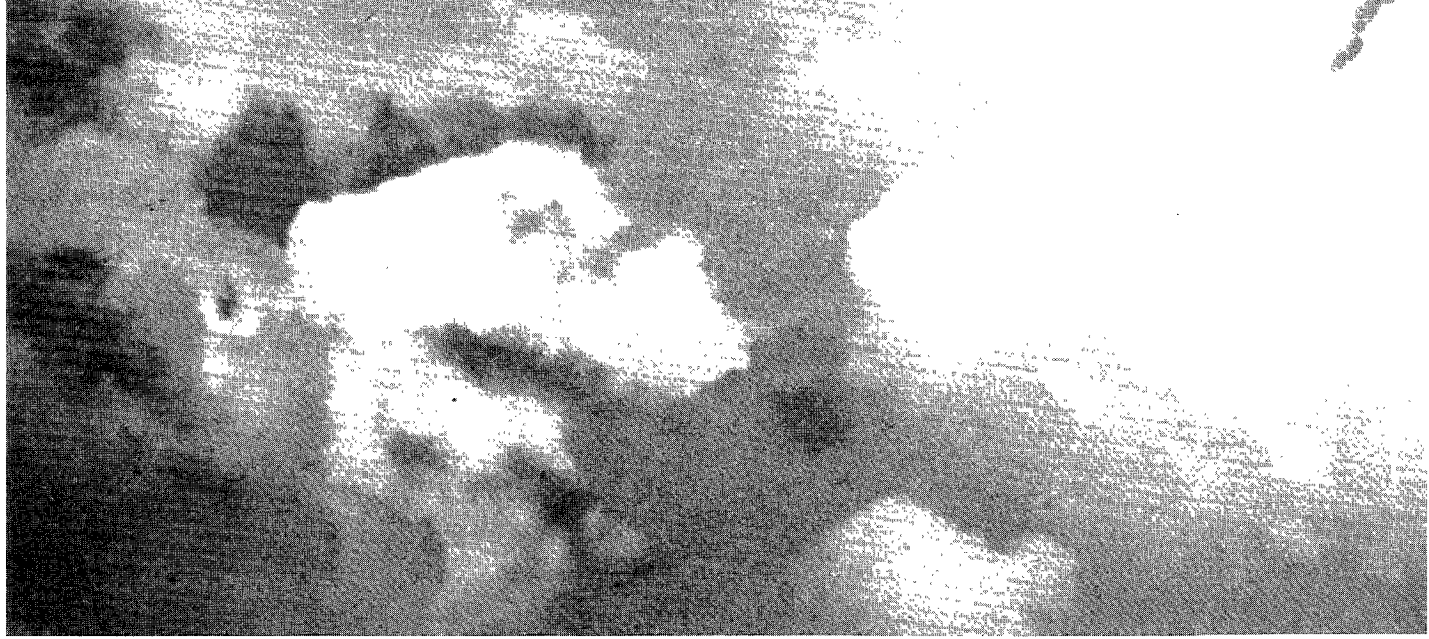
of a blank outline map of the world. Then after searching the *Yearbook*, atlases, and airway maps they were told to chart on the map the journey of each missionary on the list, from his home town to port of embarkation, stops along the flight, port of disembarkation, and final destination. These exercises helped to create a mission consciousness in my students.

MYRTLE A. NEUFELD
Georgetown, Guyana

A Peaceful Meeting

My heart was stirred and encouraged by the Heart to Heart message "'A Special Work of Purification'" (Sept. 8). I have been concerned about this subject for some time, because if our people are not prepared to meet Jesus in peace in the investigative judgment, they will not be prepared to meet Him in peace when He returns in clouds of glory (see *The Great Controversy*, pp. 490, 491; *The SDA Bible Commentary*, vol. 7, p. 978; and *REVIEW AND HERALD*, Oct. 13, 1904).

ALLAN FREED
Winnipeg, Manitoba



Is There a “Secret” Rapture?

By DALLAS YOUNGS

YOU MAY HAVE THOUGHT THE WORD *rapture* appears in the Bible. No, it does not. However, in 1 Thessalonians 4:17 appears the Greek word *harpazō*, which means “catch away,” “snatch up.” In the Latin Vulgate *harpazō* is translated *rapio*, from which comes the English “rapture.” According to some religionists, this Scripture passage teaches that Christ will come secretly and “snatch away” from the earth those whom He has chosen, and take them to heaven. People left will not know about this until the loved one, friend, or neighbor is missing. They call this event the “rapture.”

They say that Matthew 24:40, 41 refers to such an event: “Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”

There will be a “rapture” at Jesus coming. But it will not be a secret rapture. One is taken and the other left. But make no mistake about it, it is done in the full light of divine glory and in the sight of both the righteous and the wicked.

Unless at His coming Jesus is to take every person to heaven, a separation is necessary. Did not Jesus say the wheat and tares would grow together until the harvest? Yes, He did. The harvest will be the great separation. The righteous will be gathered into Christ’s kingdom, and the wicked will be burned up (see Matt. 13:24-30). “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (verses 49, 50).

Why will not Jesus come quietly and “snatch away” one here and another there? Why will He not do what

many people want Him to? This is not the way He has planned it. People do not make God’s plans. God makes His own.

In Matthew 24 Jesus tells us not only how He will *not* return, but how He *will* return: “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (verses 23-27).

Look carefully at those verses again. It’s the “false christs” and the “false prophets” who try to deceive the very elect. On what point? The false christs will claim to be the returned Messiah and the false prophets will declare, “Behold, he is in the desert” or “in the secret chambers.”

Jesus says, “I am not coming that way. I’m coming as the lightning flashes across the sky from east to west with all its brilliant, dazzling brightness.”

The Lord wants us to keep in mind that He comes in His own glory, in the Father’s glory, and the glory of all the angels (see Luke 9:26). How much glory does one angel have? We know this: the glory of one angel caused a company of tough Roman soldiers to fall as dead men at the tomb of Jesus. Now, if we can multiply that by a skyful of angels, we will get some idea of the glory of all the angels.

When we add to this angelic glory the glory of Jesus and the glory of the Father, what is “secret” about Christ’s second coming?

The Bible says plainly, “Behold, he cometh with clouds; and every eye shall see him” (Rev. 1:7). What’s

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As He went away, so will He come back. The disciples saw Him go,
and we will see Him return in the clouds of heaven.

secret about that? As He went away, so will He come back. The disciples saw Him go, and we will see Him return. Said the angel at the ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Here's a passage that tells us more about what will happen when Jesus comes back. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:15-18).

Jesus comes visibly and audibly. 1. "Every eye" sees Him (Rev. 1:7). 2. He descends with a "shout." 3. His "voice" is heard. 4. The "trump" (trumpet) of God sounds (1 Thess. 4:16). There is not even a hint of a secret rapture.

When Jesus comes the wicked will pray for the rocks and mountains to cover them. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:15, 16).

Has anyone ever seen such terrifying sights? Never! Has anyone ever heard such paralyzing sounds? Never! The wicked are so overcome with what they see and hear that they ask the mountains to cover them up. And then the trumpet is blown. "And he shall send his angels with

a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). Elsewhere Paul says, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

No "Two" Second Comings

Those who hold the rapture theory say that some years after Christ comes secretly and snatches away the righteous saints He comes in glory. But the Bible nowhere speaks about two Second Comings. There is one Second Coming that is open to the view of all. It is so completely visible that it would be impossible to be alive and not see it. There has never been a time in history when there was so much glory as there will be at the Second Coming. God's glory is so bright that it destroys the wicked.

The idea of a secret coming followed by a "glory" coming is completely un-Biblical. There is one grand, glorious coming. "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:26, 27).

There will indeed be a "rapture." Some will be "snatched away" and some left. But as we have seen, this is not a secret event. It is done in the sight of all humanity and all the universe.

The most important thing as far as we're concerned is to be ready for it. Those ready and prepared enter into a wonderful future. They will have part in a wide-open rapture. They are caught up from the earth to meet the Lord in the air, and are taken to heaven. There they will forever be with the Lord. □

The Secret of Happiness

There are certain ingredients
of happiness with which those
who seek for happiness
should familiarize themselves.

By ELLA MAY STONEBURNER

SEVENTH-DAY ADVENTIST CHRISTIANS should be the happiest people in the world. They have so much for which to be happy.

“Those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance. . . . Jesus is a wellspring of joy.”¹

Jesus loves to see His people happy. A religious life elevates, ennobles, and refines a person's taste, “sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare.”²

What makes a person happy? Here are four ingredients found in the writings of Ellen G. White:

1. “Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another.”³

2. “All your happiness, peace, joy, and success in this life are dependent upon genuine, trusting faith in God. This faith will prompt true obedience to the commandments of God.”⁴

3. “Wealth, learning, and honor are dearly purchased at the loss of the vigor of health. None of these can secure happiness, if health is lacking.”⁵

4. “A meek and quiet spirit you much need, and without it you cannot have happiness.”⁶

Another necessary ingredient is work. “God gave to Adam and Eve in Eden all that their wants required; yet their heavenly Father knew that they needed employment in order to retain their happiness.”⁷ “He who formed man knew what would be for his best happiness, and He no sooner made him than He gave him his appointed work. In order to be happy, he must labor.”⁸

Happiness comes from within. A person can choose to be happy, cheerful, and contented, or he can choose to be sad, unhappy, or discontented. The story of Jacob and Esau illustrates the importance of personal choices.

What kind of boy was Esau? He grew up loving himself and living only for the present. He rebelled against authority. He didn't want anyone telling him what to do. He was impatient. He delighted in wild freedom. He was never quite satisfied. Never content. He was boisterous and had no love for the spiritual. He was bent on self-indulgence. The law of God he regarded as a yoke of bondage. He hated the idea of the birthright because of the spiritual responsibilities involved. Yet he was his father's favorite. Isaac was attracted by Esau's strength, daring, and fearlessness, and loved to listen to his exciting stories of his accomplishments. In all, Esau was an unhappy, unstable, restless young man, undoubtedly headed for trouble.

Jacob was different. He was thoughtful and diligent in his tasks. Loving his home, he worked in the garden and cared for the animals. He thought about and planned for the future instead of focusing on the present. He was gentle and patient and was always thinking of ways to make his mother happy. His disposition was happy and cheerful. Finding time for devotional periods, he desired to give his life completely to the service of God. He longed for the birthright because of its spiritual significance.

Esau considered power and riches, feasting and reveling, the ultimate in happiness.

Jacob considered pleasing God and obeying His commandments true happiness.

Esau loved earthly things, even to the point of sacrificing heavenly things to fulfill the desires of the moment. He disobeyed God by taking wives who were worshipers of false Gods.

Jacob chose to consult the will of God with regard to marriage, family relationships, and public life. This quality is essential for true happiness.

Esau represents those who are ready to give up their inheritance in heaven for the perishable things of earth. Controlled by desire, they do not practice self-control. Their judgment is weak.

Multitudes Are Selling Their Birthright

“How many, even of professed Christians, cling to indulgences that are injurious to health and that benumb the sensibilities of the soul. . . . Multitudes are selling their birthright for sensual indulgence. Health is sacrificed, the mental faculties are enfeebled, and heaven is forfeited. . . . As Esau awoke to see the folly of his rash exchange when it was too late to recover his loss, so it will be in the day of God with those who have bartered their heirship to heaven for selfish gratifications.”⁹

Health also contributes to true happiness, and, in turn, happiness contributes to health. The best way to be happy is to be busy making others happy. “The greatest happiness experienced will be in doing others good, in making others happy. Such happiness will be lasting.”¹⁰

The effect of happiness on health is illustrated by an experiment conducted some years ago. At a certain hospital there was a little dog that seemed to belong to the hospital family. Called the hospital mascot, he was loved by doctors, nurses, and other hospital workers. They patted him and stroked his head and he loved them, too. He was a happy little dog.

One day the surgeon of the hospital announced that he was conducting an experiment to determine what effect,

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if any, happiness and contentment have on the healthy tissue of the body. Taking the little dog to surgery and putting him under anesthetic, he took a specimen of the bone marrow, where the red cells of the blood are produced. The specimen gave evidence of an excellent, healthy condition.

Waking up, the little dog was soon his happy, active self again, unaware that his world had changed. By prearrangement, everyone now treated him differently. No one patted him, everyone ignored him, even chased him away or scolded him. Learning quickly that he had no friends, he stayed out of sight. He soon began to show signs of rejection. His happiness faded.

After six weeks the surgeon took the dog back to surgery, took another bone marrow specimen, examined it. A change was clearly apparent. The specimen showed an unhealthy condition. Everyone was happy the experiment was over, for now they could once more treat the dog with love and kindness. It took a little while for the

dog's happy, active, and carefree characteristics to come back, but slowly he returned to being the healthy, happy mascot and friend of the hospital family he formerly had been.

Being healthier because of their practice of health reform, Seventh-day Adventists should be happier than their friends and neighbors who are less enlightened with regard to healthful living. In turn, the increased happiness should contribute to better health, especially as those thus blessed keep looking on the bright side, practice love and kindness to others, and faithfully fulfill their appointed duties. □

REFERENCES

- 1 *Fundamentals of Christian Education*, pp. 83, 84.
- 2 *Ibid.*, p. 84.
- 3 *Testimonies*, vol. 3, p. 539.
- 4 *Messages to Young People*, p. 410.
- 5 *Counsels on Diet and Foods*, p. 20.
- 6 *Testimonies*, vol. 3, p. 81.
- 7 *Ibid.*, p. 235.
- 8 *Ibid.*, p. 77.
- 9 *Patriarchs and Prophets*, p. 182.
- 10 *Testimonies*, vol. 1, p. 161.

For the Younger Set

“When Thou Makest a Feast”

By HELEN KELLY

“WHEN THOU makest a feast,” Alec said, repeating his memory verse after mother, “‘call the poor’ (Luke 14:13).”

“Mother,” asked Alec, “have we ever called the poor to a feast?”

“Let’s think of the people we have invited to our home for a small feast—Sabbath dinner, perhaps,” she said. “Jesus wants us to remember those who can’t invite us back.”

“Such as the nurse, Miss Campbell?”

“That’s right. And remember when we had Mrs. Jameson over? She lives all alone in that tiny apartment. Then there is Rusty Phelps. You know his family is not able to have a nice home like most of us.”

Alec felt better now. He was glad to know they had called someone to a feast, even if it wasn’t a great big feast, like those in the Bible lesson.

“There’s another way we can do what Jesus tells us to do,” mother added.

“What is it?” Alec was eager to know.

“We can take food to those who need it,” mother told Alec.

“Soon it will be Thanksgiving,” mother continued, “and we’ll fix food boxes for some families who don’t have as much as we do.”

“Then we’ll be taking their feast to them, won’t we?” Alec said.

The day before Thanksgiving Alec and mother joined Mrs. Lloyd, the Dorcas leader, and three other ladies at the Dorcas center. First, they put in the canned food the Pathfinders had collected on Halloween. Then they added bags of flour and sugar, potatoes, and onions. Alec put a fat cabbage in a corner of each box, and on top went the celery, apples, and oranges.

“Will you please take these three boxes?” Mrs. Lloyd asked mother when they were through packing.

Soon the three boxes were sitting on the back seat of the car, and Alec and mother were on their way. The first stop was at the Slade home. Both Mr. and Mrs. Slade had been sick and unable to work. The next stop was at the Baileys’, who had eight children. How thankful each

family was for the food. Then mother drove down River Road, toward Miss Cato’s little two-room gray house.

A few minutes later she was setting the box on the table while Miss Cato, her wrinkled face beaming, thanked her. “It’s so sweet of you to bring this to me.” She reached for her cane hanging on the doorknob.

“We hope you will like the food,” mother replied.

“Do you have time to come and sit down for a minute?” With her free hand Miss Cato pointed to the couch, which was covered with a worn quilt. “It gets lonesome here.”

Mother glanced at her watch. “I think so,” she answered. She turned to Alec.

“Would you like to play out in the yard while I chat with Miss Cato?”

“Yes, ma’am.” He always liked to explore a new place.

When it came time to leave he heard mother calling, “Come tell Miss Cato goodbye.”

Alec stopped his exploring and ran over. Mother had a big smile on her face. “Guess what?” She laid a hand on his shoulder. “Miss Cato is going to eat Thanksgiving dinner with us.”

He looked up at Miss Cato. She was smiling too. Alec grinned back. Suddenly a certain memory verse began running around in his head, and it started out, “When thou makest a feast . . .”



Has Science Discovered Life After Death?

Certain researchers
allege they have discovered evidence
that the soul survives the body.

By MARVIN MOORE

KIMBER BURNS JAMMED HIS FIST into the horn and slammed on the brakes. The tires shrieked as his car spun out of control. Then came the impact, the force of which threw the car into a spin in the opposite direction, slamming Burns's head into the door post on the other side.

For an instant, everything went black. Burns felt a dull pain in his left leg. A man shouted, off in the distance, it seemed. Then there were several voices. Somewhere out there he heard his car door open, and a man said, "I'm sure he's dead." Burns opened his eyes. The man was a blur in the open door.

Suddenly, the man's face became clear. Burns felt himself move upward, out of his head, it seemed, through the roof of the car. Startled, he looked at himself. There were his arms and legs, but he could see through them. Through the window, he could see his body lying on the front seat. His left leg was twisted at a grotesque angle under the steering wheel.

"I'm dying! Burns thought. This can't be me!—but it is. Then everything became black again, and he heard loud noises about him. He felt himself being sucked through a huge pipe with a light at the far end that became brighter as he approached it. On either side he saw other beings like himself. He recognized his father, who had died the year before, his college roommate, who had been killed in a plane crash during his senior year, and his older sister, whose funeral he had attended when he was a young child. They all smiled and seemed to beckon him to join them. He tried, but there was a line between them that he could not cross.

Suddenly, Burns became aware of a powerful presence beside him. He turned, and there before him he saw the light, far brighter than the sun, yet it did not hurt his eyes. "What have you done with your life to show Me?" the light asked, not verbally but in such a way that he knew that the thought had passed between them.

Burns felt a surge of joy and peace. He tried to tell the being in the light, who he felt sure was Christ, that he wanted to join his friends and loved ones. But the being

"spoke" again. "You must go back," it seemed to say. "Your work is not finished. Love is the great task of life."

For an instant, everything became black again. Then Burns felt several hands pull his body from the car. He moaned, and opened his eyes. A man in a white coat bent over him. "He's still alive!" he heard the attendant exclaim as they wheeled him in a stretcher across the pavement and lifted him into the ambulance beside his car.

I have made up this story to illustrate experiences that numerous persons across the United States report to have passed through, and who, like Burns, have survived a close brush with death. Apparently, experiences such as these have been happening to people for many years, but only recently has anyone taken them seriously. Dr. Raymond Moody, author of the book *Life After Life*, is one. Dr. Moody has interviewed about 150 persons who have had such experiences. Dr. Elizabeth Kubler-Ross, a psychiatrist and an authority on death and dying, has interviewed others.

"These near-death experiences were very real events to these people," says Dr. Moody, "and through my association with them the experiences have become real events to me."—*Life After Life* (Harrisburg, Pa.: Stackpole Books), p. 124. Though he avoids stating categorically that these experiences are proof of life after death in spirit form, it is fairly evident as one reads his book that Dr. Moody personally accepts such a conclusion.

Dr. Kubler-Ross is even more positive: "'I know beyond a shadow of a doubt that there is life after death,' she says. She has publicly stated that 'death really does not exist.'"—KENNETH L. WOODWARD, "There Is Life After Death," *McCall's*, August, 1976, p. 97.

Alleged Proofs Give Impetus

These statements by persons with a scientific background have significance for Seventh-day Adventists, who believe in unconsciousness in the intermediate state. The respect with which these stories alleging life in spirit form immediately after death are being received (Dr. Moody's book was condensed in the January, 1977, issue of *Reader's Digest*) is certain to give great impetus to the popular theory of the immortality of the soul and to make the Biblical teaching of conditional immortality even less acceptable to the average person than it is now.

Many Seventh-day Adventists who have read Dr. Moody's book have, no doubt, concluded that the phenomenon he describes is a deception created by the devil. This is entirely possible, and consistent with our doctrinal beliefs. However, it also has been suggested that it could be a natural phenomenon occurring when a person is near death that the devil can use, rather than a supernatural phenomenon that he induces.

But perhaps the real issue is not what the phenomenon is, but what it is *not*. Drs. Moody, Kubler-Ross, and others favor strongly the idea that it proves that man has a soul that departs the body in a conscious state immediately upon, or perhaps even just prior to, the death of the body. This conclusion Seventh-day Adventists reject, because it is out of harmony with the Biblical teaching of the nature of man, of death, and of the resurrection.

Conscious life began for man when God breathed the breath of life into a lifeless form made of the dust of the

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ground. When a person dies, consciousness ceases. As evidence, Adventists cite Psalm 146:4, which reads: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," and Ecclesiastes 9:5: "For the living know that they shall die: but the dead know not any thing."

The New Testament teaching of the resurrection rules out the popular concept of an immortal soul. In his discourse on the second coming of Christ in Corinthians, Paul wrote: "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). A person is not inherently immortal. Immortality is something Jesus gives at the Second Coming.

In 1 Thessalonians 4:14-17, Paul assured the believers in the church at Thessalonica that those who at the coming of Christ would be translated without seeing death would not reach heaven ahead of those who died before the Second Advent. "We which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep," the apostle wrote. Rather, "the dead in Christ shall rise first. Then we

which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." How odd it would have been for Paul to say this had he thought the deceased, with immortal souls, would arrive in heaven first!

If Satan is to have any success in deceiving the world with spiritualism in the last days on the scale predicted by the Bible and Ellen White, then in our age, when science is the world's highest authority, he must persuade the scientist. Dr. Moody states the problem clearly: "The temper of our times is, in general, decidedly against discussion of the possibility of survival of bodily death. We live in an age in which science and technology have made enormous strides in understanding and conquering nature. To talk about life after death seems somehow atavistic to many who perhaps feel that the idea belongs more to our 'superstitious' past than to our 'scientific' present. Accordingly, persons who have experiences which lie outside the realm of science as we now understand it are ridiculed."—Moody, *op. cit.*, p. 94.

Years ago, Ellen White foretold that "fearful sights of

When You're Young BY MIRIAM WOOD

Tell Me What's Going On

THIS IS AN SOS and it's terribly important and I hope you'll respond. Here's why. During the years that this column has been in existence, the entire scene with the world of the young seems to have changed.

I can best illustrate this change by a conversation I had recently with a young college man in whom I have tremendous confidence. While we were discussing our confusing world, he suddenly asked, "Do you know what one of the biggest problems in SDA schools is?"

"I can think of some, but tell me what you have in mind," I answered. Believe me, his answer left me sick and gasping.

"It's homosexuality," he said, quietly.

Now don't get the impression that I was prissily shocked; I'm not that sort of person. So my sensibilities weren't outraged. It was just that I suddenly felt so "out of it." For I had no idea that this was the case, even though the gay scene is very much out of the closet in current society and is being

put forward as an acceptable life style. So I really struck out on that one.

A few days later, I had a letter from another young friend, mentioning various items of business that we were transacting, and then at the end of the letter he became philosophical. He said (and this is a paraphrase): "There's no hope of being a part of the in crowd in an SDA school nowadays unless you sleep around. So if that's not your life style, resign yourself to being out of it."

Again, the subject didn't shock me, but the declaration did. Sex has been around a long time, and I've been around for a while myself, but I confess I didn't suppose free love was considered acceptable by SDA youth.

Another incident—two, actually. In conversations with the president of an SDA college and the principal of an SDA academy, both executives declared that the use of drugs is widespread. "When you discover that students you've had confidence in,

campus leaders, have been passing drugs for a long time and using them themselves, you just go to your office and sit with your head in your hands and ask the Lord what to do."

O.K., then. First question: Are these things true? Are they being exaggerated? So often this turns out to be the case. A few get involved. Soon the story gets around. Everybody is doing it. I won't know unless you tell me. To do that, you'll have to write me. Beginning with the first of 1978, we intend to give this column a new name, and we want to deal with real "gut" issues. But if you won't tell me what they are, there's no point in accusing the church of being "afraid" to deal with issues. You have to take into consideration the fact that some of us live encapsulated in an environment that doesn't give us the real "scoop" about the grass roots. I can read *Time* and *Newsweek* and *People* and *Human Behavior* and *Psychology Today*—and I do read all those periodicals, plus dozens more—but that still doesn't tell me what I want and need to know about you, the young segment of our church.

In order to make it easier for you to educate me, I'll break my cardinal rule about anonymous communications. You probably are aware that never in my life have I written anything anonymous, feeling that if I don't have the courage to face the person with my remarks, I shouldn't put them on paper. Only once have I answered an anonymous letter in this column, and that was the one in which the writer was desperate regarding parental abuse of a younger child.

But if you're afraid I'll inform your parents or your college officials or your pastor or whoever, you can be anonymous. The truth is I wouldn't betray you to anyone, but if you'd feel safer not signing your name, so be it.

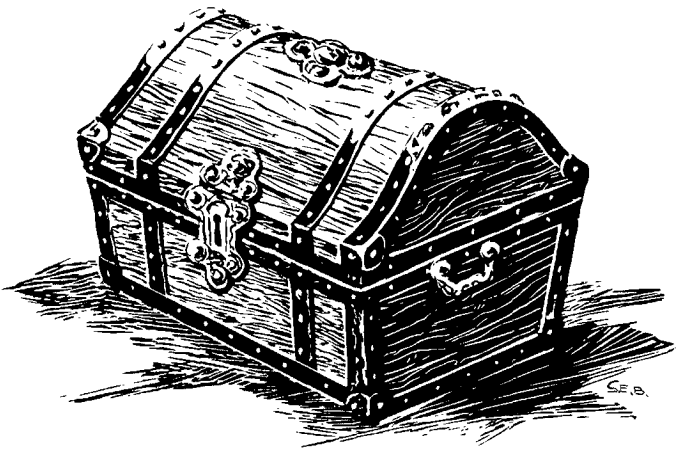
The important point is that I need to know what's going on. I have to know what you think are the major problems about being young and what possible solutions can be arrived at. You can and will be, I hope, completely honest, which means that you can be critical—but please be fair, so that I'll get a balanced picture.

All right. The ball's in your court.

a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons.”—*The Great Controversy*, p. 624. Jesus warned that false Christs and false prophets would show great signs and wonders, and “if it were possible, they shall deceive the very elect” (Matt. 24:24). “Scientific” evidence of life after death may be one of the last-day delusions. When they occur, the supernatural sights of miracle-working demons spoken of by Ellen White may be viewed by the world as scientific evidence in support of the devil’s deceptive ideas.

Those who believe the truth will in that day of test deny even the evidence of their senses. Ellen White inquires, “Are the people of God so firmly established upon His word that they would not yield to the evidence of their senses?”—*Ibid.*, p. 625.

The authority of the Bible will be the chief issue in the final conflict. Therefore, we must cultivate confidence in the Bible. We must store our minds with the truths of the Bible now, every day. Only in this way will we be shielded from the overpowering temptations that Satan will throw before our paths in the days just ahead. □



My Thanksgiving Chest

By GLENN RUMINSON

Let me tell you about my thanksgiving chest. Tightly constructed of closely jointed wood and metal, it safely preserves its contents from damage or loss. I’ve had this thanksgiving chest for a long time. It has become dear to me, for it contains many gifts from the Lord, of which I’ve kept a careful inventory. Let me read to you from my list of its contents.

My wonderful Christian parents, who started me on my life with God.

Friends with similar interests and leanings.

Abundance in a time when many are starving for spiritual food and companionship.

The joy of knowing Jesus.

An awareness that God has a plan for my life.

The treasure of salvation freely offered me.

The Sabbath, a day when I can set aside my daily cares and enjoy God’s love with my family.

The Sabbath afternoon walks with the wonderful wife and two dear boys God has given us.

The joy of returning thanks to the Lord in tithe and offerings, knowing that this small return is used by God to bless others.

A church with fellowship, blessed by a common knowledge of God’s plan for our world.

A knowledge that pollution, crime, misery, sorrow, despondency, and degradation will soon end, when Jesus returns to gather us to Himself. And, oh, what a thanksgiving that will be!

But back to my thanksgiving chest. There is more inside, richly bestowed by God.

My good health.

My Christian education.

The godly teachers who by their love enriched my life.

The hope of the resurrection, restoring those I’ve lost in the sleep of death.

The knowledge that God is my friend. With Him on my side, who can be against me? He freely forgives me. He counts me as His son. He treats me as if I’d never been a sinner.

But what’s this? I hear a still, small voice. It says, “What are you doing with your thanksgiving chest?”

“Oh, Lord, I’m having a wonderful time reviewing my list of its contents.”

Again, “But what are you doing with your thanksgiving chest?”

“Well, I’ve got it safely locked. And the key is in my pocket. All those precious blessings are safe from any harm. And I’ve never lost or misplaced even one.”

“My son, look inside your thanksgiving chest. Examine its contents in the bright light of the Sun of Righteousness.”

“Yes, Lord,” I reply.

So I reach deeply into my pocket and pull out my well-worn key. You see, I’ve been careful with those blessings. Mustn’t let them get contaminated, you know. They might become tarnished or, worse yet, ruined or lost.

I open the lock and lift the lid, as I’ve done so many times before to securely stow away new priceless treasures.

“Lord, what’s happened to my blessings? They’re all dusty, tarnished, shrunken! They’re ruined! Why, Lord? I’ve been guarding this treasure for so long. Where did I go wrong? What can I do! I must have my treasure. I can’t enjoy running through that beautiful list anymore, for now I know what is inside my thanksgiving chest.”

The still, small voice answers, “Dear son, you should have known, when you locked that thanksgiving chest, that your treasure would become ruined and unattractive. You never should have locked it, but each day should have examined each blessing, one by one. You should have polished them all with the emery cloth of sharing. Then your treasures would have reflected the beautiful light of the Sun of Righteousness to all you come to know. If you should begin this practice today, in a short time you would be unable to close and lock your chest, for, as you would share your treasure it would multiply until your thanksgiving chest would overflow like a flood tide, and you would become a blessing to all.”

“I understand, Lord. Forgive my shortsightedness.”

The Nurse and Sabbathkeeping

IT WAS WITH great concern that I read the article by Dr. C. A. Haysmer on "Physicians and Sabbathkeeping," (Dec. 30, 1976) and would very much like to hear further on this topic. He stated a hypothesis that I feel can be taken incorrectly—that is, to work in the medical field as a nurse or doctor on Sabbath means that the individual either wants to keep his job or to make money.

As a registered nurse I take exception to this. I've worked at both SDA hospitals and other hospitals and found very little difference between the two in the manner of work on Sabbath. I can't think of any nurse liking to work on the weekend, much less a Sabbath. Staffing is cut in half on a weekend, meaning those that remain behind do twice as much work and can do only the minimum in patient care.

The number of people in the medical field who choose to work on Sabbath for money are indeed sacrificing conscience, but I feel the good doctor writing the article is forgetting many, many details on this topic. Most MD's can close their doors on the day they please, but

what about the nurse? If staffing is bad on weekends, this makes it worse, and who suffers?—the patients and the nurses left behind.

Is there a solution? If no one can be found to take your place, what should one do? What can you skimp on—washing someone, feeding the sick, changing soiled linen, suctioning so one can breathe? What does an SDA hospital do on the Sabbath? I know; I worked in one, and the only difference is worship in the morning! But all R.N.'s must work their turn on Sabbath, and most SDA hospitals are only 50 per cent Adventist-staffed anyway.

I would really like to hear what Dr. Haysmer would say if he made rounds on his patients one Sabbath morning and found no nurse around to care for his sick ones. Does God stop gravity on the Sabbath or turn His back on this troubled world?

Let's hear more on this topic, but please, no more seven-paragraph statements on the legalities of Sabbathkeeping for those in medicine.

MRS. VIVIAN KELLER
R.N.

Rego Park, New York

Fewer Divorces

The book of nature has lessons for the church in its desire to maintain marriage as a sacred institution, free of divorce.

Those who say monogamous marriage is just a family-survival custom that man developed, and that it was not ordained of God, have a conundrum in nature. How is it that the American eagle and the Canada goose mate for life and remain loyal to their mates? No eagle preacher harangued them into it. No goose Bible compels it. It is an instinct implanted of God. There is no

other answer. It has no survival value. To "shack up" with any stray or unwanted eagle or goose would have a lot more survival value. Not all created birds and animals are monogamous, but the fact that many are is evidence that this is an ideal of the Creator. Let's not take the barnyard rooster as our ideal. He's been fenced in and corrupted by man.

Let's observe that God often has seen fit to camouflage sex organs with tails and hair and feathers especially grown for that area. What are most animals' tails

for except to hide the excretory and sex organs? This was no random chance. The location of sex organs also often tends to mask them and makes them unobtrusive. Shouldn't we maintain a reserve and a discreet modesty about this subject? It isn't something to be discussed at the dinner table or to be unashamedly flaunted in public.

Courtship is a time for flowers and perfumes and beautiful dresses and ritual. The partridge struts and drums, the peacock is iridescent with beauty, the wren is an ardent suitor. All these and other intricate parades are not planned by the animal kingdom, they are programmed by God. When the proper hormones flow and the season is right, the show goes on. A month later they couldn't repeat it if they tried. Robins are said to court more than a month before mating. It is not God's plan simply to meet and mate. Mating is an important time. It has a beautiful significance. It is the climax of a stage in life. But once the stage is past, the ritual is over. The mating colors fade, the mating feathers molt, the beautiful flowers wither, and eggs are spawned and nests are built. The perfume of the apple and orange blossom is re-

placed by the fruit, and birds, fish, and animals go about the task of rearing their young.

Humans would do well to observe all stages:

1. Maintain a reserve and respect for sex.

2. Let the courtship be a thing of beauty and ritual—the right age, the right time, and place. Don't think the plumage and flowers are wasteful.

3. A lifetime loyalty and devotion is the ideal. Take turns in feeding and rearing the young and protecting each other from all intruders.

4. Remember there is a time for flowers and fragrance and strutting and dances in the forest glen. But nowhere in nature does this continue all the time. There might be fewer divorces if some men didn't expect their wives to be full of apple blossoms when their limbs are heavy with apples, and if some women didn't expect their mates to pirouette and strut and drum and court them all year long. Each spring the flowers return, each mating season the ritual is repeated. So don't forget the anniversaries. Don't forget the beauty. The ritual has its place. But it is not continual.

G. H. HOEHN, M.D.
San Gabriel, California

"They Shall Disappear"

By YVONNE EULER

The path before me lies blocked;
Not with rocks and heaps of
Bared earth,
But with obstacles piled high
By Satan.

At a glance they appear
As insurmountable as
The eternal hills.

But higher yet I find
Trust—unfaltering trust.
And with the demand of faith
Comes the promise,
"They shall disappear."

Saved by Dying

George Cobb walked around

34 years after he died.

By J. L. SHULER

IN BRUNSWICK, MAINE, I SAW a curious inscription on the gravestone of George Cobb. The inscription read, "Died November 10, 1848," and "Fell asleep on May 9, 1882, and was buried here." There was thus an interval of 34 years from the time he died until his life ended. According to this, he was around for 34 years after he died.

An error in these dates? No. Impossible for Cobb to have walked around for 34 years after he died? No. The inscription used the term "died" according to one of its meanings found in the Bible. The term "fell asleep" is a Biblical term for the end of life. There is no error in the inscription; it reflects accurately what happened in the life of George Cobb.

Paul too was around for a while after he "died," traveling widely, preaching the gospel of Christ. He declared, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:6-9). The secret is that Paul died to sin and self with Christ, so Christ lived in him (see Gal. 2:20).

A Futile Attempt

How was it with George Cobb? He was addicted to swearing, liquor, tobacco, and explosive temper fits. In a revival meeting in a schoolhouse conducted by James White, pioneer Adventist preacher, Cobb went forward to accept Christ as his Saviour. He was born again on the spot. The old George Cobb, with his swearing, violent temper, and addiction to liquor and tobacco, died that night. He became a new man in Christ—Christ began to live His life in him. Cobb was saved by dying with Christ. After that he remained saved by dying to self every day, permitting Christ to live in him.

Millions are trying to live for Christ when they have not died with Christ. This is futile. It produces a form of godliness that is devoid of the needed saving power.

J. L. Shuler is an evangelist, pastor, author, and former conference president. He is now retired and lives in National City, California.

George Mueller of Bristol was saved from a life of sin. He enjoyed an outstanding Christian experience. When asked, "What is the secret?" he opened his Bible to Galatians 2:20. He read it. Then he said, "There came a day when George Mueller died." He bent his head low. "Died." He bent his head still lower. "Died!"

No one gets real salvation until he dies—dies to sin with Christ. Hence Paul declared of Christians, "You have died, and your life is hid with Christ in God" (Col. 3:3, R.S.V.).

We have salvation every day, when by faith we let the Holy Spirit apply the death of Christ as our death to the practice of sin and apply His resurrection for our spiritual resurrection from being dead in sin. If this is not a person's experience he has not truly accepted the death and resurrection of Christ in his behalf.

Unfortunately, comparatively few who profess to accept Christ have such a saving experience with Christ. They have not gone all the way in accepting the death and resurrection of the Lord Jesus in their behalf.

The sinner comes to Jesus as he is, in his sins. Christ forgives his sins. Then He bestows on him salvation from his sins. He is not saved from the possibility of sinning. He may at times fall into sin. But there is provision for such lapses (see 1 John 1:9; 2:1).

But if he is truly born again he will not continue to practice sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9). Those who are made partakers of the divine nature by being born of God escape the sin and corruption that prevails among the unregenerate (see 2 Peter 1:4).

To persist in sinning after receiving Christ as the Saviour is inconsistent with the basic objective of salvation in Christ. A faith that claims salvation but at the same time permits persistence in the old ways of sin is neither real faith nor true salvation. True believers die with Christ so that sin may no longer have dominion over them. We succeed or fail in being real Christians on the basis of whether or not we die to sin with Christ so that Christ lives in us.

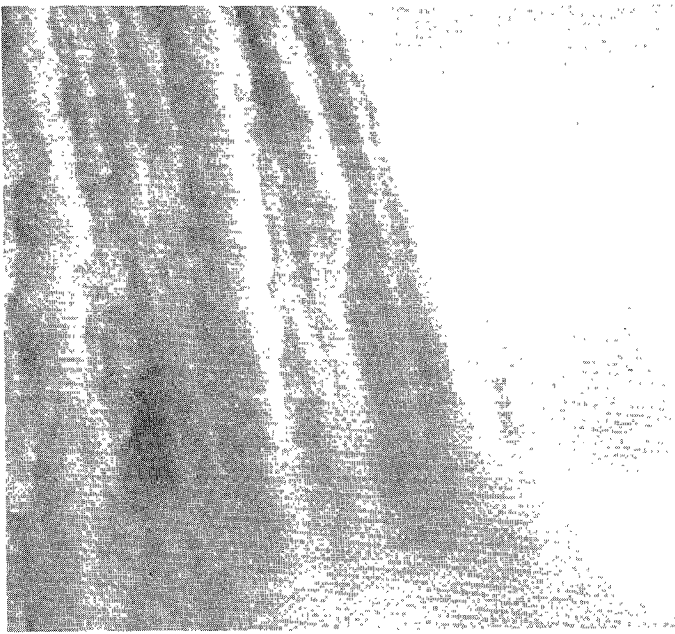
Why is it that many professed Christians don't have victory over sin? Why do they find it so difficult to live up to Christ's teachings? It is because they are not saved by dying.

"Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead."—*Messages to Young People*, p. 127.

There are thousands of converted people who once committed the sins that are prevalent in the world—lying, stealing, adultery, swearing. They were addicted to drugs, liquor, tobacco, dancing, theater-going, gambling, lewd talking, reading impure literature and novels, and listening to unwholesome music. They will testify that dying with Christ has made them dead to these sins.

If they are offered a cigarette or a glass of liquor they say, "Thank you, I don't care for it." It is easy for them to live after they have died. Their former sinful ways have no appeal to them. They once loved them; now they hate them. Bible reading, prayer, attending church, for which they didn't care, they now love.

The secret is, saved by dying; living by dying. Always dying; always living. □



To the Rescue

A waterfall of souls is going over
the brink to oblivion.

By D. A. McADAMS

TWENTY-TWO YEARS AGO A COLPORTEUR sold an expectant mother the book *The Desire of Ages*. She intended to read it but was too busy with the arrival of her baby boy, and so she placed the book on the shelf.

When her son was a teen-ager he became a hippie. He left home in search of "life." His search took him to California and many other parts of the United States. In time, he came back to his hometown and started a rock band. Getting "high" was a daily experience, a way of life. He had thrown out the idea of religion, because of his past experience with nominal Christians.

While working on an LP recording with his band he went home for a visit. Looking around for something to read his eyes fell on the book *The Desire of Ages*, which he took back to his apartment. After reading the introduction three times he started into chapter one. About half way through, he slid out of the chair onto his knees and asked Christ to come into his heart. He knew he would have to change his life. He gave up the band without finishing the LP. He started trying to get off drugs. He tried for a long time without success, until one night he prayed for the Holy Spirit to guide him. He told

D. A. McAdams was director of the Publishing Department of the General Conference from 1966 until he retired in 1975.

the Lord that if he ever got "high" again to just take his name out of the Lamb's book of life, and then the craving for drugs left him.

Paul asked his mother where she got the book, and she said it was a Seventh-day Adventist book. He called the local pastor and asked for Bible studies, and then started studying with his parents and brothers and sisters in Iowa.

As a result of this literature evangelist's witness, Paul and nine others were baptized, including his best friend, John, who had also been on drugs. Paul went to Union College, Lincoln, Nebraska, to study for the ministry.

A Link in the Chain

What a chain reaction! The literature evangelist, himself rescued, became God's rescue agent, and God through him and his literature rescued Paul. Then Paul became a rescuer and through him and others, God rescued nine others. He is now in training to become a qualified full-time rescuer.

What a chain! "In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven."—*Steps to Christ*, p. 20.

This was the beginning of the forging of the rescue chain. First Jesus, and then those whom He rescues. "He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost."—*The Ministry of Healing*, p. 105.

What a privilege! What a challenge! This is a call to simply wonderful, yet wonderfully simple, person-to-person witness by each member of God's church on earth. This is a call to become "a link in the chain" so that we, with Christ, can go to the rescue of perishing souls.

It was Amy Carmichael, missionary to India, who portrayed the stark tragedy of lost souls in a graphic word picture—a waterfall of souls falling over the brink to eternal destruction. She also pictured the callous indifference of some so-called Christians—to the loss of these judgment-bound people—by describing little groups sitting nearby the falls, in light conversation and laughter, making daisy chains, oblivious to the shrieks of terror of souls swept over the brink to eternal doom.

Let us imagine we are sitting by a waterfall, any waterfall, perhaps Niagara Falls or Victoria Falls. While we listen to the roar and thunder of the falls, let us imagine the noise being made by lost souls for whom Christ died. Then let us look realistically at a doomed world rushing headlong to the point of no return.

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

God has a rescue plan. It has proved to be very effective. It involves rescued people. It involves you and me. Here it is: "Every soul whom Christ has rescued is called to work in His name for the saving of the lost."—*Christ's Object Lessons*, p. 191. □

Reader to Reader

My parents and parents-in-law live thousands of miles from us, as well as many miles from each other. Our financial situation allows us to visit them only once a decade, although business trips allow me occasionally to visit them for a day. Because of advancing age they soon will be unable to travel and eventually will be unable to live alone. I cannot justify moving my family to a new job, which would bring us all closer to one another, and both families flatly refuse to move. I would like to hear suggestions from couples as well as parents in similar situations.

► I suggest you try to find someone in the respective communities where your parents live who would keep loving but discreet eyes on them and perhaps involve them in his plans from time to time. Such a friend can keep you informed as to how your parents are doing. Don't uproot them until they are clearly helpless or have become a danger to themselves.

E. M. GRAHAM

Takoma Park, Maryland

► Your question has started our family praying for your situation. God works in mysterious ways His wonders to perform. He has a plan for you and your family that should become apparent as your family and others continue to pray. Not only this, but God can do things for us when we pray that otherwise He could not do. The solution may not appear immediately; then again it might. This is the best solution I know of.

BERNICE V. WRIGHT
Argyle, New York

► If your parents were to move thousands of miles to be near you, you might encounter more problems than you now face. Although it would be ideal if you lived closer so you could visit them more often, from what you say it would not appear wise to uproot your family. Perhaps you can compensate by keeping in touch more often by letter or phone.

The longer your parents can be independent, making their own decisions, and doing whatever possible for themselves, the better for everyone concerned. As to the future, the crisis may be farther away than you think. You may be able to put off your decision until then.

I suggest that when that time comes you do not place them in a nursing home unless it is their wish or it is impossible for you to care for them.

DOROTHY M. NELSON
Denver, Colorado

► You do not indicate whether your parents are members of our church. This may have some bearing upon your final decision. My parents were not, and as an only child, full responsibility for their welfare fell on me.

They lived close enough that my husband and I were able to visit once a month. Soon after my father's death we noticed that mother would not be able properly to care for herself alone much longer. Because I felt God had placed me in our city to carry some of the church responsibility, I ruled out a move back to my home town unless God were so to direct.

Mother had lived in her city all her adult life. She was among friends, in familiar surroundings, and able to attend her own

church. During the few remaining years of her life, we felt it would be wrong to have her live with us. She would have become almost a prisoner in our home. Away from friends, in a strange city, she would have no one to visit and no one to come to visit her. Besides, she would have very little to occupy her time.

Our solution was to place her in a home for the aged, operated by a church in her own city. She had her own room, was free to visit friends and have visitors, free to attend church, and free to live her own life. At the same time we were at ease in the knowledge that her needs were being met. She was happy and content in these surroundings.

When later she became senile we knew we would have to make other arrangements for her care. We tried keeping her in our home but soon found we could not adequately care for her. For example, she would get up during the night and go out inadequately clothed, and then be unable to find her way home. We had to place her in a home where she would have 24-hour supervision. There she soon made friends and became involved in activities. She was content and happy right up to the final illness that took her life.

ED MANTON

Port Towan, Ontario, Canada

► Most of us, whether old, young, or in-between, prefer to be independent. I'm sure you and your wife want to follow God's injunction to "honour thy father and thy mother." One way of doing this could be to respect their desire for independence as long as you can.

I don't know where you live, but a decade seems like a long time between visits. Could it be

that part of the reason your parents are reluctant to move closer is that they fear you might consider them a burden? They might reason that if your vacations are too important to spend with them no doubt the more frequent attention implied by living close would be resented.

I've tried to read between the lines in your question and may have misunderstood your situation. In any event, keep praying and loving. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

T. E. WADE, JR.

Takoma Park, Maryland

► Your parents evidently are happy where they are. You should make sure you take the time to write them every week. You could even use cassette tapes. Put your recorder on your dinner table or in the room while you are visiting with each other or having worship. Be sure you include your prayers. This will cost less than a phone call of 20 minutes.

As long as they are physically able to take care of themselves and prefer to live where their friends are, let them stay. It would be an unnecessary shock to them to be moved against their will.

If you keep your communications open, when such a move becomes necessary they will let you know.

RUBY EWING

Avon Park, Florida

NEXT QUESTION

Our son, living at home after graduating from academy, has begun to use pot. He says he sees no harm in using it and seems to have no desire to quit. He is not hostile to the church and always attends Sabbath school. He also participates in many other church activities. What can we do to convince him as well as other youth in our church also using pot of the harm they are doing to themselves and the chances they are taking? What can we do to help them see their need to live for Christ and Him only?

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

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.]

**Questions for
this feature
are welcome.**

Chosen to Be Victorious Over Sin

Of all religious bodies, the Seventh-day Adventist Church is the only one that believes that Jesus began a new phase of His ministry in 1844. The church bases its belief on Daniel 8:14, which says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This prophetic period, interpreted as 2300 prophetic years, ended October 22, 1844, at which time the Millerites expected Jesus to come out of the Holy of Holies (which they interpreted as heaven), to bless His waiting people. When Jesus did not appear as expected, the Millerites experienced what has since become known as the great Disappointment. Soon afterward a group of the disappointed believers adopted the view that instead of coming out of the Holy of Holies on October 22, Jesus on that day entered the second apartment of the sanctuary, where He had a work to perform before coming to this earth. (See *The SDA Bible Commentary*, vol. 4, pp. 843-845.)

Ellen White clarifies our understanding of Christ's ministry in the Holy of Holies when she says, "What was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. . . . The actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. . . . The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people."—*The Great Controversy*, pp. 420-422.

However, as understood in the light of the last-day events, the cleansing of the heavenly sanctuary will be paralleled by a special heart preparation by those awaiting Christ's second coming. This preparation involves purity of heart, mind, and body. It is rooted in a relationship with Christ. Only those who have thus prepared themselves will be translated without seeing death. (See *The Great Controversy*, pp. 423-432; 1 Cor. 15:51-55.)

Ellen White says, "There is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing."—*Ibid.*, p. 425. But "sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record."—*Ibid.*, p. 486.

A Chosen Generation

Never before has so much light been given to one generation. Never before has God expected so much (see *The Great Controversy*, pp. 479-491). Seventh-day Adventists have been chosen by God to play a most exceptional part in the closing events of earth's history. His overall purpose for us is to attract men and women from

every nation, kindred, tongue, and people to come to a knowledge of His loving character (see John 17:3). More specifically, His purpose for us is typified by Enoch and Elijah. Enoch perfected character in a time of unprecedented moral pollution, walked with God, and was translated without seeing death (Heb. 11:5). Elijah stood uncompromisingly for God at a most critical time in Israel's history and was taken to heaven in a chariot of fire (2 Kings 2:9-11).

In each crisis of truth throughout history God has had His chosen representatives. Often they were chosen from the weak and insignificant. Frequently they were assigned a task usually thought to be reserved for the strong (see Deut. 4:32-38; 1 Cor. 1:26-28). Speaking of these heroes of faith, Paul says, "Through faith [they] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, . . . out of weakness were made strong" (Heb. 11:33, 34).

Seventh-day Adventists have been chosen for a specific purpose. They are to proclaim the second coming of Christ in the context of the everlasting gospel and prepare themselves and win others and help them prepare for translation. They have been commissioned to preach the three angels' messages as delineated in Revelation 14 and to have a relationship with Jesus that will withstand the pressures to sin in the most trying time in earth's history (see Dan. 12:1; Rev. 14:12; 15:2).

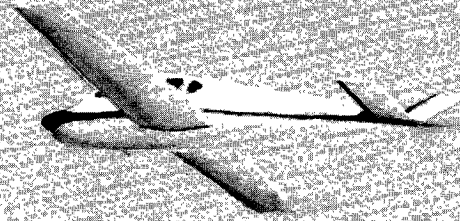
Those who have accepted Christ as their personal Saviour are expected in this terminal time to live triumphantly over sin. This triumph is not due to any inherent virtue or merit on their part, but solely by grace to meet the demands of the last moral crisis. This includes the joyful privilege and responsibility to prepare for translation. Never before has such a privilege been collectively extended to one generation. But "here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). In this crisis Christ is their only hope. He is their life and their song.

This is not a time to find excuses for our moral failings. If we could see how Satan exults over us, how he taunts Christ with our sins, we would make haste to confess them and put them away. Satan seeks to deceive us with his fatal sophistry by saying that it is impossible to overcome and be ready for translation. But Jesus is pleading on our behalf. As Ellen White says, "Let none, then, regard their defects as incurable. God will give faith and grace to overcome them."—*Ibid.*, p. 489.

By God's grace and power, God's people who totally commit themselves will be made ready for the last great conflict. They have freely chosen to be under the banner of Jesus. They would rather die than sin. They would rather suffer than knowingly offend their Lord. They have been made pure in the blood of the Lamb. They are ready for translation.

The apostle John says, "And I saw . . . them that had gotten the victory over the beast, and over his image . . . stand on the sea of glass, having the harps of God" (Rev. 15:2).

J. J. B.



Dad's Cello Took to Wings

by GORDON STRONG

THE THOUGHT kept nagging me: How can I get dad's old Italian cello out of my brother LeRoy's closet? The instrument had been sitting there for several years—most of the time since dad's death. LeRoy had already overspent in repairs on the cello, which was of uncertain origin and value. High California appraisal fees made the selling of the old brown instrument questionable. Anyway, who could tell that the cello's faded label, "Palo Antoine Testore, 1762," was genuine? And so the cello sat in LeRoy's closet, bundled in a dingy corduroy bag.

My mind whisked back in rambling fashion: Dad had always loved music. In the days when the old clock tower was new he had majored in music at Union College. Later, though printing for a livelihood, dad kept our suburban Chicago home alive with sound. The small parlor witnessed many hours of family trios—dad leading out with his silver flute, LeRoy expertly playing the violin,

and me acting as accompanist. When children were not practicing, the old wind-up phonograph kept playing on and on.

Then the big surprise! Dad, at 65, came home with a cello, his first, and took lessons at \$5.00 each—a lot of money for that generation. He took his cello seriously, persisted in his practice, and became part of the small-town symphony orchestra. I never knew whether they were short of cellists or whether he had really become that expert!

His interest in the cello widened. He placed a manuscript on the piano and insisted I accompany him. It would not have won a prize, but he had a lot of fun doing it.

Along with age came difficulty in hearing. Dad no longer could enjoy the sonorous tones of his varnished instrument. Whether it was the infirmities of age or the reluctance to part with a cherished treasure, he didn't make much progress selling the cello. Writing to my

Texas home, he sent a three-line description of the instrument—the first intimation I had of its age and possible value. But what could I do for him in Texas when the instrument was in California? The cello continued to lean into the corner of the small living room.

Dad's death came suddenly—just as he wanted it. He never awoke from his sleep. The pain of his death was softened, though, when I recalled my tears several years before when dad wrote of his baptism. His dramatic U-turn was a joy to witness. How I longed to sell that treasured cello for a living memorial of thanks for dad's reconversion!

I collected my thoughts: What could I do to get the cello out of the closet in California and into Texas? I knew I had a real problem. "Furthering the work" was farthest from my brother's thoughts. He had followed in his father's earlier footsteps. And so I prayed for guidance.

As a commercial pilot for a major air-



line, LeRoy was always interested in flying. I wrote to him and asked, "How about letting me sell the cello here in affluent Dallas and invest the money in a plane sponsored by The Quiet Hour radio broadcast, for medical personnel to fly into the interior of Mexico?"

How to Sell a Cello

I got no answer, not even an acknowledgment that he had received the letter. Time went by. An unexpected trip to California gave me just the opportunity I needed to make a personal plea. I reminded him of my letter and asked how he felt about it. Quietly walking to the closet, he retrieved the cello and laid it carefully in the back seat of our Plymouth as we left. I thanked him, and we drove on.

Now, how would I go about selling a 200-year-old cello, never having drawn a bow across one, let alone having an aptitude for selling? Again I prayed for guidance.

Why not try my daughter's flute teacher? A musician in the Dallas symphony, he would know a number of professional cellists who might be interested in it, or at least contact someone who could tell me what to do with it.

And that is exactly what her teacher did. The symphony's first-chair cellist came to my home and advised me on repairs needed and where to go for a reliable appraisal. He even encouraged me.

That began a whole new world of experiences for me. I determined I would get the best appraisal possible. Not content with one, I got three. All of them verified the cello's genuineness—a good student cello, authentic, but not in the highest price bracket for old Italian cellos. Still, it was valuable.

Advertising brought a bewildering array of calls, some very humorous, some exasperating. I held out, determined to get the best price possible.

Prospects thinned out to near zero. It

was then that I remembered one appraiser's comment that North Texas State University had a music student looking for an Italian cello. But how could I find him? The university was 40 miles away. Then the fog cleared from my mind. The chairman of the cello division of the music school ought to know—and he did.

It wasn't long until Marty came to the house and took the cello for his teacher's examination. He returned and without quibbling gave me my asking price. He was happy, and so was I!

I quickly sent the check to The Quiet Hour, but it arrived too late for the plane intended for Mexico. That one was already paid for and on its way. But Philippine Union College needed a plane. Others would be contributing to it too.

Now every news report from Philippine Union College gives me a very special sort of thrill. Dad's cello has taken to wings—at least part of a wing. I think dad would have liked that. □

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Commission on Church Unity Meets in D.C.

By WALTER R. L. SCRAGG

IN ALMOST any other context a mini-United Nations from almost 50 nations would find more reasons to argue than to agree. Yet at the end of a three-day meeting on denominational unity held in Washington, D.C., October 4 to 6, participants agreed that the ties of doctrine, mission, and fellowship that bind Adventists together in Christ are strong indeed.

Included in the meeting were General Conference officers and department directors, division officers, and union presidents from North America and from many overseas unions. Divisions sent experienced leaders from among the indigenous workers in their territories. All the continents, as well as eastern, western, and third-world-bloc countries, had their people present.

Why talk about unity? Certainly not because anyone feared that the church was disintegrating under the centrifugal forces of the late twentieth century. Discussion focused on refining constitutional and procedural provisions for the administration of the church.

The structure we know today, with local and union fields and conferences and divisions of the General Conference, was not fully developed until some years ago. The General Conference itself dates from 1863. Our organization stands today as a tribute to those who helped shape it and to the guidance of the Holy Spirit through the messenger of the Lord.

Yet there are questions to be asked and answers to be sought about the way the church organizes itself. In the three-day meeting many questions were asked. Most dealt with the General Conference, its sessions, and the

divisions of the world church. The first of these questions was:

Who will go to the General Conference session? The question of who represents the church's 3 million members in more than 190 countries as the church meets in session every five years came under review. How can lay-person representation be increased? Who should these lay people be? How can more women be included? What about youth? What about indigenous representation from different countries?

Representation at General Conference sessions originates from the constitution of the church. Many delegates attend because the office they hold entitles them to do so. Missionaries on furlough are frequently included in delegations. All members of the General Conference Com-

mittee are possible delegates.

Yet, out of a possible total of 2,000 delegates, only 500 are at the General Conference session because of the position they hold. The balance are selected by the administrative committees of the church at division, union, and local levels. Differing factors tend to affect the complexion of the delegation. The ability of a mission or conference to send delegates depends on available money for that purpose. Past experience establishes the tendency to begin with senior denominational workers.

The commission came up with recommendations that will help remove some inequities: at least 10 percent of the regular delegates should be composed of church members not denominationally employed, women, and youth; at least one third of the regular delegates should be citizens of the union in which they serve.

The commission considered carefully the process of becoming a member of the nominating committee. Apart from the General Conference session itself, the most im-

portant work at Dallas, Texas, in April, 1980, probably will be done by the nominating committee. Here numerical ratios established by the constitution restrict membership. Only about 180 delegates will serve on the nominating committee. Who should they be? Union presidents and other leaders who know the people who might be nominated and who understand the complexities and needs of the field? How should the large number of church members be represented? the language and ethnic blocs? the youth? women? lay people?

Not all answers come easily, and interchange on these issues occupied many hours. Special attention was given to providing more lay representation on the nominating committee. In the end the commission requested committees appointing members of the nominating committee to keep a balance so that the committee might better represent the changing nature of Adventist world membership.

As the commission considered the composition of the nominating committee, defi-



INDONESIAN STUDENTS CONSTRUCT ADMINISTRATION BUILDING

Students of North Celebes Academy, East Indonesia, are providing all the labor for construction of the school's new administration building. Part of the Thirteenth Sabbath Special Projects Offering of the second quarter, 1974, was earmarked for this build-

ing, which will include 14 classrooms, a library, and administrative offices. Construction should be finished by mid-1978, coinciding with the thirtieth anniversary of the academy.

Student enrollment is 320.

Walter R. L. Scragg is president of the Northern Europe-West Africa Division.

ciencies in representation from several divisions appeared. As these recommendations are considered by the divisions and unions, steps will be taken to assure that the nominating committee reflects better the worldwide church membership.

It has become increasingly apparent that the General Conference itself must represent the world church in its staff. The commission looked carefully at who will serve at the General Conference. Above all, God wants dedicated Christians leading His work. Through the years His promises have proved true as men and women who love their Lord have been chosen. And the promise of a message that will seek out every people has seen fulfillment in the message-born sons and daughters of a worldwide work assuming leadership roles at church headquarters.

Yet many more might qualify for selection if training for leadership could extend through all levels in all countries. The commission spent much time considering how leaders could be prepared and could prepare themselves to serve the world movement. Those serving at division levels in overseas divisions form the reservoir of skill from which General Conference leadership develops. It is therefore vital that a flow of workers from within the division territories to the division level be maintained.

Among ideas referred to the divisions for study and implementation were: (1) more indigenous workers serving at division level; (2) staffing of unions by workers indigenous to their territories; and (3) in-service training at division and union levels.

Urged upon the delegates for consideration were: preparation of workers competent in English, the *lingua franca* of the Advent cause; wide exposure to the scope of the work so that the worker could serve the whole church; a search for potential General Conference workers in all sections of the world church; interdivision visits by selected individuals to broaden their understanding of the work;

the possibility of some non-North American union presidents attending Annual Council.

How well does the leadership of the church represent its diversity? Five of the General Conference vice-presidents assigned to the world divisions are indigenous to their territories, as are seven of the secretaries, and four of the treasurers. At the General Conference level 19 out of the 107 elected staff come from divisions outside North America.

North America has long stood as a bastion of the third angel's message. Its strength lends strength to the world church. In any discussion about church structure study must be given to North America, the General Conference, and the world field. One of the interesting facets of the structure of the church is the role played by the General Conference in administering the work in North America (the United States of America, and Canada). The General Conference Committee acts for North America in many of its functions. The world leadership of the church serves North America in a special way.

At the administrative level the North American Division operates out of the same building as the General Conference. Neal C. Wilson, the vice-president for North America, is one of the vice-presidents serving under the General Conference president in Washington, and his office is not far from that of Robert H. Pierson. The secretaries for North America, C. E. Bradford and J. W. Bothe, are part of a Secretariat headed by the General Conference secretary, C. O. Franz. The same principle is true for treasurers and department leaders caring for North America. Within the departments the directors serve both the world field and North America.

Those knowing the constitution of the church will recognize immediately that North America and the General Conference are intertwined in a symbiotic relationship. Under present

organization they cannot be separated. History records the reasons for this. The work began in North America. Heralds of the cause spread the message from North America into the corners of the world. They gave the message its impetus, its special flavor, its inspiration. North America financed the beginnings of the work and still supplies more than 70 percent of the funds for the world budget voted at Annual Council.

GC Relationship to NA

Questions about this special relationship provoked lively comment. Would the creation of a separate division organization matching other world divisions cause North America to look more to its own problems? What effect would it have on mission giving? On the supply of workers for a world work? And what would the General Conference become without its North American responsibilities? Could General Conference administrative and departmental leadership maintain their influence in North America? Might not such a separation create a weakened General Conference and so lessen its unifying influence?

After much discussion it was decided to launch a study of the present relationship and an examination of the possible effects of changed relationships. It was also recommended that North American representatives on the 1980 session nominating committee have the right to meet together and recommend to the nominating committee the officers and associate departmental directors of the General Conference assigned special responsibilities for North America.

What is a division president? Those who carry the responsibility found it fascinating to have the office of division president come under detailed and disinterested survey. It soon became clear that the division president has a unique role, serving as a vice-president of the General Conference and at the same time as division president.

According to the constitu-

tion, division presidents are first elected as General Conference vice-presidents, then assigned to a division. The vice-president for North America works under the direction of the General Conference Executive Committee, the other division presidents under the direction of the division committees, of which they serve as chairmen.

Along with the general vice-presidents who work directly with the world president at the Washington headquarters, vice-presidents assigned to division leadership have a special relationship to the General Conference president and administration. They are "responsible to that body [the General Conference] for the administration of the work in harmony with General Conference policies, while being guided by the decisions of the executive committee of the division."—*General Conference Working Policy*, p. 33.

As one of the factors that provide a unified church structure, the division committee serves as the General Conference Committee for its territory, union and local organizations being expected to accept its authority in matters of "divisional administration and counsel."

It was felt by the commission that the peculiar position occupied by the vice-presidents assigned to divisions needed reemphasis. As a result, church members may expect to hear such leaders referred to more as "vice-presidents" and less as "division presidents." This will especially be true when the relationship to the world church is being defined.

The General Conference session nominating committee: "It's more a crowd than a committee." "It takes us more than 50 hours to fill the 200-plus positions assigned us." "Couldn't we get a little more time to be come part of the session?" "We're in committee all the time." "There's just too much to do."

Speeches such as these were frequent as commission members gave their impressions of being members of the nominating committee at past

General Conference sessions.

Among suggestions for streamlining the work of the committee were some that reassigned election of certain departmental leaders to the General Conference Committee. These, it was argued, might include division departmental leaders and associate directors of General Conference departments. These ideas were eventually abandoned, because of the feeling that elections after the session would: (1) downgrade the status of these leaders; (2) create chaos as different divisions and the General Conference looked for staff, probably choosing the same people; and (3) remove from the decision-making process the bulk of the representatives from the world field.

It was finally decided not to recommend any changes at this time in the method of election of these personnel.

In its consideration of nominating committee procedures, the commission recommended the use of elec-

tronic or computer voting systems for the committee; giving priority to the nomination of division presidents after the election of General Conference president, secretary, and treasurer; the election of boards for various associations, bureaus, and organizations by the Annual Council after the session; and the collation of information regarding age, work experience, country of birth, citizenship, and language ability of denominational leaders for the use of the committee.

In a long look at the method of nominating the vice-presidents for the divisions, the commission recommended that the newly elected General Conference president or his designee would meet with the members of the session nominating committee from each of the divisions and suggest a mutually-agreed-upon name to the nominating committee for nomination to the session.

Though the commission had only advisory authority and

its recommendations must have approval from executive committees, they represent the considered thinking of world leadership and so carry considerable weight. The 1977 Annual Council, subsequent Annual Councils, and the 1980 General Conference session will act on these recommendations.

I took time to talk with some of the members of the commission and asked their impressions. S. M. Uttley, president of the Trans-Australian Union Conference, told me: "The commission was both relevant and timely. There are many factors that affect the unity of the church. Constitutional and representational procedures are among them. The sensitivity of the General Conference toward minorities was appreciated. We ought to have had this commission ten years ago."

D. K. Bazarra, president of the 120,000-member East African Union, said: "Our unity shone through in the ability of the delegates to understand

one another and move forward unitedly. Not one note of disharmony came through. The wonderful thing was to see all these different nationalities at one in spirit and in the Lord."

What the commission did not feel it necessary to discuss is as important as what it discussed. No one wanted to discuss doctrine—there is a remarkable level of unity there. No one needed to talk about breakaway movements—they are insignificant. No one questioned standards and principles—the delegates regarded them as adequately defined. No one doubted our divinely appointed mission—the gospel is going to all the world.

In an age when other denominations are fracturing, forming national churches, splitting under racial and political pressures, the three angels' messages continue to unite in purpose, in faith, and in hope converts from "every nation, and kindred, and tongue, and people."

How does it feel to be a minister's wife? Can she possibly be the perfect helpmate and example her husband's congregation expects her to be? In this paperback version of the popular *Two Hands, No Wings* Miriam Wood invites you home to share the behind-the-scene joys and frustrations of a couple whose entire married life has been spent in denominational

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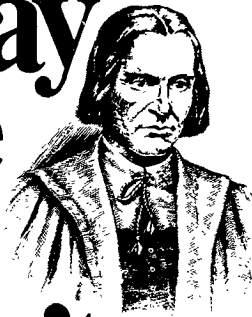
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When Roger disagreed with the theology of the leaders of his community, he was driven from his home in the dead of winter. As a result, Roger Williams established a new colony offering refuge to religious dissidents, and the idea of religious toleration, so fundamental to our nation's heritage, was born. Thus we American citizens today enjoy the freedom to attend the church of our choice without fear of persecution.

In his new book, *The Past Is Always Present*, Dr. Godfrey Anderson, research professor of history and archivist of Loma Linda University, Loma Linda, California, brings from the past some of the enduring ideas and thoughts that are a part of our heritage. He acknowledges the debt that we owe to our ancestors for our priceless legacy of freedom, learning, and religious faith. You will be amazed to read how your life today is affected by the ideas and events of yesterday. Price \$3.95.



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Newsfront Continued

CANADA

Manufacturer Donates Fair Booth

The owner of the "Le Canadien" hockey stick factory permitted the SDA Church to use his \$1,000 booth at the International Fair for the Welfare of Man, which was held May 20 to 29 in Montreal, Canada.

During the ten-day fair, thousands stopped and asked questions about drugs and tobacco. Many of these people gave their names to the pastors and church members who staffed the booth, and asked to be contacted for the next Five-Day Plan to Stop Smoking.

Three pictures of famous "Le Canadien" hockey players from Montreal were hung in the booth, but otherwise the space was used to supply visitors with magazines and other stop-smoking material.

GEORGES HERMANS
Communication Director
SDA Church in Quebec

into the ministerial family in the Polish Union. The post of union music coordinator was established, and Roman Chalupka, director of the union choir Advent Sound, was introduced as the first person to fill this post.

Toward the end of the meetings, Elder Scragg and S. Dabrowski, union president, and Zachariasz Lyko, union secretary, paid a visit to the office of religious affairs and were guests of Kazimierz Kakol, minister of religious affairs. The meeting lasted for about an hour.

Ministers left for their churches inspired and ready to prepare for an evangelistic thrust in their fields that began in some 50 Polish churches on October 2.

RAY DABROWSKI
Managing Editor
Znaki Czasu

CENTRAL AMERICA

College Celebrates Anniversary

During the weekend of August 12-14, Central American Union College celebrated the fiftieth anniversary of its founding. Visiting officials, former students, and many friends of the college came to pay homage to this unique institution, which throughout its history has provided education for the youth who come there to prepare for their life's work.

Visitors came from all the countries of the Central American Union—Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama—as well as from many other countries of the Inter-American Division. The flags of all these countries were unfurled in a colorful ceremony Friday morning. The vice-minister of education of Costa Rica addressed the audience, expressing his appreciation for the influence of the college in training young people to be men and women of noble character.

Richard Barron, associate director of the General Conference Youth Department, gave a spiritual message Fri-

POLAND

Ministers Gather for Conference

Some 100 Polish ministers and workers met for their annual workers' conference in Warsaw, August 28 to 31. Ministers represented three conferences, 120 churches and groups, and about 7,000 believers. The conference centered around three chief areas—Biblical research and theology, practical instruction in evangelism and pastoral work, and a review of experiences and goals.

Two visitors represented the Northern Europe-West Africa Division, W. R. L. Scragg, president, and D. E. Lawson, Ministerial secretary. Each preached several sermons.

Evenings were set aside for open discussions on the papers presented during the day by various lecturers, and on topics of interest to the ministers.

During the conference eight new ministers were welcomed

day night. George W. Brown, field secretary of the Inter-American Division, delivered a message on Christian education during the Sabbath worship hour. David H. Rhys, division education director, unveiled a plaque presented by the faculty and student association, to be displayed at the college.

The Heritage Singers from the United States of America and the college's own choir brought an atmosphere of praise to God in music throughout the three-day anniversary celebration.

Campus visitors saw the continued growth of the school in the buildings under construction: a beautiful church, with a seating capacity of 1,300, overlooking the horizon of Alajuela, and a new men's dormitory. The dormitory construction funds came from the Thirteenth Sabbath Special Projects Offering and a donation from West Germany.

The spiritual and academic emphasis on campus reflect the unity of the staff under the direction of Atilio Dupertuis. The college has the full support of the administration of the Central American Union and all its local fields. The

leaders foresee a bright future for this institution, with continued development of the physical plant and continued dedication to the work of guiding youth in the formation of Christian characters.

DAVID H. RHYS

FAR EAST

Number Grows, but Goal Lags

In a recent survey of division membership growth, W. T. Clark, division president, reported that during the past 13 quarters 84,869 people became members of the Seventh-day Adventist Church in the Far East.

"This figure represents more than were baptized in the 48 quarters from 1946 to 1957; it also represents more than the entire membership of the division in 1956," he adds.

Although this is encouraging, he continues, the division is about 23,000 short of its goal for TARGET 80, the long-range evangelistic plan that calls for doubling the denomination's membership in the Far East between 1974 and 1980.

Voice of Prophecy Bible

lessons have been used as the main tool during 1977 in one-to-one contacts with non-Adventists, and these will be utilized again in 1978.

In relating some innovative programs that have resulted from the TARGET 80 scheme, Elder Clark tells of visiting a "house church" in Singapore recently.

"Ten ministerial-education students, most of them freshmen from Southeast Asia Union College, have become the nucleus of a company that is planning to evangelize a newly developed housing area.

"These young people, under the sponsorship of the college, conduct their own Sabbath school and worship services, and have a leader, a junior ministerial student, who is working with them in planning how to reach the 10,000 people of this housing development."

The SAUC students hope to have 100 Bible students within the next few weeks and are aiming for 30 baptisms by the end of the year. By the end of next year they want to have an organized church in the new housing development.

Explaining the term *house church*, Elder Clark says it comes from the fact that the Sabbath school and worship services are held in houses rented or leased for this purpose. The college has organized three such house churches.

JANE ALLEN
Associate Communication
Director
Far Eastern Division

PANAMA

Donor No Longer Produces Tobacco

Elias Herrera, an Ingathering donor, has stopped working for a tobacco company and instead is raising rice and soybeans because of his desire to work for the good of humanity.

When Tevni Grajales, communication director of the Panama Conference, went to the address of an Ingathering donor prospect in La Concepcion, he discovered that it was

the address of a company that produced, bought, and sold tobacco. When he asked for Mr. Herrera, the prospect, he was told that Mr. Herrera no longer worked for the company, but the company gave Pastor Grajales his home address.

On his third visit he found Mr. Herrera at home. He told Pastor Grajales that their encounter on that particular date was providential because he had just collected several thousand dollars owed to him and it was an opportune time to make his annual contribution to the work of God.

During their visit, Mr. Herrera related his experience: "The first time someone visited me in the interest of the Seventh-day Adventist World Service [SAWS], I was in charge of the tobacco company office. I made a contribution in the name of the company in harmony with the usual practice there. However, several days afterward the company manager let me know that this particular contribution did not meet with his approval. He told me, 'That organization works against the interests of the tobacco industry.' I immediately reimbursed the company out of my own pocket, and the next year my contribution to SAWS was a personal one.

"Then one day I received a letter from the agricultural college where I had graduated, wanting to know what food crops their graduates were producing. As I filled out the questionnaire it struck me that I was producing nothing for the good of humanity, but rather was participating in the production of something that was really poisonous. I made a decision then and there to change my vocation from working for the tobacco company to producing food for humanity."

So it is that Mr. Herrera is now producing food. He concluded the interview by telling of his admiration for the work of the Adventist Church. Perhaps this Ingathering contact will one day result in Mr. Herrera's being not only a friend of Adventists but an Adventist church member, as well.



David H. Rhys, Inter-American Division education director, unveils a plaque presented by the faculty and students of Central American Union College during the celebration of the college's fiftieth anniversary.



It's time to move on— devotional books lead the way

Senior Devotional—*First Things First*, Robert Spangler.

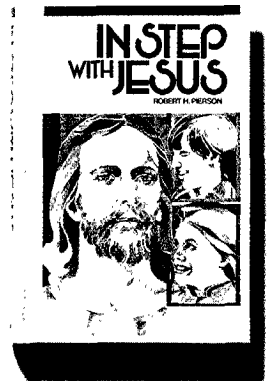
Do you know what things are most important to your future? With so many things demanding time and attention in this modern age, it's important for growing Christians to establish and act on their priorities. *First Things First*, the senior devotional book for 1978, aims to help you recognize these priorities

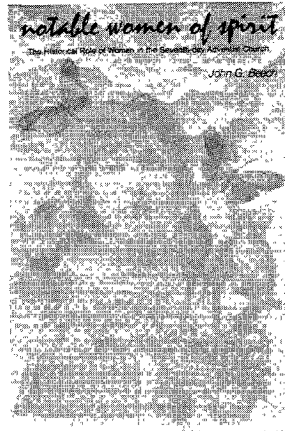
and establish a pattern of successful living, the center of which is Jesus and His righteousness. Hardback. \$4.50.

Junior-Youth Devotional—*In Step With Jesus*, Robert H. Pierson.

Help your favorite junior move on toward heaven in 1978 by giving him *In Step With Jesus*, the new junior-youth devotional book. Full of mission stories, personal experiences, Bible illustrations, and lessons from nature, this book will give your junior direction and incentive to keep on the right track all year long. Hardback. \$4.50.

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NOTABLE WOMEN OF SPIRIT

By John G. Beach

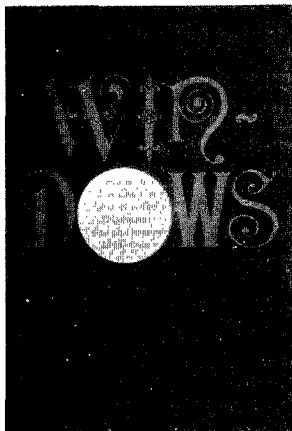
Much discussion rages through the Seventh-day Adventist Church today about the role of women in the church's program. But many do not realize that women have already played a strong part in the development of the denomination. They have served as teachers, treasurers, evangelists, writers, editors, General Conference departmental leaders; many have also helped found a number of denominational programs and services.

In this award-winning volume the author traces the part women have played in denominational history. He shows how they have served despite opposition and lack of reward.

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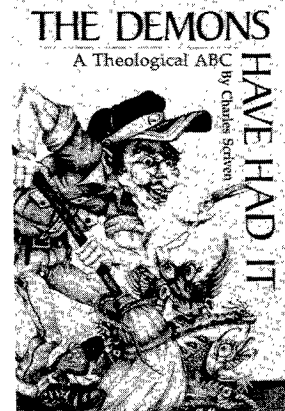


Compiled by
Emmett K. Vande Vere

Any group that loses a sense of its history begins to die. To look through the door of the future, one must occasionally glance back through the windows of the past.

Windows provides such glimpses into the history of the Seventh-day Adventist Church. Dr. E. K. Vande Vere has collected together the personal and contemporary accounts of men and women who shaped denominational history. Their words bring the church's story alive, revealing both its turning points and its personal moments.

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By Charles Scriven

The question, How can we find meaning for our lives? catapults the thoughtful mind from the countryside of easy nonchalance to that inner city where the deepest riddles of existence cannot remain ignored. Is there some worth to our lives—some hope? Or are we specks of insignificance bedeviled with conflicting dreams of agony and hope?

This award-winning release explores the meaning of Christianity for contemporary man, grapples with the issues that plague human existence today, and suggests meaningful answers to such questions as:

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What Do You Say When Your Daughter Tells You She's Dating a Married Man?



Christy had been dating Scott four months when he told her he was separated from his wife. Though Scott assured her he would be divorced soon, Christy knew their relationship was against Biblical principles and should be ended. But how could she do it? She was already deeply attached to him. Torn by her conflicting feelings, Christy turned to her parents for help.

How would you tell her to handle the problem? Christy's parents gave her advice and support, but they also gave her **Help For Young Christians**, a book designed to help teen-agers and young adults like Christy bridge the gap between a knowledge of Christian principles and the practical application of those principles to real-life situations. Each of the 39 chapters gives step-by-step, "how-to" instruction for one specific problem situation. Whether the young person you love needs help controlling his temper, coping with fear or disappointment, or learning God's will for his life, **Help For Young Christians** can help him solve his problem. Price \$3.50.

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BURMA

Islanders Respond to Student Contact

Ashley Kongari, a student at Spicer Memorial College in India, this past summer sold nine sets of *Footprints of Jesus*, 41 sets of *Story Time*, 81 copies of *Your Guide to Health*, and 43 copies of *Our Children* on the Andaman and Nicobar Islands of the coast of Burma.

Ashley reports that he enrolled about 85 people in Voice of Prophecy courses, distributed more than 1,000 pieces of literature, and offered prayers in 21 homes. He gave Bible studies, and two men expressed their desire to be baptized; more than 100 people asked for the *Signs of the Times* regularly, and one student expressed his desire to study at Spicer Memorial College.

Ashley also visited the most hostile tribal people in the North and the Middle Andamans, the Harawas, who usually shoot on sight anyone from the mainland.

"There is a great work to be done in these islands," he says. "I hope and pray that someday soon God will raise up a people for Himself in these places. Their greatest needs are proper medical care and education."

ASHLEY KONGARI
Student
Spicer Memorial College

LEBANON

Beirut Center Is Reopened

On Sabbath, September 17, public services were resumed in the Ashrafieh Adventist Center on Hotel Dieu Street, Beirut, Lebanon. For more than two years the center had the dubious distinction of being "the last building before no man's land." As they left its shelter, drivers running the gauntlet of the rooftop snipers between the fighting zones to get to Beirut International Airport began their "acceleration and evasion" pattern. Pockmarked with bullets, blackened and blasted with

rocket hits, the building stood firm and whole, while others nearby disintegrated.

But in September, 1976, looters gained entrance and stripped the place of every stick of furniture—even tearing off the interior doors and gouging out air conditioners. When they were through, the floor of the once dignified and beautiful building was covered ankle-deep in broken glass and discarded Bible Correspondence lessons.

The center still shows scars. Resources do not exist to replace the missing amenities, but the essential factor, the presence of worshippers—the Sabbath-by-Sabbath witness—is now restored. Several months have been occupied in the cleaning and basic restoration of this complex, which included the local field administration offices, Bible correspondence school, and welfare depot. Hundreds of windowpanes have been replaced, and some sparse furnishings have been brought in.

JACK MAHON
Review Correspondent

BOLIVIA

New Field Sets Membership Goal

The Bolivia Mission, an immense territory with great possibilities for soul winning but with administrative and departmental difficulties because of its size, has been divided into two missions. The East Bolivia Mission, with headquarters in Santa Cruz de la Sierra, includes the major part of the territory (500,000 square miles) but could claim at the time of its establishment only 1,600 members.

Its counterpart, the West Bolivia Mission, occupies less territory (190,000 square miles) but includes 23,000 Adventists. Although the division of the territory and of members was not proportional, the receipt of tithes and offerings of the two missions is approximately equal.

Mariano Pairo presides over the West Bolivia Mission, based in La Paz, capital of the country. President of the East Bolivia Mission is

Jose Justiniano, who until the division of the territory was Bolivia Mission president.

Founded in 1907, the Bolivia Mission presented the highest growth rate of Adventists as related to the general population of any mission in the South American Division. There are in Bolivia nearly 25,000 church members, while the population of the country stands at 6,500,000. This means that there is one Adventist for every 260 inhabitants.

Santa Cruz de la Sierra is a growing city with active commerce and bright prospects for the future. Temporary headquarters for the East Bolivia Mission are completed, but there is a plan to construct permanent headquarters on a larger site where a medical clinic may also be constructed. Bolivia urgently needs a medical institution.

Adventist medical work in the country is now carried on by means of a mobile clinic and a small airplane, which are insufficient for the great needs of the people in that territory.

Elder Justiniano speaks of the needs of the East Bolivia Mission: "Our desire, through the Lord's guidance and help, is to reach a membership of 2,000 by the end of the year. We need to be on a permanent plan for evangelism and want to purchase an air tent, which will cost \$15,000. We do not have this money, but the Lord will provide. We also need to construct ten new churches this year and ten more in 1978. Each simple and modest church will cost \$5,000. We have a few members in this mission, but they are faithful and do all they can so that the work may progress."

ARTHUR S. VALLE
Review Correspondent

Dateline Washington By F. C. WEBSTER

CHAPLAINS HOLD MEETING. Seventh-day Adventist chaplains stationed in the 48 mainland States who minister to our members in the Armed Services of the United States met for their annual conference in Washington, D.C., September 11-14. In all there are 22 Seventh-day Adventist chaplains—17 in the military, two in Veterans Administration hospitals, and three civilian. Several are currently on sea duty.

They reported on their ministry to the growing number of church members who have entered military service, usually in an effort to solve personal problems of education. Outstanding was the report of 31 baptisms in the past six months by Barry Black while working with U.S. Navy personnel in the Mediterranean area.

The help of these ordained Seventh-day Adventist pastors is greatly appreciated by our members in uniform.

LUNCHEON. Robert Gale, president of the Association of Governing Boards of Universities and Colleges, and Paul Ireland, director of development, Aultman Hospital (Canton, Ohio) and recognized leader in national hospital fund-raising circles, were special guests of the General Conference at a luncheon on October 17.

In presiding, Kenneth Emmerson, GC treasurer, underscored the commitment the church has to increase the receipts of philanthropic dollars from corporations and foundations for appropriate phases of our medical and educational institutions.

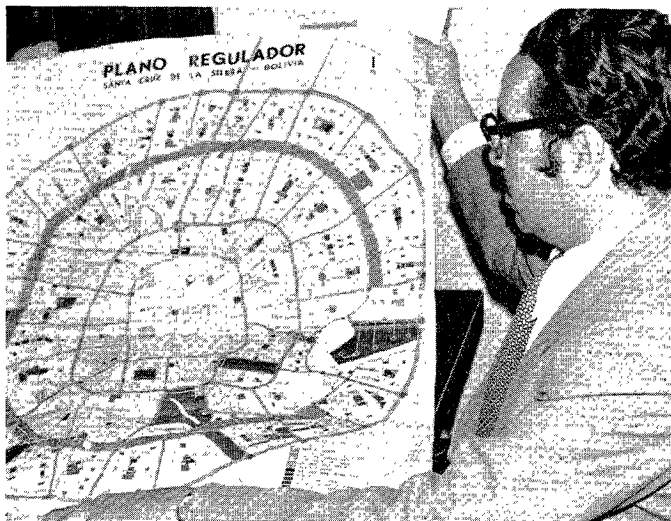
Both guests outlined and emphasized for church leaders how they and their institutions can best attract philanthropic support from secular financial sources. The luncheon was held during the Annual Council so as to permit the attendance of leaders from the field.

VISITORS. Seventy-five literature evangelists were introduced in the General Conference morning worship on September 3. Those visiting were from the Southwestern Union, each having delivered a minimum of \$18,000 worth of literature during the past nine months. Some among them had delivered \$25,000 worth during that period. By their achievement they qualified to travel as a group to the nation's capital, to tour, among other sites, General Conference headquarters and other Seventh-day Adventist historic landmarks.

Of special interest is the fact that the literature evangelists of the Southwestern Union have contributed \$50,000 of their earnings for evangelistic follow-up for the persons they meet in their door-to-door ministry with the printed page.

ADVANCE TECHNOLOGY AIDS THE CHURCH. Recently a new 3600 IBM copier was installed in the General Conference offices to facilitate the duplication of printed material. This new equipment was installed in time to aid in the increased work that is entailed by Annual Council activities. This new equipment turns out one copy each eight tenths of a second. The particular model that is now installed in the General Conference collates up to 50 copies with an almost unlimited number of pages.

In addition; several smaller copying machines situated in different parts of the General Conference complex, are still being used, but this larger and more sophisticated machine will provide valuable assistance to the church in processing its work.



Top: Jose Justiniano, East Bolivia Mission president, looks over a map of Santa Cruz de la Sierra, the mission's headquarters city, and lays plans for evangelism. Bottom: The newly formed mission has its offices in temporary quarters but plans to construct a new building.

Afro-Mideast

● Two young leaders from Ethiopia recently spent a month as camp-meeting speakers in the East African Union. They are Girma Damte, Ethiopian Union communication and stewardship director, and Gebre Michael Felema, South Ethiopia Field president.

● June Wilson, for 20 years a nurse at Kendu Mission Hospital, Kenya, and Ishaka Hospital, Uganda, has returned to Kendu Mission Hospital after spending a year in England taking a district nurse's course.

● Three expatriate workers and their families arrived in Kenya during September: David Syme, East African Union health and temperance director; Jim Manley, business administrator at Kamagambo Teacher Training College; and Victor Moores, pressroom foreman, Africa Herald Publishing House.

● Theodore Flaiz, assisted by Lon Peckham, student missionary, is setting up an Adventist medical center in Arusha, northern Tanzania.

Australasian

● A recent progress report on baptisms in the Rakiraki mission in Fiji indicates that to date 146 persons have been baptized. Also in Fiji, Pastor Joje is conducting a crusade in the Nausori area, and reports that 150 persons have made decisions to keep the Sabbath and to be baptized. On Koro Island, Pastor Peni reports another 70 decisions for baptism.

● In addition to the well-established practice of Adventists' broadcasting over local Papua New Guinea radio stations, the country is now blanketed every Tuesday at 8:00 P.M. with a five-minute broadcast over Papua New Guinea commercial radio.

● The final Ingathering total for the Australasian sixtieth-jubilee campaign amounts to \$958,746 (US\$1,073,795),

which is \$76,888 (US\$86,114) more than was collected the previous year.

● The Fiji Mission executive committee is in the process of purchasing a site adjacent to a large river in the Waiyala area of the Sigatoka Valley for a youth campsite.

Inter-American

● The second new dormitory at Montemorelos University in Mexico was officially opened September 9. The major contribution for constructing and equipping these two buildings (a total of Mexican Pesos 10,509,168 [US\$467,075]) came from the Protestant Central Agency for Development Aid of the West German government. Architect W. Heiden, representing that organization, was present at the opening ceremony when a plaque recognizing this contribution was unveiled. The two dormitories increase the student capacity at Montemorelos University by more than 700, and the architecture is such that a third floor can be added as enrollment increases.

● Two Inter-Americans have received the Doctor of Education degree in the new program offered at Andrews University: Nehemiah Donald Mead, of Jamaica, received the degree in 1976, and Manuel Velazquez, of East Puerto Rico, in 1977.

Southern Asia

● Evangelistic work recently was begun among the Ho people in Bihar, India, by J. N. Topno, who baptized 20 Ho people at the conclusion of his meetings. The only part of the Bible translated into the Ho people's language is the Gospel of Luke.

● At Longa Koirang in Manipur, India, R. Hungyo conducted a midday evangelistic crusade for the farming community. Midday is the traditional time for resting. Farmers go out into the field at 4:00 A.M. and return home from 9:00 A.M. to 2:00 P.M. A small

group of believers in this area have been baptized.

● Jasmine Jacobs, of Berrien Springs, Michigan, recently visited the boarding schools in North East India, conducting two-day workshops in the use of simple visual aids.

● A four-day council for Voice of Prophecy directors and radio speakers has just been concluded in Poona, India. The series of meetings was organized by A. M. Peterson, division communication advisor.

Trans-Africa

● Harvey L. Sauder, Trans-Africa Division director of trust services, and Tom Carter, General Conference associate trust services director, recently toured Rhodesia and South Africa, meeting with local churches and conference workers, and consulting with Adventist lawyers in the Republic. Elder Sauder also conducted a weekend stewardship orientation course for theology students and local church members recently as part of Solusi College's new emphasis on making students aware of the departmental program of the church.

● Pastor and Mrs. J. D. Spiva arrived in Salisbury, Rhodesia, on September 20 to take up their new work in the Trans-Africa Division. Pastor Spiva, division publishing director, replaces Walter Ruba, new publishing director of the Canadian Union.

● Six days of workers' meetings were conducted recently at Lulengele Mission in the Kasai District of Zaire. Representing the lay-activities department were R. Bates, N. Doss, D. McKey, and M. Baluku, from the General Conference, Trans-Africa Division, and Zaire Union, respectively. From the stewardship department were H. Sauder, from the division, and K. Muhune, from the union. The highlight of the meetings was the ordination of Robert Dick, who came from Mauritius to the Kasai after spending time in Norway, England, and in other parts of Zaire.

North American

Atlantic Union

● As part of the agricultural program at the Riverview Memorial School in Norridgewock, Maine, pupils harvested 3,000 pounds of squash and pumpkins. Proceeds from the sale of the vegetables will go toward school programs.

● Kenneth L. Scribner, a recent graduate of Andrews University, is a new ministerial intern for the Northern New England Conference. He has been assigned to the Burlington, Vermont, district.

● Parkview Memorial Hospital in Brunswick, Maine, and the Brunswick church held a community cooking school September 12 to 15 in conjunction with a home-nutrition-instructors' course sponsored by the Northern New England Conference.

● The Kingston, New York, church, with a membership of approximately 60, recently burned its mortgage. George R. Earle, Northeastern Conference president, led in the morning worship service, and J. L. Dittberner, Atlantic Union Conference president, spoke in the afternoon.

● Twenty-two persons were baptized at the close of recent tent meetings held at 156th Street and Amsterdam Avenue, New York, New York, under the auspices of the City Tabernacle in Manhattan.

Central Union

● Don C. Schneider, Wyoming Conference president, was speaker for four Week of Prayer series held during the same week at Denver, Colorado. He spoke to the students at Mile High Academy, the student nurses from Union College at Porter Memorial Hospital, the elementary school students, and members of the Denver South church.

● Baptisms in the Central Union Conference for the first three quarters of 1977 totaled 1,954. This represents a 37.7 percent increase over the same period of 1976, which

was a record year for soul winning in the union.

● Two Bible instructors, Joyce Cupp and Barbara Lokken, have joined the Nebraska Conference staff. Mrs. Cupp will be assisting in evangelistic campaigns, and Miss Lokken will work with the College View church in Lincoln, Nebraska.

● The E. LeRoy Taylor Nature Center was dedicated on October 1 at the Nebraska Conference's Camp Arrowhead. Pathfinders raised about half of the \$20,000 paid for materials. The labor was done by various conference workers and volunteers.

Lake Union

● The Illinois Adventist Book Center has announced plans to place a 1978 devotional book in every Adventist home in Illinois, according to Clyde Best, manager.

● Members of the West Frankfort, Illinois, church broke ground for a new sanctuary on October 9. After two years of searching for property the congregation was able to purchase it from a woman who had had a dream that impressed her to sell an empty lot she owned to a group who would build a chapel on it. The new sanctuary will seat 150.

● As the result of a visit from Lowell Dunston, pastor, and Mac Phelps, lay activities director of the Muncie, Illinois, church, Mayor Robert Cunningham, of Muncie, signed a proclamation to be published in the local newspapers to launch the 1977 Ingathering campaign.

● The Czechoslovakian church in Berwyn, Illinois, celebrated its sixtieth anniversary July 1 to 3.

● Several staff members from the SDA youth camp in Timber Ridge, Indiana, conducted a week-long camp in Elwood, Indiana. Paul Price, Cindy Hall, Peggy Driscoll, and Vicki Simmons, all from Andrews University, and Evelyn Sweeney, from Indiana Academy, spent three weeks in Elwood. The first

week they handed out brochures, the second week they conducted the camp, and the third week they visited in the homes of the more than 50 children who attended the camp.

Northern Union

● Twenty-one persons were baptized at Mason City, Iowa, at the close of an evangelistic series by William Waters.

● The center of attention at the annual Northern Union Bible Conference was *Christ's Object Lessons*. Dick Duerksen, of Union College, led the study of the book. The two-day conference, held at North Star Camp in Minnesota, concluded with a candlelight communion service.

● Fifteen persons were baptized at Detroit Lakes, Minnesota, at the end of a three-week evangelistic series by W. G. Zima.

● The Hot Springs and Moberly, South Dakota, churches reopened their church schools this fall, after having had them out of operation for some time.

Pacific Union

● Kent Young, an Adventist Collegiate Taskforce student from Pacific Union College, is involved in classroom music and the choir for primary grades at the Pine Mills Adventist School, near Auburn, California.

● The Southern California Conference has authorized the organization of another new Spanish company, this one in east Los Angeles. This brings the total of Spanish churches and companies to 28.

● The Southern California Conference has prepared 400,000 copies of a new tract to be used in mass distribution throughout the conference. Spanish members will use 300,000 copies of *El Centinela*.

● Frank A. LaRose has returned to Pacific Press Publishing Association as an associate book and Chapel Record department manager

after a 13-year absence. He has been active in sales for Loma Linda Foods for more than six years. In addition, he has served as a consultant and manager of risk management services at the General Conference Insurance Department's Western branch office in Riverside, California.

● Four teachers and a treasurer have joined the staff of Golden Gate Academy, Oakland, California. They are Purette Martin, Monte Moses, Bernice Garrison, Willie Parker, and John Echelberry.

Southern Union

● Riding on the crest of a 40 percent sales gain in September, a month in which all seven conferences in the union registered increases over September, 1976, literature evangelists of the Southern Union improved their cumulative sales gain to 16 percent for the year. Leading the conferences is Georgia-Cumberland, with \$433,367 in sales, followed by Carolina, with \$423,675. The 20/40 plan, which calls for at least 20 exhibitions and 40 hours of work per week, appears to be succeeding. After 41 weeks of reporting, 17 colporteurs with monthly sales averaging \$2,000 or more reported an average of 26 weeks of achieving 20/40 status. The next 17, all of whom averaged between \$1,500 and \$2,000 per month, averaged 13 weeks of 20/40.

● Southern Union Conference membership reached 85,113 during the third quarter, a net increase of 1,884 for the quarter, and 3,018 for the first three quarters of the year. On the strength of a massive summer evangelism program, South Atlantic became the largest conference in the union, with 17,913 members. Florida, which has been the largest conference and which may resume the lead at the end of a strong fourth quarter, reported 17,657. Others, in order, are: Georgia-Cumberland, 15,194; South Central, 11,052; Carolina, 9,269; Kentucky-Tennessee, 8,357; Alabama-Mississippi, 5,671.

Southwestern Union

● Southwestern Adventist College, in Keene, Texas, will host the Philosda Club's second North American camp meeting August 10 to 19, 1978.

● Sam Loewen, former administrator of Marion County Hospital, Jefferson, Texas, is the new administrator of Ardmore Adventist Hospital in Ardmore, Oklahoma, replacing W. C. McConnell.

● The New Orleans Franklin Avenue church in Louisiana recently was renamed the New Orleans Central church. The district, under the leadership of Bradley Galambos, voted to establish a school to serve the area and has purchased a lot on Chef Mentour Highway. The school is scheduled to open in September, 1978.

Loma Linda University

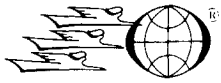
● Speaker for the fall Week of Devotion on the Loma Linda campus of Loma Linda University was Charles Wittschiebe, former professor of pastoral care at Andrews University.

● The Loma Linda University board of trustees has approved plans for a 52-unit student-apartment complex at Loma Linda. Construction is expected to begin in January, 1978, with completion projected for the fall of 1978. The complex will provide housing for 208 single students and will help relieve crowded conditions in the campus dormitories. Cost of the project is estimated at \$1 million.

● Three representatives of the Loma Linda University School of Nursing attended the National Biennial Convention of Sigma Theta Tau at Washington, D.C., during October. The local chapter of the national honor society for nursing, Gamma Alpha, was initiated into national membership in April, 1976.

● A team of physicians from Loma Linda University conducted continuing medical education seminars at Cebu City, Philippines, from September 25 to 27.

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

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Literature Requests

[Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference office. Individual requests ordinarily will be published only once during each calendar year. When only name and address are given, send general missionary supplies.]

Philippines

Pastor U. D. Negre, Lupon, Davao Oriental, Philippines: small books, Spirit of Prophecy books, Christmas cards, used Bibles, picture rolls, *Review and Herald, Guide, Signs of the Times, Life & Health, These Times* (no Sabbath school lessons, please).
Phoebe C. Orbon, Southern Luzon Mission of Seventh-day Adventists, Corner of Leonore Rivera and Marquez Streets, Legaspi City 4901, Philippines: used Christmas cards, picture rolls, Bibles, songbooks, Spirit of Prophecy books, *Insight, Our Little Friend, Guide, Listen, These Times, Liberty, Life & Health*.

Elmer P. Pagunsan, C/O Mrs. Pacida Salido, Ibajay, Aklan, Philippines: *Signs of the Times, Review and Herald, Guide, Insight*, picture rolls, Bibles, Ellen G. White books, *SDA Church Manual, MV Handbook*, storybooks for MV classes, evangelistic and revival sermons, pastoral books.
Adelina Pajarito, 61-A Angelo Street, Oniezon City, Philippines: magazines, picture rolls.

Grace Palomares, D. O. A. Lupon, Davao Oriental, Philippines.

Max Paular, Lampi, Glan, South Cotabato, Philippines: *Signs of the Times, These Times, Review and Herald, Insight, Guide, Our Little Friend*, tracts, picture rolls, visual-aid material for children, missionary books, Spirit of Prophecy books, songbooks, Bibles.

Rustico Pelayo, Jr., Jumper's Drive, Mangagoy Bislig, Surigao del Sur 8616, Philippines: *Review and Herald, Signs of the Times, These Times, Liberty, Our Little Friend*, memory-verse cards, Sabbath school lessons, Sabbath school material.

Greg de la Pena, Macopa Street, General Santos City, Philippines: used Bibles, Spirit of Prophecy books, devotional books, picture rolls, greeting cards, Bible commentaries, religious literature.

Mateo Peteres, Alabel Seventh-day Adventist Church, Alabel, South Cotabato, Philippines: used Bibles, Spirit of Prophecy books, religious literature, picture rolls, greeting cards, Bible commentaries, devotional books, health books.

Patrocimio Sacay, Sirs L L Clothier, Rizal Street, Ormoc City 7128, Philippines: magazines, tracts, Bibles, books.

Romar D. Sausa, President, Seventh-day Adventist Student Association Philippines, P.O. Box 208, Cagayan de Oro City 8401, Philippines: library books, used greeting cards, Bibles, literature, (label: Used printed matter—no commercial value).

Severiano Tobias, Mayo Riverside, Mati, Davao Oriental, Philippines: *Signs of the Times, Listen, Bibles, Chapel records, Bible games, hymnals, picture rolls, Christmas cards, Spirit of Prophecy books* (particularly *Messages to Young People and Testi-*

monies for the Church, volumes 1-9), general missionary supplies.

Gideon Trinidad, Solido, Navas, Aklan, Philippines: *Signs of the Times, Review and Herald, Guide, Insight, SDA Church Manual, MV Handbook*, picture rolls, Bibles, Ellen G. White books, storybooks for MV classes, evangelistic and revival sermons, pastoral books.

Pastor P. S. Tubera, Loreto, Surigao del Norte, Philippines: magazines, books, Bibles, general missionary materials.

Vicente Tumolva, Gattaran, Cagayan 1108, Philippines: literature, used books, memory-verse cards, picture rolls, Bibles, *Life & Health, Signs of the Times*.

Central Visayan Mission, 60 N. G. Escario, P.O. Box 119, Cebu City 6401, Philippines: *Worker, Our Little Friend, Primary Treasure, Guide, Insight*, Christmas cards, materials for children's Sabbath school.

South Pacific

Palu Fuatapu, SDA Mission, P.O. Box 15, Nukualofa, Tonga, Pacific Islands: magazines, picture rolls, *The Desire of Ages, Steps to Christ*, storybooks.

West Indies

Pastor Hartwell Murray, P.O. Box 223, Bridgetown, Barbados, West Indies: literature, books, Bibles.

To New Posts

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

FROM HOME BASE TO FRONT LINE

Stephen R. Guptill (LLU '74), returning to serve as theology/health education instructor, South China Adventist College, Hong Kong, **Peggy (Davis) Guptill** (LLU '69), and two children left Los Angeles, California, September 6, 1977.

Roland L. Joachim (AU '73), returning to serve as principal, Ivory Coast Secondary School, Bouake, Ivory Coast, and two children, en route to French Adventist Seminary, left New York City, September 11, 1977. **Solange (Morel) Joachim** and four children left New York City, September 19, 1977.

Margaret J. Johnson, returning to serve as manager, Makale Clinic, Makale, Tigre, Ethiopia, left Los Angeles, California, September 11, 1977.

James R. Kilmer (AU '66), to serve as theology teacher, Middle East College, Beirut, Lebanon, **Frances L. (Williams) Kilmer** (WWC '62), and three children, of Medford, Oregon, left Seattle, Washington, September 12, 1977.

Lawrence C. Robinson (AU '77), to serve in maintenance, Songa Hospital and college, Kamina, Zaire, of Berrien Springs, Michigan, left Los Angeles, California, September 10, 1977, by way of Japan, where he and **Barbara Hilliard**, who left Los Angeles, September 5, were married, then continued on to Nairobi, Kenya, and to Zaire together.

J. D. Spiva, to serve as publishing director, Trans-Africa Division, Salisbury, Rhodesia, and **Mildred E. Jackie (Champion) Spiva**, of Westmont, Illinois, left Montreal, Quebec, Canada, September 11, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Esther Elizabeth Ford (Florida Atlantic U. '69) (AVSC), to serve as food-service director, Gitwe College, Nyabisindu, Rwanda, of Canal Point, Florida, left New York City, September 13, 1977.

Bruce D. Meyer (SS), to serve as medical worker in student elective time service, Mugonero Hospital, Kibuye, Rwanda, and **Marie C. (Mundall) Meyer**, of Loma Linda, California, left Los Angeles, California, September 24, 1977.

Luella E. Murray (SOS), of Firth, Nebraska, to serve as practical nurse, Haad Yai Mission Hospital, Haad Yai, South Thailand, left Los Angeles, California, September 5, 1977.

Georgia Versteeg (SS), to serve as elementary school teacher, Bulawayo, Rhodesia, of Woodburn, Oregon, left Montreal, Quebec, Canada, September 10, 1977.

Sherrylin Adell (Black) Weller (SS), of College Place, Washington, to serve as English teacher, Taiwan Adventist Academy, Pingtung, Taiwan, left San Francisco, California, September 6, 1977. Husband, **James Clayton Weller**, is serving as a student missionary.

STUDENT MISSIONARIES

Craig Douglas Adams (WWC), of San Diego, California, to serve in Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, California, August 22, 1977.

Nubia Archbold (WWC), of Lindsay, California, to serve as teacher, West Bolivia Mission, La Paz, Bolivia, left Los Angeles, California, September 5, 1977.

Alvinita C. Chavez (SAC), of Socorro, New Mexico, to serve as English teacher, Israel Mission, Jerusalem, Israel, left New York City, August 15, 1977.

Sherri Lynn Clark (AU), of South Lancaster, Massachusetts, to serve as teacher, Hong Kong Sam Yuk Secondary School, South China Island Mission, Hong Kong, left San Francisco, California, August 23, 1977.

John Hugh Escalona (PUC), of Watsonville, California, to serve as teacher, Kivoga College, Bujumbura, Burundi, left San Francisco, California, September 4, 1977.

Christopher Gennick (WWC), of Mio, Michigan, to serve as English and Bible teacher, Language Institute, Seoul, Korea, left San Francisco, California, August 16, 1977.

Marcia Jean Ham (PUC), of Grants Pass, Oregon, to serve as fourth-grade teacher, St. Croix School, St. Croix, Virgin Islands, left Los Angeles, California, September 9, 1977.

Susan Lynn Huyck (UC), of Erie, Colorado, to serve as teacher, Japan Missionary Col-

lege, Chiba-ken, Japan, left Los Angeles, California, August 22, 1977.

Mineko Kawahara, to serve as teacher, Hiroshima High School, Hiroshima, Japan, left Los Angeles, California, July 23, 1977.

Eric Renard Morris (LLU), of Las Vegas, Nevada, to serve in agriculture, Mountain View College, Bukidon, Philippines, left San Francisco, California, September 4, 1977.

Kevin Nick (PUC), of Sierra Vista, Arizona, to serve as teacher, Collana, West Bolivia Mission, La Paz, Bolivia, left Miami, Florida, August 30, 1977.

Jeffrey Roy Reppert (CUC), of Boyertown, Pennsylvania, to serve in pastoral work, Cairo Evangelistic Center, Egypt Field, Heliopolis, Cairo, Egypt, left New York City, July 27, 1977.

Kenneth Dale Seery (SAC), of Alvarado, Texas, to serve in maintenance, Yuka Hospital and Leprosarium, Kalabo, Zambia, left New York City, September 10, 1977.

Billie Carl Thompson (OC), of Rochester, New York, to serve as teacher, Seventh-day Adventist

Language School, Japan Union, Yokohama Asahi, Japan, left San Francisco, California, June 21, 1977.

Jessie Michelle Tyson (AU), of Takoma Park, Maryland, to serve as teacher, South China Island Union Mission, Hong Kong, left Los Angeles, California, August 29, 1977.

Victor Waller (OC), of Rockford, Illinois, to serve in general maintenance, Mombera Secondary School, Mzimba, Malawi, left Montreal, Quebec, Canada, September 6, 1977. Wife, **Debra (Graves) Waller**, is serving in AVSC program.

Evelyn Marjorie Warman (WWC), of Edson, Alberta, Canada, to serve as teacher, Ivory Coast Mission, Abidjan, Ivory Coast, left Montreal, Quebec, Canada, September 18, 1977.

James Clayton Weller (WWC), of College Place, Washington, to serve as English teacher, Taiwan Adventist Academy, Pingtung, Taiwan, left San Francisco, California, September 6, 1977. Wife, **Sherrylin Adell (Black) Weller**, is serving in the Special Service program.

Coming

November

12 to Jan. 7 Ingathering crusade

December

3 Ingathering emphasis
3 Church Lay Activities Offering
10 Stewardship Day
24 Thirteenth Sabbath Offering
(Inter-American Division)
1978

January

7 Soul Winning Commitment
7 Church Lay Activities Offering
14-21 Liberty Magazine Campaign
21 Religious Liberty Offering
28 Medical Missionary Day

February

4 Bible Evangelism
4 Church Lay Activities Offering
11 Faith for Today Offering
18 Christian Home and Family Altar
18-24 Christian Home Week
25 Listen Campaign Emphasis

March

4 Tract Evangelism
4 Church Lay Activities Offering
11-18 MV Week of Prayer
11 MV Day
18 Sabbath School Community Guest Day
25 Spring Mission Offering
25 Thirteenth Sabbath Offering
(Australasian Division)

April

1 Missionary Magazine Campaign
1 Church Lay Activities Offering
8 Literature Evangelism Rally Day
15 Andrews University Offering
22 Educational Day and Elementary School Offering

EXPLORE ADVENTIST HISTORY THROUGH THE 1978 CHRISTIAN HOME CALENDAR

For the past two years, Christian Home Calendars have helped to bring to your home a part of Adventist history. This year our calendar will take you back to 1866, when the Western Health Reform Institute was established, marking the beginning of Seventh-day Adventist medical missionary work. Background information on the institute, along with a full-color reproduction of it by Vernon Nye, is included on the calendar.

Order your 1978 calendar from your Adventist Book Center or Book and Bible House for only \$1.00 plus postage. This offer expires August 31, 1978. Add sales tax if applicable.



The Back Page

House Passes Conscience Clause

By a vote of 400 to 7, the United States House of Representatives on Tuesday, November 1, passed the Religious Freedom Amendment to the National Labor Relations Act. This bill, H.R. 3384, has been often referred to as the conscience clause because it allows persons who are members of churches that historically have taught against participation in labor unions to be exempted from union membership and control. In lieu of payment of union dues and

fees, such conscientious objectors may be required to pay the equivalent amount to neutral charities.

On behalf of Seventh-day Adventists across the country, the General Conference Religious Liberty Department has expressed its appreciation to Congressman Frank Thompson (D-N.J.), sponsor of the bill, and to the many other representatives who either sponsored companion bills or took an active part in supporting his bill. Other members of the Democratic party who spoke in favor of the bill during the

floor debate or who introduced companion bills on their own were: Robert B. Duncan (Oreg.), Thomas S. Foley (Wash.), Marilyn Lloyd (Tenn.), Bob Stump (Ariz.), Les AuCoin (Oreg.), Carl D. Perkins (Ky.), and Robert F. Drinan (Mass.). Leading the Republicans in their bipartisan support of the bill was John N. Erlenborn (Ill.). Others who spoke on behalf of the bill were: Shirley N. Pettis (Calif.), Don H. Clausen (Calif.), John M. Ashbrook (Ohio), and an earlier supporting speech by David Stockman (Mich.). There were no opposing speeches.

The Religious Liberty Department also thanks the many Adventist Church members across the country who took time to write, telephone, telegraph, or visit with their Representatives.

The bill now goes to the U.S. Senate, where it is expected to be assigned to the Labor Committee under the chairmanship of Senator Harrison A. Williams (D-N.J.) after the Senate reconvenes in January of 1978.

GORDON ENGEN

the Watchword of Education."

In Nigeria, although the country nationalized the church's 31 elementary and five secondary schools in 1974, more than 300 Seventh-day Adventist teachers (now employed in public schools) met in four conventions, one each in Ibadan, Aba, Port Harcourt, and Jengre. After each three-day teachers' convention a one-day meeting of SDA students was held.

Caleb Adeogun, Nigerian Union Mission's education director and chairman of the conventions, chose the theme, "One Thing I Do." Roland Karlman, treasurer of North Nigerian Mission, chaired the one-day meetings, which were attended by some 700 students.

GARLAND J. MILLET

Enrollment at North American Colleges

Fall registration for 1977-1978 is completed at the SDA colleges and universities in North America, and students attending on the semester plan are almost to midterm. Enrollment at the end of the second week of school was as follows:

	Undergraduate and Unclassified	Graduate and Graduate Professional	Total
Andrews University	2,071	766	2,837
Atlantic Union College	774		774
Canadian Union College	170		170
Columbia Union College	914		914
Kettering College of Medical Arts	421		421
Loma Linda University	3,126	1,726	4,852
Oakwood College	1,314		1,314
Pacific Union College	2,186	31	2,217
Southern Missionary College	1,906		1,906
Southwestern Adventist College	745		745
Union College	920		920
Walla Walla College	1,848	23	1,871
Total	16,395	2,546	18,941

These numbers are "headcounts," and include both full-time and part-time students; both on-campus students and students enrolled under some kind of extension program or in the college-abroad program. If the part-time students and the full-time students are grouped together to make "full-time equivalents," the total number enrolled is approximately 16,560. The headcount figure for the entire group of institutions is up some 180 from the fall term, 1976-1977, but the number of full-time equivalent students is about 200 fewer than last year, which indicates that this year's enrollment includes many more students who are taking less than a full load of studies.

The Andrews University graduate category includes Seminary and graduate students; the Loma Linda University graduate category includes dentistry, medicine, education, health, and graduate students. Just over half of the total students at Loma Linda University are based on the La Sierra campus, just under half on the Loma Linda campus. BETTY STIRLING

In Brief

Vietnamese baptized in Florida: Four Vietnamese converts were baptized by Pham Thien, local pastor, on Sabbath, October 1, in Orlando, Florida. Attendance at the Vietnamese-language church services in Orlando is 50, of whom 34 are baptized members.

European, African Teachers Meet

One hundred Adventist educators attended a six-day convention at the Villa Aurora School in historic Florence, Italy, this summer. They came from Portugal, Czechoslovakia, France, Spain, Germany, Italy, Austria, Greece, Switzerland, and Yugoslavia. E. E. White, education director of the Euro-Africa Division and chairman of the convention, had chosen the theme, "Something Better,

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