

Review

JUNE 22, 1978

“For thy mercy is great unto the heavens,
and thy truth unto the clouds.”

—Psalm 57:10.

THIS WEEK

Contents

General Articles	Pages 3-9
Columns and Features	
For the Younger Set	6
Reader to Reader	10
From the Editors	13
Newsfront	15-23
Inside Washington	20
Bulletin Board	23
Back Page	24

Do the people living in the neighborhood surrounding your church have a favorable impression of Seventh-day Adventists? Have you ever invited them inside your church? The church members in "Church for Sale (a Parable)" (p. 7) had a problem with a shrinking membership. They began to solve it when they realized that the church exists for

everyone, including neighbors living near the church.

Reader to Reader is a monthly feature that invites readers of the REVIEW to submit questions on problems of general interest to which other readers of the REVIEW respond. Frantic mothers who are looking for ways to make their devotional life meaningful, or for ways even to have time for devotions, will find some helpful suggestions in this month's Reader to Reader feature on page 10.

The Review of December 8, 1977, was a special issue not only telling the history of the Battle Creek fire that destroyed the Review and Herald publishing plant but also probing the reasons behind the fire. The periodical department reports that

they still have 2,000 copies of this special issue in stock. When these are gone there will be no more. These may be obtained at the cost of 45 cents per copy by writing the Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

A dream

The April 13 issue carried an article entitled "Offering Sets New Record," which described an offering taken in Finland for rebuilding the Hopeaniemi Sanitarium. The per capita giving amounted to \$45.60 for the 5,824 members in the country.

Perhaps I am only dreaming, but what would happen if to some single offering taken in the North American Division for some major project or projects members were to contribute the same per capita amount? With a membership of 551,884 at the end of 1977, this offering would total \$25,165,910! What a boost for God's work such an offering could provide. Is ours a no less affluent society than that of Finland? Should we do less?

JOHN DUGE

Pope Valley, California

Count me

Re "A Time to Be Counted" (editorial, May 18).

Please count me on the side of the Bible and the Spirit of Prophecy as being the inspired sources of guidance and doctrine for these last days.

It absolutely astounds me that

many theologians and Bible students take the position that we shouldn't use Ellen White as a valid Bible commentator, then turn around and use the writings of both past and present Protestant commentators as the primary sources of their interpretations in areas such as righteousness by faith. None of the Protestant writers even come close to the spiritual understanding of the entire Bible message God has seen fit to give us through Ellen White.

It has been my privilege to be a student of these inspired writings since 1951, and I feel they are more relevant, more meaningful, and more necessary than ever before.

THOMAS E. DURST
Colville, Washington

What a joy "A Time to Be Counted" brought to my heart. I am hungry to hear the old-time ring of truth as it was given to our pioneers. I wonder if they would recognize these familiar truths in present-day preaching in which the sanctuary truth is obscured or rejected entirely and quotes from the Reformers or modern theologians are used in place of the Spirit of Prophecy.

ELSIE HOPMANN
Glendale, Oregon

A roommate writes

I appreciated Edwin Gallagher's article "What Really Happened to the Class of '65?" (April 13). While I am not one of that particular class, I too am

"staring 30 in the eye." Furthermore, I was Edwin's roommate at Newbold College in England, 1971-1972. I am sure he will be surprised when he reads this letter, because he will remember me as the Adventist who did not care about God. But God cared about me. He listened to Edwin's prayers and the prayers of others in my behalf, and some years after we were roommates, I found Christ. Now I want to help others find the light.

JESUS CARRERAS
Stockholm, Sweden

Baptism

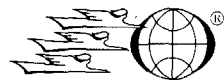
I am writing in response to a phrase that I occasionally see in articles in the REVIEW and other Adventist publications—"baptized into the Seventh-day Adventist Church."

Though it is likely an unconscious slip, and innocuous enough, it connotes an inaccurate and misleading implication that one is baptized into a church, when, scripturally, baptism is "into Jesus Christ" (Rom: 6:3). The phrase causes me to fear that non-Adventist readers (as I once was), perhaps even Adventist youth, may become confused (again, as I once was) as to what the concept of baptism signifies or what we Adventists believe it to be.

The purpose of baptism is for the remission of sins, to be buried with Christ, and to rise with Him

Continued on page 14

Adventist Review



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Having studied the advantages and disadvantages of publishing the Portuguese *Revista Adventista* as an edition of the *Adventist Review* edited in Washington, D.C., this large committee in Sao Paulo, Brazil, voted in favor of the new relationship with the *Review*, beginning in January, 1979.

Three Weeks in South America—2

Big, booming Brazil

A historic vote at Sao Paulo will create a new relationship between the Portuguese *Revista Adventista* and the *Adventist Review*.

Brazil is a big country that does things in a big way. With the fifth-largest land area of all the world's nations, it is an exciting, growing country.

We sensed this during the few days we spent in Manaus, but the impression deepened during the next few days as we visited Brasilia and Sao Paulo.

We arrived in Brasilia Sunday afternoon, April 23, and were met at the airport by the secretary of the South American Division, Elbio Pereyra. He gave us a choice of staying downtown in a hotel or in an apartment on one of the two division compounds where most workers of the headquarters staff live. We chose the latter.

The city of Brasilia has to be seen to be believed. I had visited the city five years before and had been dazzled by its modern architecture and orderly design. But at that time the city had not yet fully established itself in the life of the country. Although the government had officially moved the capital from Rio de Janeiro to Brasilia, some legislators and other officials were reluctant to cut their ties in Rio and make a complete transfer to Brasilia.

This time, the situation was different. The city had just celebrated its eighteenth birthday and thus had officially come of age. Both the population and the government seemed to have put down roots.

So far as the Seventh-day Adventist Church is concerned, by moving its division headquarters from Montevideo to Brasilia, it has shown that it believes Brasilia is here to stay. When the move was made in 1976, we published a full story on it in the *REVIEW* (August 19, 1976), hence I shall not go into detail about the headquarters building. I will say, however, that the office is beautifully situated, well designed, and highly functional. It is less than a stone's throw from the first Seventh-day Adventist church erected in the city, a church that, in harmony with the mood of the city, has a kind of world-of-tomorrow look.

It was a pleasure to speak to the division workers at their seven-thirty worship Monday morning.

We shall always admire the vision and leadership that



The Brazil Publishing House in Sao Paulo, which the editor visited in late April, is the third-largest Adventist publishing house in the world.

were required to plan and build an entirely new city in the wilderness of Brazil's high, central plateau. It boggles the mind to think that in less than two decades this area, which was an uninhabited green desert, has become the site of a "city of the future" with about one million inhabitants and an incredible display of skyscrapers. Brazil is a nation of about 110 million people, and its modernistic capital makes clear that it believes it has a tremendous future on the continent. Government leaders speak confidently of the time when Brazil will have a population of 200 million, and we do not doubt that this objective will be reached if the Lord does not come first.

Membership passes 400,000

The "everything-is-possible" attitude of the government is shared by the leaders of the South American Division. Enoch Oliveira, the president, Elbio Pereyra, the secretary, and R. E. Brooks, treasurer, are laying large plans, and they report that the division membership already has passed the 400,000 mark. The members worship in more than 1,300 churches. Adding strength to the work are numerous schools—elementary schools, academies, and colleges—as well as food companies, hospitals, sanitariums, dispensaries and clinics, medical missionary launches, mobile clinics, airplanes, retirement homes, orphanages, publishing houses, radio-TV production centers, and Bible correspondence schools.

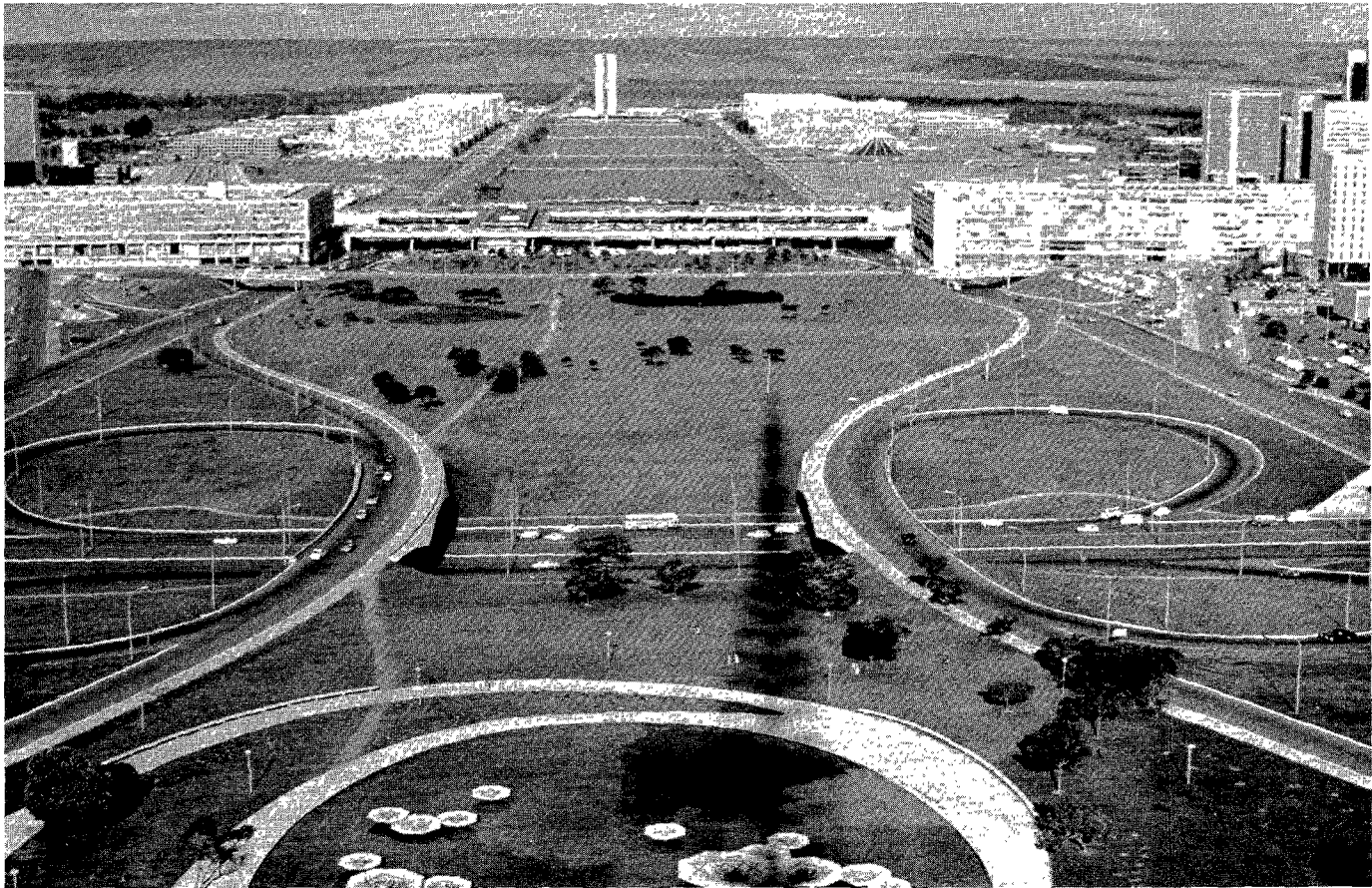
Almost every morning we were up at five-thirty in order to be taken somewhere at six-thirty, and Tuesday, April 25, was no exception. We were to board a plane for

Sao Paulo, about 600 miles south, and since planes don't wait for tardy passengers, we had to be at the airport well ahead of departure time.

We were, and after a pleasant one-hour-plus flight, we landed in Sao Paulo. Waiting to meet us were the division president, Elder Oliveira, and the Brazil Publishing House manager, Wilson Sarli. They reported that W. Duncan Eva, a General Conference vice-president, had flown in from the United States the night before and that we would pick him up at his hotel before going out to Brazil College. Elder Eva had come to Sao Paulo partly for a historic meeting at the publishing house the next day. I will report on that meeting later in this story. But first I want to tell you a little about Sao Paulo and some of our work in that large city.

Sao Paulo is the industrial center of Brazil, the fourth-largest city on the American continent, and eleventh in size in all the world. With at least seven million inhabitants, it throbs with an explosive kind of vitality. All the people seem to be in a hurry, whether walking or driving. And the buildings! From almost any vantage point one can look in all directions and see a seemingly endless panorama of skyscrapers.

The motto of Sao Paulo's citizens is "Sao Paulo cannot stop," and the mood of this motto is shared by the Seventh-day Adventists in the area. We visited the Sao Paulo Conference office and learned that the latest tally indicates that there are more than 300 churches and companies in the conference. Churches within the city are multiplying so fast that it is difficult to obtain accurate



Brasilia, Brazil's capital, recently celebrated its eighteenth birthday. This view, taken from the television tower, shows the two spires of the capitol in the distance and Ministry buildings on both sides of the mall. The South American Division office is off the picture in the upper right.

statistics on the situation, but a conservative estimate is that there are 108 organized churches plus 42 companies. The ministers hope to baptize 3,000 converts this year.

In downtown Sao Paulo, Adventists operate three vegetarian restaurants. Though offering a varied menu, they rely heavily on products of Superbom, the denomination's successful health-food factory in the city. We visited one of the restaurants at the lunch hour and were impressed with its enormous patronage. We discovered that the flat rate for a meal is about \$2.50 and were surprised to learn that the restaurant makes a substantial profit even though it serves only four meals a week—the noon meal Monday through Thursday.

I was even more surprised to learn that the restaurant employs a chaplain. As with all other Adventist programs in South America, the food business sees its objective as soul winning.

About an hour's drive from downtown Sao Paulo is Brazil College, a bustling institution that enrolls about 700 students—a total of 2,000 if the elementary school and academy are included. At one time the campus, which adjoins the property of the Superbom food factory, was far out in the country, but as the city has grown, the school has gradually become a kind of island in a sea of people and industry. Study has been given to moving the institution, but opinion has been divided as to whether a move would be practical or wise. In the meantime, new buildings are being added, and the total program is being strengthened.

The newest building houses the department of theol-

ogy. It is an architect's dream, with circular staircases, indoor floral gardens, and imaginatively designed classrooms. The chapel, which seats 220, is named for Ellen G. White. The pews are upholstered in tapestry.

We looked in on several of the classrooms and noted that they were crowded with students. One class of first-year theology students was so large that it had to be conducted in two sections. In the class were two girls preparing for the ministry. Amazingly, the South American Division, and particularly Brazil, can place all the young people the college graduates.

Another of the strong programs in the college is the four-year nursing course. The building in which the nursing program is conducted is modern and functional. Some classrooms use videotape to aid in the instruction. We visited some of the laboratories—anatomy, biochemistry, and physiology—and were pleased to note that they are well equipped.

Too much for one day

Adventist work in Sao Paulo is much too large to cover in one day, but after spending some time at the college we visited the union office and a large elementary school that would compare favorably with any denominational school in the world. The school, enrolling hundreds of uniformed students, was the Centro Educacional Adventista and is named in honor of Professor Luiz Waldvogel, a respected pioneer Adventist educator. The union office was that of the South Brazil Union. In talking with the president, Joao Wolff, we learned that they hope to baptize 1,000 converts a month during the present year.

Wednesday, April 26, was a historic day, for on that day a major decision was made involving the ADVENTIST REVIEW. We began the day as usual at five-thirty and were on our way to the Brazil Publishing House about six-thirty. En route, Elder Oliveira called our attention to a blue air-auditorium in which a successful evangelistic series was being held. As we raced on through traffic to the publishing house, with thousands of cars seeming to converge on us from all directions, we felt somewhat comforted by the fact that the strains of "Abide With Me" and "Rock of Ages" were issuing from the tape deck of our automobile.

Chapel exercises for the publishing-house workers were about to begin when we arrived. Both Elder Eva and I were given opportunity to present short devotional messages, and special music was provided by a superbly trained, uniformed house choral group.

After chapel we toured the plant of this publishing house, which is the third largest in all the Adventist world, then we met in the board room with a large committee made up of division officers, publishing-house workers, and local and union conference officers. This group plus some others had been considering for several months the feasibility of expanding the role and influence of the successful, well-established Portuguese-language *Revista Adventista*, published in Sao Paulo, by linking it with the Washington-edited REVIEW. Now the time for a decision had come. To meet with this committee was one of the main purposes of my visit to South America.

The chairman, Division President Oliveira, called the meeting to order and, after prayer, stated the purpose of the meeting. He then asked me to make a presentation setting forth the advantages and disadvantages of having



This three-story-high sign advertises a church-operated restaurant in Sao Paulo. Superbom, "super good," is the SDA health-food company.

the Portuguese *Revista* tied in with the REVIEW editorial offices in Washington, D.C. As the discussion developed, it appeared that the chief advantage would be that readers would be given a more international perspective on the church. The 300,000 Portuguese-speaking believers in Brazil have a great deal to offer to the world church, but these believers also need to interact with the church around the world.

When the vote was taken, it was unanimous in favor of making the Sao Paulo-published *Revista* one of the international editions of the ADVENTIST REVIEW.

On the basis of this vote, I spent the afternoon in discussions with R. S. Lessa, the editor; Wilson Sarli, general manager; M. A. de Souza, plant superintendent, and others who will be involved in implementing the new relationship.

A forward move

We were pleased by this forward move on the part of our leaders in Brazil, for we feel that the REVIEW can be a tremendous aid in maintaining the unity of the church throughout the world. At present, the REVIEW is published in the following editions: weekly in English, published in Washington, D.C.; monthly in English, published in Washington, D.C.; monthly in English with four special pages for the Inter-American Division, published in Washington, D.C.; monthly in English with four special pages for the Afro-Mideast Division, published at the Africa Herald Publishing House in Kendu Bay, Kenya; monthly in Spanish for the South American Division, published at the Buenos Aires Publishing House, Argentina; monthly in Spanish for the North American and Inter-American divisions, published at the Pacific Press, Mountain View, California; monthly in French, published in Haiti; quarterly in Braille, published at the Christian Record Braille Foundation, Lincoln, Nebraska. The Portuguese edition, to be published in Sao Paulo, Brazil, is scheduled to begin in January, 1979. In North America two union conferences—Columbia and Southwestern—send the REVIEW to every family in their constituency.

The late-afternoon rush-hour traffic in Sao Paulo is something that must be seen to be believed. I was scheduled to speak to college students and members of the community at Brazil College in the evening, but the usual one-hour drive stretched out to almost two hours, and I began to wonder whether we would arrive too late. Fortunately the traffic situation improved, and we reached the school in time to eat a fast meal at the college cafeteria, leaving us ten minutes of leisure before the evening meeting.

The next morning we would begin our journey toward Argentina, where we were scheduled to participate in a weekend of services marking the opening of the completely rebuilt Buenos Aires Publishing House.

This was my third trip to Brazil. On the two previous trips—in 1972 and 1975—I had gained the impression that Brazil is a country on the move. This third trip deepened my previous impression. And, like the country itself, God's work in this land has a vitality that is seen in few other places in the world. I am pleased that we will have the opportunity to work closely with the Brazil Publishing House as we team up to produce the Portuguese REVIEW.

K. H. W.

FOR THE YOUNGER SET

Meet Dominic

By MYRTLE R. COOPER

"When I was young," began Grandfather, responding to a request for a bedtime story, "I lived with my aunt. One day she bought a little lamb, which soon became a special pet of mine.

"Even though he was only a few months old, he showed the fighting instinct common to all young rams, and I called him Dominic. He would back up a few feet and then charge into my fists. But when his onetender head became too hard for me, I would get down on my hands and knees and back up, ready for the attack. Then as Dominic charged, I would drop to one side. There was no impact, of course, but the ram seemed thoroughly to enjoy the sport and would back up for another charge. I would tire of this long before he did.

"As Dominic grew still larger," Grandfather continued with a twinkle in his eye, "I changed my tactics. I would stand bent forward and would twist my head from side to side as I backed away from him. In this way I could sidestep much more quickly when he charged.

"Fortunately Dominic never attempted to butt me unless I first challenged him by bending toward him and wagging my head. Then without hesitation he would leave whatever he was

doing—even feeding—and join in the game.

"The trouble was that sometimes—in fact, too often—he would regard the movement of anyone who was stooping as an invitation for a butting match.

"One day a neighbor was crossing the farm. Because the gate that opened into the meadow was fastened at the bottom with a hooked chain to stop animals from squeezing through, Mr. Roberts, our neighbor, laden with tools, bent down and fumbled with the chain. Thinking this was a challenge to a knockout, Dominic butted Mr. Roberts through the gate.

"Hearing the commotion, the farm workers reached the scene just in time to catch the ram by the horns as he was backing up for another blow. Needless to say, Mr. Roberts never attempted to go through that gate again when Dominic was anywhere in sight.

"And this all happened because as a boy I did not realize that a habit that seems harmless early in life can become annoying or even offensive in later life.

"I hope you will remember Dominic when, with God's guidance, your mom and dad try to help you," concluded Grandfather, still with a twinkle in his eye, "for habits formed early in life are important."



Church for sale (a parable)

The pastor's sermon was delivered
with tears and gentle reproof.

By JUDY SAVOY

"We ought to get a good price for it. It's only 25 years old," Edna said.

"And it seats about 300 people," said Bob. "That ought to impress some buyers."

"I should advertise it in a few religious publications," the real estate man said. "How much shall I ask?"

Nobody knew what the church building was worth, although they could name its assets: a glassed-in mother's room, modern restrooms on each floor, extra rooms for a church school (if desired), a remodeled kitchen and large auditorium in the basement—not to mention the recently done-over roof, rebuilt furnace, sophisticated lighting system and public-address system, wall-to-wall carpeting, and the comfortable, modern (but private) pastor's study with attached guest quarters.

"We don't really know how much it's worth," they finally admitted.

"Well, I'll call your pastor first thing in the morning," the realtor said. "Maybe he'll know."

The small group of church members left the broker's office together. They had complained so often about their dwindling membership that they had finally talked themselves into selling their city church. In two years their membership had dropped from 225 to 65. The church school had been closed, and many of the families with school-age children had moved to greener pastures.

The pastor, of course, was upset when he heard about it. His Sabbath sermon was delivered with tears and gentle reproof. Edna, Bob, and the others felt terrible to think they had acted without consulting the pastor.

"What can we do to make up for our mistake?" they all asked him.

He told them soon enough.

Snow fell hard Saturday night, and guest musicians were planning a Sunday-afternoon program. Sunday morning the pastor called each of them personally and asked them to round up some kind of audience. Those who couldn't bring anyone he asked to help shovel the church walks and parking lot.

Edna and Bob had never had success in getting their friends, relatives, or neighbors to attend church programs, so they headed for the church with their shovels. The custodian would be using the church-owned snow-blower.

When they arrived, many were shoveling. They hadn't

been able to inspire friends to come either. It was a depressed group who shoveled slowly, until one man hurried to his car, threw his shovel into the back seat, and drove off with a purpose.

"He's thought of someone to invite," Edna said to Bob. He nodded, leaned his arm on his shovel, and gazed at the surroundings.

The church and its parking lot took up one city block. To the left and right of the church were residential streets lined with well-kept homes. Across from the church was a brick apartment house. In the block to the left of the apartment house were a drugstore (now closed), the broker's office, a lunchroom, and a drive-in bank (closed for Sunday) on the main floor. The structure to the right of the apartment building housed a branch of the city library on the ground floor and physicians' and dentists' offices on the upper ones.

Suddenly another man laid his shovel down and hurried across the street. Edna watched him go into the apartment house. He was inviting all the tenants to the program.

The other group members gathered courage. Two women started down the right-side residential street, knocking on doors, and two men took the houses on the opposite side. Now only Edna and Bob were left.

The parking lot was just about clear. The custodian was finishing the last corner with his machine, and Bob was clearing the last bit of sidewalk on the church property.

Across the street, too, the walks were mostly clean—except for a small place in front of the lunchroom. Edna crossed over and began shoveling there. As she worked, a familiar-looking stout woman smiled at her on her way into the lunchroom.

Just then Bob crossed over to Edna and pulled open the door between the drugstore and the broker's office. She saw him running up the stairs to the second floor. A moment later she heard him banging on a door overhead.

"Why, I never thought of the people living up there!" Edna exclaimed.

Edna's thoughts returned to the woman in the lunchroom. She must be lonely. I see her here often. The worst she can do is to refuse. I'll ask her to come!

Inside the diner, Edna was surprised to see six bored women sipping hot chocolate and chatting with the waitress.

"Oh, I love music!" one of them gushed.

"Is it free?" asked another.

"Maybe I don't look good enough," one hesitated.

Edna assured her that she didn't have to wear anything fancy.

"My neighbor's cousin goes to your church," the waitress confided. "I've always wondered what the inside looks like."

Edna left the diner exhilarated. The waitress and five others had promised to come. Only one had refused. I think she was mostly scared; maybe next time, she mused.

Outside, she met Bob, who also grinned in excitement. "Let's help Mr. Smith sand the walks," he said, helping her across the street. "We don't want any of our guests to slip and fall."

"Now go to the main streets and invite . . . as many people as you find" (Matt. 22:9, T.E.V.). □

Judy Savoy is a homemaker living in New Braintree, Massachusetts.

REVIEW, JUNE 22, 1978

What it means to preach Christ

The author suggests ways in which the 1888 counsel "to bring more prominently before the world the uplifted Saviour" can be carried out.

By ALFRED S. JORGENSEN

In the middle 1950's renewed emphasis was placed on Christ-centered preaching. The aim was to put Christ in the center, in every study, in every address, in every presentation of "present truth."

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156.

But some people feared that Christ-centered preaching meant playing-down doctrine, diminishing its content, relegating it to a minor place, as if it were merely an incidental accretion of no great significance or consequence.

Now Scripture gives us no warrant whatsoever for this. Indeed, when we view the whole field and see things in their proper perspective, we quickly realize that one cannot dichotomize—put a knife-cut—between devotion and doctrine. For doctrine—teaching—is simply the way in which Christ, in whom all truth is personalized as the Truth, is expressed (see Eph. 4:21).

Indeed, it is quite impossible to preach Christ other than in doctrinal propositions; and contrariwise, doctrine is never adequately expounded except as it is established in Christ. Take, for example, the doctrine of the Sabbath. Viewed in isolation, and examined merely as a statutory requirement, what an appalling piece of legalism! But when in our Sabbath observance we enter into that spiritual rest that is the heritage of every believer, how radiant with the glory of Christ that doctrine shines.

Preaching Christ, then, doesn't mean soft-peddling doctrine. Rather, it means viewing doctrine in a new dimension—as the exposition of Christ. To put it in the words of the Lord's servant: "Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse

should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—*Gospel Workers*, p. 158.

Preaching Christ also means presenting the cross of Christ as the great center of attraction; for it is the magnetism of the cross, and the inexpressible love of God displayed in it, that draws the sinner to Christ (John 12:32, 33).

Ellen G. White wrote: "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.'"—*Ibid.*, pp. 159, 160.

"Lift Him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ."—Ellen G. White letter 65, 1905.

Why did she insist upon such cross-focused, Christ-centered preaching? We need only turn to *Steps to Christ*, pages 26, 27: "Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds and the goodness of God leads us to repentance."

Let us never lose sight of the fact that the cross is the locus of all Biblical theology, of all Christian doctrine, of all teaching that relates to our most holy faith. Indeed, everything that has any significant bearing whatsoever upon the truth of the gospel focuses attention upon it.

To cite Ellen G. White again: "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—*Gospel Workers*, p. 315.

Yes, the cross of Christ is the very heart of the gospel! And we do well never to forget that God has raised us up as a people, first and foremost, to uplift the cross before the world. I have the very best warrant for saying that: "This message [the 1888 message] was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. . . . This is the message God has commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, pp. 91-93.

To preach Christ also means to practice the ethic of Christ; for in the sanctified life the indwelling Christ, through His Spirit, realizes Himself in the life style of the believer.

In recent years the message of righteousness by faith,

Alfred S. Jorgensen is a field secretary in the Australasian Division.

like a breath of pure, fresh air, has been blowing through the corridors of Adventism. But what a tragedy it would be if we should ever come to the place where we divorce sanctification from justification, conduct from creed, behavior from belief, duty from doctrine!

We all recognize, surely, that justification is the root of our salvation. But, by the same token, sanctification is its fruit. Except for purposes of reflections, we cannot separate between them, for they are but the two faces of the one coin. That is why Ellen G. White writes: "We must have more than an intellectual belief in the truth. . . . When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character."—*Evangelism*, p. 291.



As Christ left His disciples, He commanded them, "Go ye therefore, and teach all nations." Preaching Christ, teaching about Him, is His command to today's disciples, as well, as we approach the end of time.

Now, I don't doubt that all of us know the theory of this. But do we know it in actual fact? For it is only as we do that we can claim with the apostle Paul that "we are the aroma of Christ" (2 Cor. 2:15, R.S.V.).

What I am wanting to say, of course, is that we are all preachers. After all, that is precisely what Christ intended every Christian to be: a minister of the word of life. I am well aware that there is the divinely designated role of the Christian ministry. But this does not at all detract from the responsibility that devolves upon every church member to communicate the gospel, by word of mouth, where that is possible, and certainly at all times by the quality of our lives and the character of our conduct.

Yes, that is what it means to preach Christ—to be His letter, read and known of all men.

To preach Christ also means to proclaim the truth of the person of Christ—who He is—for so to do is to advance His claims to Lordship over all people and all areas of life.

Throughout the ages theology has had its fashions and has, on occasion, swung between extremes; and the truth concerning the Person of Christ has been no exception. In the first century there was the problem of getting many people to believe that Christ was really human. Today it is difficult to get multitudes even of professing Christians to acknowledge that He is truly divine. The whole truth, of course, is that He is at one and the same time God and man—the God-man.

Does it really matter?

Someone, of course, may object: But does it really matter? If only one argument were raised in favor of proclaiming the deity and humanity of our Lord Jesus Christ it certainly would be the importance which the Saviour Himself attached to this subject, as, for example, His testimony in the Gospel of John, to say nothing of the reiterated apostolic witness in the Epistles.

At this point let me raise a warning: to preach the truth concerning the Person of Christ does not oblige us to become involved in fine-line, hair-splitting arguments concerning the precise human nature our Lord assumed. All we need to affirm is what both the Bible and the Spirit of Prophecy writings affirm: that He took our "nature" in its present dilapidated form, but not our "sinfulness."

"It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery."—Ellen G. White Comments, *Seventh-day Adventist Bible Commentary*, vol. 5, pp. 1128, 1129.

What is important, and what should encourage us and undergird our confidence is what the truth concerning the Person of Christ implies: that at the very throne of God we have not only "one God" but also "one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. 2:4, 5). □

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

A friend and I, each with three children, are having a problem finding time for personal devotions. I work to help defray church-school expenses; she does not, but she has no more quiet time available than I do. She says her children are too much of a distraction for her to study during the day. It seems impossible for me to get up before the baby does without waking it, and by the time the children are in bed, both of us mothers are too tired to stay up and study without doing more nodding than reading. We are at a loss to know how to fit our devotions and spiritual reading and study into our schedule. We also would like to witness for the Lord, but because of our lack of study we feel ill prepared. Have other parents of young children developed solutions that might help us? We would be happy for suggestions.

■ Being the mother of many children, I understand your problem. For years I thought I had no time for study because of my children. Then about a year ago I discovered the answer. I really don't know why it took me so long. Perhaps a few words that a Sabbath school teacher or a pastor said prompted me. At any rate, I began to pray daily for the Lord to fill me with His Holy Spirit. Many things changed in my life. The Bible study for which I never had time is now the favorite time of the day. Those little things I thought I couldn't give up I now am happy to be without.

For me, I have found the first possible chance in the morning, and definitely before breakfast, to be the best time.

As for witnessing to others, I have come to realize that the best place for a mother to be a missionary is in her own home. I also believe the Holy Spirit will use you many times when you least expect it.

MARGARET BACK
Camden, Ohio

■ With three children, I just didn't seem to be able to fit daily devotions into my schedule, despite noble intentions.

Faced with a serious illness a year ago, I was brought to the stark realization that I probably wouldn't be alive to experience

the convenient day when changing household routines would easily permit me to find time to commune with God. I asked the Lord to help me straighten out my priorities and make the transition from being a "Martha" with my domestic activities to becoming a "Mary," who loved to sit at Jesus' feet. Now in the evening I ask the Lord to wake me early enough in the morning to have that quiet time with Him that I have come to cherish. I haven't needed an alarm clock in months, and wonder why I didn't ask His help long before.

As for witnessing, I and a few other mothers in our church have started taking our preschool children to a local nursing home on Sabbath afternoons to sing and visit the residents. It requires no preparation except to learn children's Christ-centered songs, and no qualifications except the ability to carry a tune. Seeing apathetic faces smile in response to a visit from the younger members of God's family, and watching the children's enthusiasm grow, I know we mothers too gain a blessing.

DONNA ROBERTS
Greeneville, Tennessee

■ As a professional woman, I find that my time constraints are similar to those described. My tape recorder has provided a par-

tial solution to my problem. Commuting at least two hours each day, I take the tape recorder with me in the car. What I appreciate is that there are no ringing telephones or other interruptions. As you may know, the entire Bible is available on cassette tapes, as well as many other recordings of an inspirational nature.

This should not substitute for devotions, but I have found it to be a considerable help to me.

PAULA BECKER
Dallas, Texas

■ With two small children, I too had the same problem. No matter what I did, there was no quiet time for study. Then it dawned on me: I had not asked God to help me find the time. Claiming the promise in Philippians 4:19, I specifically asked God to help me find time for personal devotions.

It's truly marvelous what God has been doing for me since. Now the baby, who previously wakened as soon as I stirred in the room, usually sleeps later. After getting my husband off to work I have half an hour or more to study. My 4-year-old is often up, but I've explained to her that it's my time for quiet reading. She's been a jewel and will often sit and look at Bible story books while I study.

On rare occasions when the baby gets up early I've found that both children lie down for a rest in the afternoon within minutes of each other.

I have found, though, that if I don't take advantage of the time the Lord gives me in the morning—if, for example, I decide to start my chores before having devotions—the baby wakens immediately. If I study first, I have time to get my chores under control, as well.

As for witnessing, the specific door hasn't opened yet, but I believe when the time is right it will.

In the meantime I remind myself that the greatest evidence of Christianity is children that are thoroughly educated to take their place in society (see *Child Guidance*, p. 163). And that takes much prayer and work on the part of the mother.

DIANNA TAYLOR
Montello, Wisconsin

■ One suggestion I have is that you enroll in a Bible correspondence course sponsored by one of our Seventh-day Adventist religious broadcasts. Somehow, working on a course helps you to be more systematic in your study and thus involves you with the Scriptures regularly. Besides the introductory lessons, the broadcasts, such as Faith for Today and

the Voice of Prophecy, have advanced lesson series that are very interesting.

CHERYLIN PEACH
Crestline, California

■ With two preschoolers, I have had the same problem finding time for devotions that you describe.

This is how I solved the problem. I got a small reading light suitable for reading in bed. In the evening I put the things I want to read the next morning by my bed. Then in the morning—anywhere from six o'clock to six-thirty—I have my quiet time. This doesn't disturb anyone, not even my husband, since he has his quiet time at the same time. My mind is fresher in the morning, so this works well for me.

As for witnessing to others, I felt as you did. But then I realized that my witnessing was to be done right here at home with my little ones. That is my mission field. There is also the witnessing you can do by your life. A friendly smile and a loving family can be a real witness for God's love.

SUE DRAPER
Smithsburg, Maryland

■ All preschool children benefit from a nap. I put my two girls down after lunch for at least an hour. This gives me a chance for personal devotion and study, and I find that having this hour without distraction in the middle of the day helps me to relax and prepares me for the afternoon.

My 5-year-old, who doesn't always sleep, sometimes takes a book or two to bed with her. Over the years she has learned that this is quiet time.

PATRICIA EAVES
Riverside, California

■ Perhaps some suggestions from what I have learned by experience will be helpful.

1. Eliminate nonessential activities from your life, and don't accept additional responsibilities when you have reached your limit, no matter how much you might enjoy them. For example, I find I cannot watch TV at night, since it seems to reduce my desire for Bible study. Also, I accept only one major church office.

2. Decide on a regular time for study. I've tried different times and always return to early morning. I set my alarm one hour before our children usually awaken. Often, our 4-year-old will awaken early, but many times I snuggle him beside me under an afghan and give him a Bible picture book. He has been perfectly happy to allow me to continue my study uninterrupted. When my children were smaller I often read while I rocked and fed them.

3. Decide what subject you will study. Looking forward to something interesting and stimulating each morning will inspire you to get up early. I can remember being especially eager to get up and continue my reading in *Patriarchs and Prophets*.

An adequate devotional life is one of the most effective ways (in my opinion) of witnessing to our own families. What greater opportunity can a wife and mother have? God knows our limits and does not expect the impossible.

Perhaps the mother who works might consider some outside household help. Many teen-agers will do a good job for 75 cents an hour, thus freeing you to get to bed earlier at night, which, in turn, will enable you to get up early each morning to spend a much-needed hour with God.

MADLYN LEWIS HAMBLIN
Adrian, Michigan

■ Vivid memories came to me when I read of the two mothers of three children! My heart went out to them, for I have felt the same way. I would suggest you might try some of the following ideas.

Teach your children that a definite 15-minute period each day belongs to you. Perhaps it could be while father is home. In 15 minutes a day languages have been learned, books have been written, and people have learned to play musical instruments. Bible correspondence courses are written for busy people. I used to tack a sheet of devotional material above the sink, where I could read a sentence now and then.

Much time can be gained by preparing simple foods (and they are better for your health anyway) and by using wash-and-wear clothing. Children can learn to pride themselves on taking responsibility for small tasks within

their age limits and capabilities. Praise them when they attempt to be helpful. Make it fun! Do not expect perfection in the beginning, for perfection is the work of a lifetime.

ESTHER M. RENTFRO
Mokelumne Hill, California

■ Unfortunately my children were almost teen-agers before I realized that spiritual starvation is inevitable without personal devotions.

However, I have many "I-wish-I-had" ideas. I would like to share some of these with you.

I wish I had set aside a definite time each morning after the children were fed and rested to gather them around the table with their Bibles. I wish I had told them a vivid Bible story and then supplied them with a Bible book, puzzle, or some other quiet activity suitable to their age that they could enjoy while I studied my Bible right there with them. I wish I had knelt with them in prayer and then asked them to be quiet for a few minutes while I talked to Jesus alone in my own room.

I believe God would have richly blessed a short devotional time such as this. He can take a few minutes and multiply them into a blessing too great for us to comprehend.

JOY SMITH
Hixson, Tennessee

■ Before going to bed at night, I pray specifically that God will awaken me refreshed early enough in the morning (I also ask Him to help me get to bed early) to spend time with Him. I have found God willing to help me in this.

I follow what I call the installment plan: early-morning time is for devotions—looking to Jesus; the children's nap time is for

reading and study; and the time after the children's bedtime is Sabbath school lesson study time.

NANCY WOLCOTT
Lakeport, California

■ I was especially impressed with the necessity for personal devotions about three years ago, after the birth of my third child. After trying unsuccessfully for a while to find a few minutes to myself, I determined that by God's grace I would do something about it.

I began by studying the Sabbath school lesson every morning, allowing myself ten minutes. It took a while for the children to get used to this. When they banged on the door, wanting "Mommie, now!" I explained quietly but firmly that I was having my quiet time. Gradually they learned to respect my special time with God.

Those ten minutes have since lengthened to the point where they really don't end at all. My time with God crowds out the television and the gossip-and-gripe sessions with "friends," which I used to consider essential. I keep handy inspirational tapes (these can be Bible, sermon, or music tapes) to which I listen when I'm doing routine things such as kitchen work or driving the car. Now I'm finding my children to be object lessons rather than distractions. I'm not nearly as tired at the end of the day as when I tried to go it alone.

One note about witnessing. Early one morning I discovered our 9-year-old locking herself in the guest room. When I asked what she was doing, she said matter-of-factly, "I'm having my quiet time."

I do not feel that I have not been witnessing.

CELIA HIQB
Revelstoke, British Columbia
Canada

■ Finding it difficult to study in the early morning or late at night, I have discovered that the best time for my devotions is when the children are napping. I used to hurry to get my work done during that time, and then have my devotions. But somehow the devotion time never arrived. By having my devotions first, I have time for them in a quiet, peaceful atmosphere, and still seem to find time for my work.

By organizing my work for the week, I can generally complete my work and have time on one day for Sabbath school class planning or for extra projects.

I often read church papers while the children are playing. There are occasional interruptions, but I generally do not find it too difficult to return to the subject at hand.

MRS. R. STEPHEN ENDERS
Lewisburg, West Virginia

QUESTION FOR AUGUST

Response deadline July 12

Our home situation is such that we are able to keep our children home until they are 8 or 10 before sending them to a formal school. I would like to hear from parents who have kept their children home until a later age regarding how their children have adjusted socially and scholastically when they entered school.

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

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.

The beautiful land

By ALICE TINEY TURNER

We have heard of a city far up in the skies
Where are glories and beauties untold,
Where the walls are of jasper, the gates are of pearl,
And the streets are all paved with pure gold.

There's no sorrow or death, neither crying nor pain,
We'll forget all our toil and our tears.
In that beautiful land peace and happiness reign
Evermore through eternity's years.

Oh, the Spirit entreats us this moment to come,
In the fountain be cleansed and forgiven.
When He comes may we dwell with Him there in that land,
Safe at home in the kingdom of heaven.

Oh, I long to be there in the mansions so fair,
In the city of treasures untold.
Soon He's coming to take us forever to be
In the beautiful city of gold.

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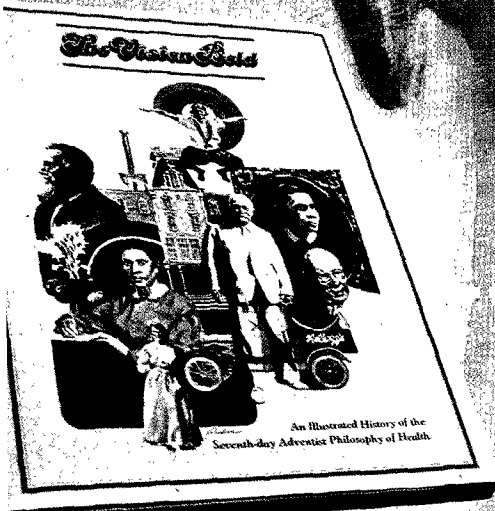
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What is a creationist?

Because of the way creationism is defined in certain circles, it is becoming risky for a Seventh-day Adventist to declare himself a creationist.

In a recent special issue of *Emphasis: Creation*, published by ICR (Institute for Creation Research, Midwest Center, Wheaton, Illinois), the viewpoint of creationists is defined as follows: "The position of the creationists is that all things (including the universe) were created recently (less than 10,000 years ago) by an all-powerful God in six normal days."—April, 1978.

Seventh-day Adventists cannot accept this definition, for, while the church holds to a recent creation of the planet earth and the solar system, it does not believe that the universe at large is no older than the earth. Though from the Bible alone it may be difficult to establish this point, it may be implied from the writings of Ellen White. Describing Lucifer's original defection, she says, "The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants."—*Patriarchs and Prophets*, p. 36. From this it is clear that at the time of Lucifer's defection, the earth had not been created.

Speaking of Lucifer's diffusing doubt among the angels, she notes that he intimated that "though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide" (*ibid.*, p. 37). This observation clearly implies that other worlds and their inhabitants already were in existence when Lucifer defected, which, as we noted, was before the earth was created.

Thus, Adventists cannot endorse the position that the entire universe came into existence some 6,000 years ago. Genesis 1 is the record of how the earth, and, more broadly, the solar system, came into existence.

An Adventist, therefore, who declares himself a creationist lays himself open to misunderstanding. Because the Creation Research Institute is vocal and propagandist, many scientists and others are led to believe that all creationists subscribe to the Creation Research Institute school, which, of course, is not true.

Theistic evolutionists

Besides Adventists and the followers of the Creation Research Institute school, there is another group of creationists. Members of this group believe in theistic evolution, that is, that in creating our earth, God used evolution as a method of bringing about the various life forms. So far as man is concerned, after evolution had progressed to a certain point in complexity, God decided to put a human soul into one of the life forms. This, they claim, makes man a unique creation.

It is clear that Adventists cannot identify with this

group either. Thus there is all the more reason why an Adventist should go beyond simply declaring himself to be a creationist; he should identify his type of creationism.

What is true in the creation area is true also in other areas, as we have pointed out in previous editorials. For example, we have called attention to the fact that a Seventh-day Adventist who declares himself to be a premillennialist is also open to misunderstanding. Literally a premillennialist is one who believes that the second coming of Christ precedes the millennium. In a literal sense, therefore, Seventh-day Adventists are premillennialists.

However, futurist interpreters of prophecy, who boast a premillennial faith, carry with them the complete baggage of the Jews' returning to Jerusalem, the rebuilding of the Temple, the reinstatement of animal sacrifices, and the Jews' missionary endeavors, all of which Adventists reject. But more and more, these items are considered to be a part of premillennialism. As a point of fact, these premillennialists identify a millennial faith such as Adventists hold as amillennialism (literally, a belief in no millennium), into which category they place all those who do not assign to the Jews the role they do.

Thus in many areas of doctrine we Adventists differ from other Christians. Sometimes the differences are minor; at other times they are major. And though it may be proper at times to delineate how much we are like other Christians in our beliefs, at the same time, without the slightest hint of an inferiority complex, we ought to be boldly witnessing to our peculiar points of faith. After all, they are based on the Bible, and we have been assured that our interpretations are correct by the witness of the Holy Spirit operating through the gifts He has bestowed on the church.

D. F. N.

The world's most expensive books

Two million dollars is a lot of money to spend for a book, and yet recently this amount was paid for a Gutenberg Bible. There are only 47 Gutenberg Bibles extant out of a printing of 185.

The seller was General Theological Seminary of New York City. The buyer was Martin Breslauer, a bookseller who recently moved to New York from London. As Mr. Breslauer rushed from the auction floor following his purchase he indicated to a press of reporters that he would have been willing to bid "much higher" for the Bible.

The copy that was sold is interesting, in that it contains a misprint. In the book of Titus the same text is printed on both the front and back of one page. This shows that Johann Gutenberg, who invented movable type at Mainz, Germany, 500 years ago, must have printed one page at a time.

The seminary's trustees were slightly worried, since they did not know whether the printer's error would lessen or increase the value of the Bible. They believe it raised the value somewhat.

The seminary was happy with the sale. A trustee said that while the \$2 million figure was not a surprise, they were gratified by the sale. He said the seminary did not want to sell the Bible "for less than \$1.5 million."

Only about a month earlier another Gutenberg Bible had been sold by a New York book dealer, Hans P. Kraus, for 1.8 million dollars to the Gutenberg Museum in Mainz, West Germany. The rare Gutenberg Bibles are reputed to be the most expensive books in the world.

The value in these old Bibles lies not in the text, which was a Latin text, unrevised, but rather in the fact that they were among the first books printed after the inven-

tion of printing. The first book printed in Europe was the Latin Mazarin Bible, in 1456. Until the invention of printing, copies of the Bible were made by hand. Because of copyists' errors it was impossible to maintain a uniform text from generation to generation. But with the use of type the Bible could be handed on without substantial change. Printing also greatly increased the availability of Bibles and reduced their cost phenomenally. Today, copies of the Bible, or portions of it, are readily available in most of the languages of the world. A person unable to afford one will, in most places, find a Bible Society willing to contribute one.

D. F. N.

LETTERS Continued from page 2

to new life. The purpose of aligning with the Adventist Church is to join in fellowship with those sharing common beliefs. Though both events *can* be the result of the single event of baptism, perhaps some distinction should be made to avoid the appearance that one is baptized "into the church."

CAROL WALTERS
Vacaville, California

► *It is possible that the expression "baptized into the Seventh-day Adventist Church" is based in part on the scripture "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. 12:13). In Ephesians 1:22, 23 the church is referred to as Christ's body.*

Both eyes

Re "One Eye on the Blueprint" (April 27). What difference does it make if our schools today are better than those of 75 years ago? *What happened 75 years ago is not our norm.*

Our SDA educational system is far from the blueprint. Whether this departure is deliberate I will not judge, but in my opinion it is real. Many Adventist schools pay only lip service to the blueprint.

Instead of glossing over our failures and congratulating ourselves on our supposed progress, let us earnestly seek the Lord in repentance. It is time to place *both* eyes on the blueprint and reorganize our schools according to the Spirit of Prophecy model.

DAVID R. WILLIAMS
Berrien Springs, Michigan

In Christ's name

I am concerned about the careless way some people pray in public. They do not even mention Christ's name. At the end they simply say "Amen," or they say, "In Thy name we pray."

Why is it so difficult to say, "In

Jesus' name we pray," or something that means the same thing? "In Thy name" suggests that people pray to God in His own name, not in Jesus' name; or to Jesus as their mother taught them and end in His own name.

In John 14:13, 14 and 16:23, 24, Jesus instructed His disciples to pray to the Father in His name, and the Father would hear and answer their prayers. Commenting on this, Ellen White says, "He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them.

... Every sincere prayer is heard in heaven. ... If the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, ... with the incense of His own perfection."—*The Desire of Ages*, p. 667.

The idea of praying in Jesus' name is also enjoined elsewhere: "When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that intensity a pledge from God that He is about to answer our prayer 'exceeding abundantly above all that we ask or think.'"—*Christ's Object Lessons*, p. 147.

"Then press your petition to the Father in the name of Jesus. God will honor that name."—*Ibid.*, p. 148.

Christ's merits need to be mingled with our prayers. "Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given

to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite."—*Testimonies*, vol. 8, p. 178. (See also *Sons and Daughters of God*, pp. 22, 24; *Messages to Young People*, p. 96; *Christian Service*, p. 263; *The SDA Bible Commentary*, on John 17:11, p. 1052, and Ellen G. White Comments, on Matt. 3:16, 17, p. 1079.)

WYLDEN MUNROE
Centralia, Washington

Homosexuality

It is interesting to note what some non-SDA physicians have said regarding homosexuality.

Dr. Daniel Cappon, assistant professor of psychiatry at the University of Toronto: "There is no doubt whatsoever about the law and the injunction not to commit H [homosexual] acts. These span from Genesis to St. Paul, over the thousands of years of Judaic and early Christian history. It is evident that homosexuality existed and was a problem then. Moreover, there were H cults which the ascetic Israelites wanted to stop. 'There shall be no cult of prostitutes . . . of the sons of Israel.'—Deuteronomy."—*Toward an Understanding of Homosexuality* (Englewood Cliffs, N.J.; Prentice-Hall, Inc., 1965), p. 135.

Then he went on to say that homosexuality is made possible by affluence, proximity, and leisure (*ibid.*, p. 137). It has been stated that in the days of our pioneers this problem did not exist, because of the fact that they worked hard six days a week and rested on the seventh.

"Morality is concerned with wholeness, wholesomeness, health, and holiness. *The moral position on homosexuality and the H person is unequivocal, for ho-*

mosexuality, by definition, is not healthy or wholesome."—*Ibid.*, p. 163.

"Except in cases of insanity or psychosis, which are rare, H activity can be prevented by the person or patient."—*Ibid.*, p. 165.

"Genetically, as determined by the studies of the sex genes and nuclear or chromosomal sexing of body cells, male and female sex deviates, homosexual or otherwise, have normal patterns. The male is a genetic male and the female is a genetic female."—*Ibid.*, p. 70.

"The H patient, and more so the H person, if he exists in greater number, could have a considerable effect on the morality of his society. On the whole, the direct effect might be to liberalize society and increase tolerance."—*Ibid.*, p. 164.

Dr. Charles W. Socarides of the department of psychiatry of the Albert Einstein College of Medicine, Bronx, New York: "The issue of homosexuality is dominated by emotional thinking which cannot help but generate confusion, fear, and rage."—"Homosexuality and Medicine," *JAMA*, May 18, 1970.

"This condition is not innate or inborn, but is an acquired, learned maladaptation arising from faulty gender identity in the earliest stages of life."—*Ibid.*

"Homosexuality is considered more harmful to society than adultery and even than abortion with its actual threat to life."—*Ibid.*

"[It is a] dread dysfunction, malignant in character, which has risen to epidemiologic proportions."—*Ibid.*

It is those who are sick who are in need of the Great Physician. The homosexual is not beyond hope, but he needs to want to change.

ESTHER GROOM LIEBRAND, M.D.
Bartlesville, Oklahoma

Eighty Adventist editors meet in Colorado

By M. CAROL HETZELL

Silence is not always golden, editors attending the recent editorial council were told.

Neal C. Wilson, General Conference vice-president, addressing some 80 publicists of the denomination, meeting at Glacier View Camp in Colorado May 31 to June 3, faced head-on the matter of dealing with controversial items.

"Perhaps through silence over the past few years," he said, "we have allowed some questions to arise that have muddied the springs of living water. The Lord has indicated that some doctrinal subjects are nonnegotiable—Creation, the seventh-day Sabbath, nonimmortality of the soul, the sanctuary doctrine, the return of Christ, to list a few."

He further stated that "our journals are not open forums. They were never brought into existence for that purpose. We owe fidelity to our constituency not to mislead them, either by silence or by recasting our message. I realize each new generation is going to probe, but I don't believe we need continually to retrace our steps. When misguided voices, no matter how sincere they may be, gain an audience, our journals may have a responsibility not to remain silent if these things are critical to the life of the church.

"Ellen White has warned that we shouldn't give help to critics by fighting them," the vice-president added. "We should state the position of the church and then get on with the work. Satan will attempt to tie us up with argument, so that other important work is neglected. The vast majority of our numbers are loyal to the church. There should be no reluctance on the part of leadership to share in-

formation with our people."

Concluding, Elder Wilson stated, "Ridicule and debate tactics come from the arsenal of the enemy, Ellen White says. Our journals should be like the tree of life and not like the tree of knowledge of good and evil."

Gordon M. Hyde, of the Biblical Research Institute, in a paper titled "Pluralism, Dogmatism, and SDA Publications," quoted a pointed statement from Ellen White that dealt with the area of difference in interpretation set forth by some in the church,

which tends to confusion.

Writing in *Selected Messages*, book one, page 183, she urged: "If you differ with your brethren as to your understanding of the grace of Christ and the operations of His Spirit, you should not make these differences prominent. You view the matter from one point; another, just as devoted to God, views the same question from another point . . . and how foolish it is to get into contention over these things, when there is really nothing to contend about. Let God work on the mind and impress the heart."

To this he added a statement from page 82 of *Counsels to Writers and Editors*: "There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all

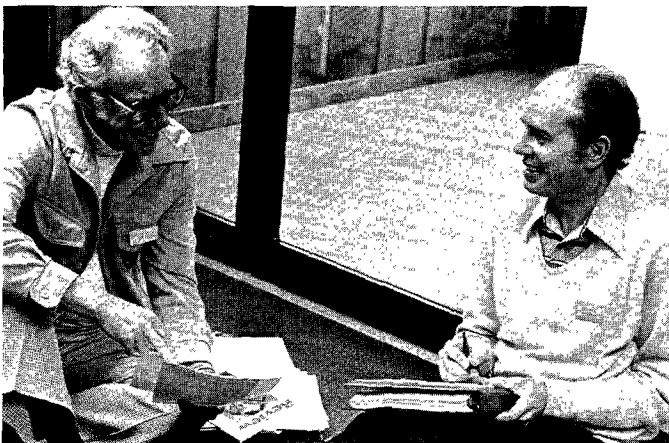
their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points."

Lively discussion followed on the need and means of editors' being informed on matters of deep concern to the church. A panel on the influence editors have in promoting unity of the church underscored the fact that the church's publications should take a positive approach that will contribute to a membership firmly grounded in the truths of salvation held by the church. This grounding, the panelists felt, would be the factor that would enable members to cling to the Adventist faith through the winds of attack that must inevitably strike at the remnant



Top: Ric Cox, left, *Reader's Digest* senior editor, was besieged by questions from the council delegates during his presentation and afterwards. Pictured are Bruce Wickwire, General Conference publishing director (back to camera); J. R. Spangler, *Ministry* editor; Franklin Hudgins, *Columbia Union Visitor* editor; L. B. Reynolds, *Message* editor; and Ralph Blodgett, *These Times* assistant editor. Bottom: Editors of union papers and the *Informant* editor met in the lobby of the ranch lodge to discuss their agenda items. From left to right around the circle are H. G. Crowson, *Northern Union Outlook*; Jere Wallace, *Lake Union Herald*; Geraldine Grout, *Atlantic Union Gleaner*; Charles Beeler, *Central Union Reaper*; Morten Juberg, *North Pacific Union Gleaner*; Shirley Burton, *Pacific Union Recorder*; Franklin Hudgins; George Powell, *Southern Tidings*.

M. Carol Hetzell is General Conference communication director.



Kenneth H. Wood, *Review* editor, and H. M. Rasi, Spanish publications editor at Pacific Press, find a spot on the floor away from the crowd to work on the problems assigned to them by a council subcommittee.



R. H. Henning, General Conference associate publishing director, ran the sound and recording system at the council. He also did much of the organizational work.

church—thereby surviving any so-called shaking the enemy of souls will attempt.

In a keynote address, Bruce Wickwire, director of the General Conference Publishing Department, reminded delegates that “the extension of the church throughout the world has been pioneered in most instances through the printed page.

“Proclaim those doctrines that never age,” he challenged. “Those doctrines that launched this church into existence will carry it forward to final victory. The world is searching for solid ground. With pen in hand give clear guidance to the waiting, searching, reaching multitudes.”

Guest speaker Ric Cox, *Reader's Digest*, drew scores of questions from his audience after a practice session on condensing an article from *Saturday Evening Post* length to *Digest* size. Impressive was the fact that this monthly with 18 million circulation employs a staff of some 30 editors to ferret out the best of current reading and reduce it to *Digest* format.

The eight-page advertising insert by the Church of Jesus Christ of Latter-day Saints appearing in the June *Digest* inspired a question on the cost of advertising. Mr. Cox replied that four-color advertising of that kind sells for \$64,000 a page.

Returning to the matter of the specific role of Adventist journals, Lawrence Maxwell, editor of *Signs of the Times*, pointed out that “the Christian church in America today is placing almost its entire emphasis on the second of the two great commandments. We Adventists must not make that mistake,” he declared. “Promoting the social gospel is a trap we must not fall into. . . . It is still possible for people to go home with their stomachs filled and their souls empty, just as so many did when they left the shores of Galilee two thousand years ago. . . . The great commission is to preach the gospel.”

Elder Maxwell added: “Sooner or later everyone is reduced to the place where he is a human being faced with

reality. When it happens, any man or woman, regardless of background or education or station in society, becomes the universal human being asking the universal questions, and only the Bible contains the universal answers.”

Touching on the urgency of these times, *Liberty* editor Roland R. Hegstad reported on the presence and purpose of a new embassy in Washington, D.C.

“It’s called the Christian Embassy,” he said, “and its objective is to turn the nation back to God, through the creation of a Christian republic.” Elder Hegstad went on to describe how such a fine-sounding program could eventually lead to the difficulties God’s people will face in the closing days of earth’s history.

Practical instruction in the preparation of manuscripts, copyright laws, production of publications that appeal to the public, professionalism, reaching youth with Christian literature, effective interviewing, and author-editor relationships filled the daily schedule.

Daily workshops provided opportunity for book editors,

union paper editors, and editors of general church periodicals to study their special concerns.

What is the extent of the books and periodicals with which these Adventist editors are involved? The latest report from 49 publishing houses around the world discloses that net sales in 1977 totaled \$89,994,673. Of this figure sales of books amounted to \$56,461,930 and periodicals to \$32,446,326. Nearly 2,500 workers are employed in publishing these products, and more than 12,487 literature evangelists help bring them to the hands of people in search of true purpose in living.

Besides the exchange of information made possible by the council, moments of inspiration and sharing of personal experiences drew delegates closer together in a fellowship that shall be treasured until heaven’s portals open to receive the King of kings and those who have given Him their hearts, their hands, and the talents lent them and enhanced by Him during the little while here on earth.



First ordination held in Togo

The first two Togolese to become Seventh-day Adventist ministers were ordained on Sabbath, April 8, in the Togo-Benin Mission, West Africa. Shown above are Pastor and Mrs. Raphael Agbedigwe (left) and Pastor and Mrs. Felix Agbodza (right) after the ordination service.

Paul Heise, Togo-Benin Mission president, presided over the ceremony, Odd Jordal preached the ordination sermon, Svein Johansen read the charge, and Roland Fidelia offered the dedicatory prayer. Henri Kempf, first president of the Togo-Dahomey Mission, assisted with the translation. C. B. Mensah, West African Union Mission secretary, J. J. Bouit, Ivory Coast Mission president, and Roland Joachim, Bouake Secondary School principal, examined the candidates.

Challenge offering helps Cook Islands

By GEORGE C. PORTER

The Home and Foreign Challenge Offering to be received in all churches on July 15 will help the Cook Islands Mission to erect a youth-welfare-evangelistic center, a project the mission administrators voted by faith a few years ago.

The church has worked in the Cook Islands since 1892, when the mission ship *Pitcairn* paid a visit. Membership totals more than 700 (one to every 28 of the population). There are 12 churches and two day schools caring for more than 200 pupils. The work force totals 22, including teachers and office staff. There is one full-time literature evangelist.

The Cook Islands extend over almost 1 million square miles of Pacific Ocean. Twenty thousand Polynesian people live on 15 scattered islands. The islands have enjoyed internal self-government since 1965 and are financially subsidized by the New Zealand government.

The church's headquarters is situated on the administrative island of Rarotonga. This island is 23 miles in circumference and topographically shaped like a Mexican hat, with the highest peak at 2,300 feet. Rarotonga has 10,000 inhabitants. Since 1972 it has had its own international airport, which has dramatically changed the life of the people. This change has called for a new approach to evangelism to combat the adverse effects of numerous tourist hotels, motels, dance cabarets, and fun houses.

To counter this evil influence, the local mission committee voted to build a youth-welfare-evangelistic center, where wholesome activities would encourage Adventist youth to stay away from the night life, which has become a seven-night-a-week affair.

George C. Porter is president of the Cook Islands Mission.

Although there are four churches on Rarotonga, with space for children's Sabbath schools, not one has facilities for youth or welfare activities. There is no place where the young people can come together for indoor activities. Furthermore, today it is virtually impossible to hire halls for evangelistic meetings, as these halls are fully committed to secular activities. Also, the church has no center to use as headquarters for the Mission Welfare Federation and all its activities throughout the islands.

The Center will be located on the mission property, facing the main road that circumnavigates the island. Plans have been laid to open the Center for continuous evangelism. It will also be the headquarters for our Welfare Federation and will include areas for clothing storage, food preparation and serving, and a clothes-fitting area. It will be open at all times for youth, to encourage them to do evangelism and to provide them a place for their activities. Finally, the Center will serve as a much-needed assembly hall for the day pupils who attend our Papaaroa Junior College.

Over the years church members of the Cook Islands have maintained the highest ratio of Sabbath school offerings to tithe for the world field, averaging 32 cents to every tithe dollar.

MARYLAND

CUC hosts minority-writers' workshop

More than 40 people enrolled in the minority-writers' workshop held May 1 to 5 on the campus of Columbia Union College, Takoma Park, Maryland.

Sponsored by the Commu-

nication and Regional departments of the General Conference, the workshop had as its purpose the development of writing skills among black and other ethnic minorities.

One of the instructors was Norma Youngberg, author of the textbook *Creative Techniques for Christian Writers*. She introduced her instructions by relating how a thrice-repeated dream had given her a renewed interest in life. "My husband was captured during World War II while he was a missionary in the Far East, and he never returned," she began. "Since then I have lived with my aunt in California. You can understand my grief and concern when she died last year. After her funeral, I dreaded facing the empty house all alone. At 82 I wondered what life held for me.

"That night I had an impressive dream of many hungry children waiting to be

fed. An angel spoke to me and said, 'Feed the children.' At first I pondered where I would find food to feed so many children. I looked, and there were copious supplies of food. The next night the dream was repeated. The third night I saw many more hungry children, and I wondered how I would feed them all. The same angel pointed out a fresh supply of food, and I proceeded to feed them.

"Still pondering this dream, I received a letter from the General Conference Education Department requesting me to help finalize 160 manuscripts for children. All the research work on these manuscripts, which dealt with Ellen G. White, had already been done.

"Soon I received another letter from the General Conference Communication Department asking me to participate in a minority-writers' workshop. I knew then that



The Communication and Regional departments of the General Conference sponsored a five-day workshop at Columbia Union College to develop writing skills among the black and other ethnic minorities.

Stand in line for Meatless Franks. It's a Loma Linda buffet.

Here's a simple idea that you can build a beautiful buffet around, Loma Linda Big Franks.

Big Franks are made from a nutritious mixture of textured vegetable protein and choice flavorings. There is no animal fat and no cholesterol. Because there is no meat.

You'll want to try Loma Linda Linketts and Little Links, too.

Add an olive, a mushroom or a piece of pineapple to our Linkett slices for hors d'oeuvres.

For breakfast, brown our Little Links in oil and serve with

pancakes or hash browns.

Big Franks, Linketts and Little Links. They're all delicious, nutritious foods, made from nature's vegetable products by Loma Linda.

Loma Linda Foods
TASTE IS IMPORTANT
NUTRITION IS ESSENTIAL



the dream had special significance for me, and I knew I had an obligation to fly across the country to this workshop to instruct and train writers to 'feed' these hungry children. You are all part of that dream."

DeWitt Williams, associate director of the General Conference Communication Department and director of the workshop, pointed out that of the 110,000 black Adventists in North America, fewer than 25 have had books published and few have sent in articles to our publishing houses.

In view of this lack of writing, each participant came to the workshop with an unpublished manuscript, and each day the panel critiqued, discussed, and made suggestions to prepare these manuscripts for possible publication. Individual counseling was arranged for the evening session, and by the time the workshop ended many manuscripts were ready to be submitted to our denominational publishing houses.

Instructors included Russell Argent, chairman of the English department at Columbia Union College; Lowell Litten, editor of *Guide*; Don Neufeld, associate editor of the *ADVENTIST REVIEW*; R. H. Woolsey, book editor, *Review* and *Herald*; Victor Cooper and James Gallagher, of the General Conference Communication Department; F. Donald Yost, director of General Conference Archives; L. B. Reynolds, editor of *Message* magazine; F. W. Hudgins, communication director, Columbia Union Conference; D. A. Delafield, associate secretary of the White Estate and former associate editor of the *REVIEW*; and W. S. Banfield, associate director, Regional Department of the General Conference.

Worship talks were brought by Norman Johnson, head of the Columbia Union College religion department; C. D. Brooks, of the General Conference; Aileen Andres of the *ADVENTIST REVIEW*; Lizette Westney, of Howard University; and Roy R. Brown, a pastor from California.

The last hour of the workshop was spent organizing a

Minority Writers' Guild of Seventh-day Adventists. Lizette Westney, instructor of English at Howard University, was elected as its president. Other officers elected were Roy R. Brown, vice-president; Audre Taylor, secretary; Ruth Swan, associate secretary; Levi Harrod, treasurer; J. L. Butler, chaplain. The guild will publish a newsletter, plan future writing workshops, and stimulate interest among other potential minority authors.

D. S. WILLIAMS
Associate Director of
Communications
General Conference

NEW YORK

Vans participate in screening fair

Mobile health-van crews from the Greater New York and the Northeastern conferences recently worked together in a health-screening fair for New York City, sponsored by WNBC-TV and Bristol Meyers under the direction of the National Health Screening Council.

The vans parked at eight locations in Queens during the four-day fair, which was named Stay Okay. Many other community-service or-

ganizations offered medical tests at 94 sites in metropolitan New York, but the Adventists' vans were the only mobile units involved.

The health vans offered vision testing, blood-pressure screening, and medical counseling; health personnel took people's medical history, height, and weight and administered a battery of blood tests ranging from diabetes to heart disease.

Group follow-up sessions with an Adventist physician have been scheduled to explain the test results to many of the 1,240 persons who visited the vans.

Individuals were also offered information on smoking cessation, vegetarian cooking, and Bible studies. A significant percentage of those served indicated their interest in these additional services.

Health personnel from the Greater New York, Northeastern, and New Jersey conferences, Metro Ministry, and self-supporting institutions in New England and Colorado served as technicians and counselors.

The Northeastern Conference van was directed by Samuel Sampson, a pastor who is also a registered nurse.

"This is the kind of work that really touches people," says Pastor Sampson, who is taking his van into busy sections of the city in May and June, screening for blood pressure, anemia, and sickle-cell disease. Later in the summer Pastor Sampson plans to hold tent meetings in these same areas.

In recognition of the church's cooperation in the network's health fair, Merlin Kretschmar, newly elected president of the Greater New York Conference, was interviewed on WNBC-TV's First Estate, a program aired on Sunday mornings about various religious organizations.

Elder Kretschmar appeared for ten minutes on the program, fielding questions from Host Russel Barber on why the church places such an emphasis on good health.

Currently the blood-pressure vans are holding health screenings at Kennedy International Airport.



A sign (top) advertises blood-pressure screening at the Greater New York and Northeastern conferences' health vans. Other services offered during the health fair included blood tests and vision tests (bottom).

In addition to the work of the health vans, the hypertension program begun three years ago in the churches in Brooklyn, Manhattan, and the Bronx, has now expanded to include free all-day health-screening clinics.

Health-education classes on smoking and nutrition are also conducted, and a vegetarian meal is served in the church in the evening, with an inspirational talk after the meal.

"Our goal for 1978 is to train church members in every borough of New York how to direct health-evangelism programs," says the new president.

JAMES L. FLY
Communication Officer
Metro Ministry

CANADA

Two festivals held in April

Two Festivals of the Word were held in Canada in April. The western festival was at the British Columbia Conference's Camp Hope, the eastern one at Camp New Frenda in Ontario.

The workshop format brought variety and practical experience into the program. The youth went out witnessing from house to house, in shopping malls, and on the streets.

The Better Living workshop participants in the West set up in the Cottonwood Mall in Chilliwack, British Columbia. Almost immediately they had an invitation to give lectures, show films, and exhibit Smoking Sam in two classrooms the next morning. The favorable reception of their program gave the delegates courage to try this in their home churches.

The house-to-house witnessing brought 75 Bible course enrollments in the West and advertised an evangelistic crusade in the East.

Bill Edsell, Canadian Union youth director, says he hopes to see 25 festivals conducted during 1978. Plans for 14 are in progress.

L. R. KRENZLER
Communication Director
Canadian Union
Conference

GREAT BRITAIN

Churches opened, ground broken

During a period of nine days, reports E. H. Foster, British Union president, union officers were associated with three widely separated church building projects.

On April 22 the most westerly church in the British Isles, at Londonderry, in Ulster, was opened by the mayor of that city. The building of this church was largely the work of Maranatha Flights International and involved three weeks of intensive labor. Pastor and Mrs. B. Spears, of California, provided the motivation for generous giving on the part of Adventists in the United States who are interested in the progress of the work in Ireland. The local pastor, Michael Taylor, was the liaison between the American contributors and the British recipients, and also coordinated the local activities. The entire project had the cooperation of the president of the Irish Mission, R. H. Surridge.

On the next Sabbath, April 29, another building was opened for worship, the second most easterly church in England, at Great Yarmouth. This event provided a capstone to the ministry of Ian Trevena, from New Zealand, who has spent nine years in pastoral ministry in the South England Conference.

On Monday, May 1, members and friends met on the site of the St. Albans church for a groundbreaking ceremony. B. B. Beach, Northern Europe-West Africa Division secretary, who is involved in this project, was chairman of the proceedings. Associated with him were the church pastor, J. A. McMillan, and C. M. H. Cowen, a charter member of the church, who was given the engraved spade used in the groundbreaking ceremony.

The church, to be completed in 1979, will be not only an appropriate accompaniment to the division office building but also a prominent landmark in this ancient cathedral city.

Inside Washington

By M. CAROL HETZELL

• **Emphasis on the Bible:** Each year the Annual Council of the church includes in its budget a gift to the American Bible Society. Last year's gift amounted to \$22,500. A report just in from the ABS states that in 1977 some 410 million Scriptures were distributed worldwide. This was an increase of 24 percent over the total for 1976. Of this figure 9 million were complete Bibles, and 11 million were New Testaments. The remainder were Scripture portions.

• **Bible textbooks increase:** The new Bible textbooks produced under the direction of the General Conference Department of Education are spreading out across the earth. Every division is currently adapting, translating, and printing the textbooks, which run from grades one through 12. Initial funds amounting to \$100,000 were provided for the project by students of Adventist educational institutions in North America. The General Conference, including its overseas divisions, and private individuals have now swelled the textbooks budget to nearly \$500,000. Languages in which the books are beginning to appear include Portuguese, Spanish, Afrikaans, Amharic, Bengali, Chinese, Commonwealth English, Danish, French, German, Hindi, Indonesian, Italian, Japanese, Korean, Norwegian, Sinhalese, and Urdu. Work in additional languages will begin as soon as more funds become available, reports Dr. Ethel Young, director of the project.

• **Broadcasters Council on schedule:** The Broadcasters Council for the North American Division promises heavy attendance. Sponsored jointly by the General Conference Communication Department and the Ministerial Association, the council is set for August 21-24. Admittedly one of the best means of getting the message before the largest number of people in the shortest possible time, radio demands a skill that will stand up well in today's rigorously competitive communication society. Attendance will be limited to 120. Reservations and inquiries are already coming in.

• **The state of temperance:** General Conference temperance director E. H. J. Steed reported to the General Conference Committee on the state of the temperance work, and gently prodded the church. "We're letting the government do it," he declared. "I find an indifference and lethargy on the part of our churches to do something in the fight for temperance." He charged that youth are being influenced by the media to engage in drugs, smoking, and alcohol. "We don't have trained personnel adequate to meet the challenge these problems present, but Andrews University has set up a program to help train people." Steed said that public acceptance of the church's temperance programs has never been greater. He added that participation in temperance activities is the major youth interest in the church. Next year, 1979, has been appointed Temperance Year in the Adventist Church.

• **A French college for Africa:** Study is underway for the establishment of a college to serve the French-speaking peoples of Burundi, Rwanda, and Zaire. The college will focus on educational and theological curricula at first, and will be limited to junior-college status until it has achieved recognition. Dr. Walton J. Brown, director of the General Conference Department of Education, says that land is being considered in the area of Lake Kivu in Rwanda. The president of Rwanda has indicated that he would favor the establishment of such a college by the church.

• **New Working Policy published:** The newly published *Working Policy* of the church, produced by computer, is loose-leaf for ready revision as the church continues to grow. Compartmentalized, the book has no page numbers, but policy items are indexed by alphabet letters and numbers for handy reference.

Far Eastern

● January 6 marked the opening of the Jesus Christ for Life Crusade in Hinaploun, Iligan City, Philippines. Subsequently, 109 Voice of Prophecy graduates received their diplomas. This project was financed by Mindanao Sanitarium and Hospital and Tibanga church.

● Staff members at Gingoog Community Hospital, Gingoog City, Philippines, sponsor three branch Sabbath schools, and local church members sponsor two. As a result of one of these branch Sabbath schools, conducted 31 kilometers from the city, 20 persons have been baptized.

● In recent months there has been a slight stirring as evangelistic breezes waft over the Portuguese colony of Macau. The church broadcasts a program in Cantonese, and now F. C. Pritchard, an SOS worker, reports a series of Five-Day Plans to Stop Smoking, a developing interest in Adventist publications, and a plan to establish a language school.

● Six Sabbath school Bible evangelism congresses were held in the division in April and May. Attendances at the final sessions of the congresses were estimated as: South Philippines, 8,000; Central Philippines, 4,800; North Philippines, 15,000; Korea, 10,000; Sabah, 3,500; East Indonesia, 4,000.

Inter-American

● Jaime Castrejon, president of Montemorelos University in Mexico, conducted the spring Week of Spiritual Emphasis at Antillian College in Mayaguez, Puerto Rico. The last Sabbath of the week Milton Peverini and the King's Heralds from La Voz de la Esperanza (Voice of Prophecy) had the worship service.

● The Centurion Evangelistic Retreat of the West Indies Union, honoring those who had won at least 100 persons to the church during the past year, convened in George-

town, Grand Cayman, April 16 to 20, with 65 delegates from the local fields of the union, as well as several visitors from the United States. Several of the delegates have been honored as centurions every year for the past 17 years; others had reached their goal of 200 baptisms; three were triple centurions.

● Ground was broken February 13 for a new office in Santiago de los Caballeros for the North Dominican Mission, which has been occupying rented quarters.

South American

● In the eight countries making up the South American Division, there is an average of one Seventh-day Adventist for every 423 inhabitants. This presents a great missionary challenge, for the population growth in this territory is 2.7 percent per year. Average church growth is 10 percent per year.

● Churches in Bolivia, Peru, and Chile report the highest growth rate in relation to population in their respective countries. In Brazil, with a population of 112 million and 250,000 members, there is one Seventh-day Adventist for every 450 inhabitants.

● Of the six unions making up the South American Division, the Austral Union grew most in 1977, reporting a gain of 12 percent in church membership over the previous year.

● Siegfried Kumpel, retired pastor, recently led out in a "week of revival" at the Taguatinga church, Brasilia, Brazil. He also presented messages in other Adventist churches in the Brazilian capital. Pastor Kumpel for many years was head of the theology department at Brazil College, as well as theology teacher.

● The seven local fields in the South Brazil Union reported receiving in March of this year 33 million cruzeiros, or the equivalent of US\$1,800,000, in tithe, a substantial increase over the

amount reported during the same month last year. The union had 133,419 members as of the end of March, and leaders hope membership will reach 140,000 by the end of the year.

North American

Atlantic Union

● Atlantic Union College's Aviation Department recently purchased a 1975 model Cessna 172 Skyhawk to replace a 1971 model of the same type. AUC maintains a fleet of three aircraft for its aviation training program. These airplanes pay for themselves; their purchase and maintenance constitute no financial burden to the college.

● Nine Middletown, Connecticut, Pathfinders and six members of the JMV Society held an eight-day Voice of Junior Youth Crusade April 1 through 12. Of those who attended, one has been baptized, two are anticipating baptism soon, and four are studying to prepare for baptism.

Canadian Union

● Seven Seventh-day Adventist women conducted a series of six nutrition classes in the Vernon, British Columbia, high school under the auspices of the Adult Education Department of Okanagan College.

● Seven young people were baptized in the Vernon, British Columbia, church on March 18. Five of these were students of Pleasant Valley Academy.

● The Kelowna, British Columbia, church, begun July 5, 1977, should be ready for use in June. The building will seat 320 in the sanctuary, besides providing Sabbath school rooms, a fellowship hall, and other facilities.

● The Korean church of Edmonton, Alberta, has established a Voice of Prophecy Korean Bible Correspondence School for Western Canada. The mailing address is P.O. Box 122, Edmonton, Alberta, T5J 2G9.

Central Union

● On April 8, the Kansas City, Missouri, Central church was dedicated. Robert H. Pierson, General Conference president, was guest speaker. James King is the pastor; Joyce Cupp, a Bible instructor, assists him.

● A new church was organized in Granby, Colorado, on April 29, with 19 members. Their church building is nearing completion. The pastor of this church, named Middle Park, is Wayne Vorhies.

● Don Paden, a psychiatrist, has established practice in Denver, Colorado, and will serve on the staff of Porter Memorial Hospital.

● Five persons from two families were baptized recently in Omaha, Nebraska, by Leonard Westphal.

● On March 25 a company of ten members was organized in Pratt, Kansas.

● H. L. Thompson, Central Union Conference evangelist, recently concluded a spring Week of Prayer and a revival series in the East Eighth Street church in Chattanooga, Tennessee.

Columbia Union

● The new camp-meeting pavilion at Pine Forge Academy in Pennsylvania, expected to cost nearly \$175,000, will be ready for the first camp-meeting session, August 3 to 12. The pavilion will seat between 3,500 and 4,000 people.

● The new Shady Grove Adventist Hospital, under construction 15 miles northwest of Washington, D.C., is expected to provide 700 new job opportunities when it is opened in May of 1979.

● Ismael Rojas, pastor of the Capital Spanish church in Washington, D.C., received a plaque in acknowledgment of his services as an Adventist pastor and literature-evangelist director, both in the United States and in South America.

● The American Red Cross gave an award to the Char-

leroi, Pennsylvania, church for its aid to victims of the Johnstown, Pennsylvania, flood a year ago. In addition to \$500 worth of canned foods donated to people in the flood-stricken area, members contributed a total of 200 working hours during the flood and in the clean-up operations that followed.

Lake Union

● Lake Union literature evangelists reported \$128,000 in processed sales during Big Week this year—a sizable gain when compared with last year's Big Week. Michigan literature evangelists reported \$49,600 for the week.

● Eighty residents of the Bethel Convalescent Home in Arpin, Wisconsin, raised funds for the American Heart Association by participating in a "Rock 'n' Roll Jamboree." Sponsored by local merchants, residents rocked for hours in rocking chairs, and rolled miles in their wheelchairs. Bethel residents raised more than \$2,000—more than any other nursing home in Wisconsin.

North Pacific Union

● Members of the South Park church in Tualatin, Oregon, have completed the first phase of their church building program. The church was organized May 18, 1974, with members coming to support it from Portland-area churches. The first phase of construction, which began in the fall of 1976, includes space for Sabbath school rooms, a kitchen, and a large area that is used for the sanctuary. The pastor, Brad Whited, reports that nearly 80 percent of the construction labor was contributed by members.

● Sylvia Zitek, of Gresham, Oregon, has completed a book on the history of the Oregon camp meeting, which will mark its one-hundredth anniversary with special ceremonies this summer.

● The North Pacific Union executive committee is studying plans for the acquisition of a number of "instant

churches." These would be used as temporary meeting places for new churches and companies. During the past 18 months, about 28 of these groups have been formed in the Northwest. Plans under study call for the purchase of five of the temporary structures each year.

● A decision on the site for a new Oregon Conference office is expected at a constituency meeting scheduled during camp meeting in July. Area meetings have been held throughout the conference to get member input.

● Members attending the Idaho camp meeting are enjoying a recently completed addition to the main auditorium that provides seating for another 700 persons. The auditorium is located on the campus of Gem State Academy, near Caldwell.

Pacific Union

● Opening services to celebrate the completion of the sanctuary and building complex were held in Campbell, California, June 3.

● Arne Muderspach, of Reading, Pennsylvania, will assume leadership of Orangewood Academy, Garden Grove, California, July 1.

● The second Orange Grove Marathon drew 345 runners to Loma Linda, California, recently. Participants included Hulda Crooks, 83, and Mavis Lindgren, 71.

● Eucl Atchley, pastor of the Los Angeles White Memorial church, assisted H. M. S. Richards, Sr., with a spring Spiritual Emphasis Week for the 1,800 employees of the Glendale Adventist Medical Center.

● Adventists shared more than 15,000 items of clothing and bedding with 2,000 flood victims in the Allenville area of Phoenix, Arizona.

● The Southern California Conference has purchased the Voice of Prophecy building in Glendale for \$1 million. Voice of Prophecy offices are now in the Adventist Radio, Television and Film Center complex

in Thousand Oaks, California, their seventh location in 45 years of broadcasting.

● More than 400 delegates to the annual Southeastern California Conference reporting session learned that there was a net increase of 1,346 members during 1977, a conference all-time high. Accessions to the church reflected the importance of lay witnessing in a study that revealed that 70 percent of the converts were won through person-to-person contact. Authority was given to the conference committee and the lay advisory council to move ahead with plans for a new office building on land purchased from the La Sierra Campus of Loma Linda University.

Southern Union

● The Salem-Westminster-Seneca, South Carolina, district, with a membership of a little more than 100, has purchased a trailer for its continuing health-screening program. Its first appearance, on April 27, attracted 190 persons. This, along with Marvin Hunt's radio program and newspaper column, and a 24-hour telephone ministry, continues to make friends for the church in the community.

● Twelve persons graduated from a Home Nutrition Instructors' Training Course conducted April 23 to 26 in Elizabeth City, North Carolina, by Ella May Stoneburner of the General Conference Health Department.

● Four hundred and thirty-six delegates attended a special constituency meeting of the Georgia-Cumberland Conference April 30 to consider relocating the conference youth camp from its present site in Mountain City, Georgia, to a 580-acre site north of Eton, Georgia. The delegates voted to purchase the new property, priced at \$315,000, and to proceed with development as quickly as possible.

● Forest City Spanish became the tenth Spanish-language church company in the Florida Conference when it was organized April 8.

Southwestern Union

● P. A. Kostenko reports that representatives from 57 churches were present at the lay congress held at Camp Yorktown Bay, Mountain Pine, Arkansas, the weekend of May 13. Samuel Monnier, associate General Conference Lay Activities director, was the guest speaker.

● A Pathfinder fair was conducted by Gary Rust and Wayne Hancock at the Louisiana State Fairgrounds in Shreveport, May 14. More than 500 Pathfinders and counselors were present and displayed more than 400 science exhibits.

● Nineteen persons have been baptized into the Fayetteville, Arkansas, church as a result of meetings conducted by Jim Griffin.

● Adlai Esteb, who is engaged in dark-county evangelism in Virginia, was the featured speaker for the Witness Festival at the Shreveport, Louisiana, First church on April 29.

● Jim Gilley, a self-supporting evangelist, is conducting an evangelistic campaign in Fort Worth, Texas, using a three-screen multimedia presentation. More than 70 non-Adventists have been in attendance.

Loma Linda University

● Commencement services for the School of Medicine class of 1978-A were held May 28 in the University church. Speaking at the services was Elisabeth Larsson, emeritus professor of gynecology and obstetrics.

● Grant support totaling \$17,000 was recently awarded to Loma Linda University by the Union Pacific Foundation of New York and the S & H Foundation of Neshanic, New Jersey.

● A University of Redlands faculty member was the first patient to fly on Loma Linda University Air Medical Service's newest patient transport plane, a Beechcraft Queen Air 88.

Health Personnel Needs

NORTH AMERICA

Air-cond. mech.	Med. technol.
Bio.-med. equip. tech.	Med. transcriber.
Carpenter	Nurses, all serv.
Computr. progrmr.	OR tech.
Cook	Painter
Electron. tech.	Phys. ther.
Groundskpr.	Phys.-ther. asst.
Health educatr.	Plumber
Key-punch oper.	Radiol. technol.
Lab. asst.	Secretary
Med.-rec., ART	Switchboard oper.

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

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

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Steve Abbey, associate publishing director, Colorado Conference, formerly same position, Kansas Conference.

Dick Duerksen, principal, Campion Academy, Loveland, Colorado, formerly dean of Admissions, Union College, Lincoln, Nebraska.

Shirley Innis, secretary, Colorado Conference office, formerly a secretary/registrar, Indiana Academy.

Donavon C. Kack, pastor, Dallas-Falls City District, Oregon, formerly with the Wyoming Conference.

Dennis Lake, teacher, Campion Academy, Loveland, Colorado, formerly teacher, Columbia Academy, Oregon Conference.

John Martin, pastor, Pueblo, Colorado, formerly pastor, Illinois Conference.

Bernard J. Penner, district director, auditing department, North Pacific Union Conference, formerly auditing department, Southern Union Conference.

Lester Rasmussen, president, Egypt Field in the Afro-Mideast Division, formerly pastor, Portland, Oregon, Stone Tower church.

Tom Tatum, teacher, Campion Academy, Loveland, Colorado, formerly teacher, Takoma Academy, Potomac Conference.

Clyde Walters, staff auditor, North Pacific Union Conference, formerly General Conference auditing service, Loma Linda, California.

John Watkins, teacher, Campion Academy, Loveland, Colorado, formerly teacher, Ozark Academy, Arkansas-Louisiana Conference.

Adventist Volunteer Service Corps, Sustentation Overseas Service, Special Service

Edmont C. Katz (Fuller Theol. Sem. '77) (SS) to serve as English teacher, Japan Union, Asahi-Ku, Yokohama, Japan, and **Rebecca Ann (Baughman) Katz**, of Studio City, California, left Los Angeles, May 13, 1978.

Elmer H. Olson (LLU '34) (SS) to serve as physician, Guam Seventh-day Adventist Clinic, Guam, of Riverside, California, left Los Angeles, May 7, 1978.

Naomi Pitman (LLU '35) (SOS), to serve as physician/pediatrics professor, Montemorelos University, Montemorelos, Mexico, of Beersheba Springs, Tennessee, entered Mexico, April 28, 1978.

Philip A. Pritel (LLU '42), to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, and **Irene (Clark) Pritel** (WWC '36), of Vancouver, Washington, left San Francisco, May 3, 1978.

Nationals Returning

Henry Ming Tung (PUC '77) to serve as press manager, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, and **Isabel G. (Eje) Tung** (PUC '78) left Los Angeles, April 29, 1978.

AFRO-MIDEAST DIVISION

Regular Missionary Service

Gayares, Aquiles (and Sonya and family), of Uganda, to serve as teacher, Ikizu Secondary School, Tanzania, left March 3, 1978.

EURO-AFRICA DIVISION

Regular Missionary Service

Marinhoiro, Manuel F. (and wife), from Portugal, to serve as administrator, Adventist College for French-speaking Africa, Nanga-Ebokou, Cameroun, left January 25, 1978.

Volunteer Services:

Special Service: 3.
Adventist Volunteer Service Corps Workers: 1.

INTER-AMERICAN DIVISION

Regular Missionary Service

Petit, Jeanette, of Guadeloupe, to serve as nurse-midwife, Bere, Chad, left mid-January, 1978.

NORTHERN EUROPE-WEST AFRICA DIVISION

Regular Missionary Service

Andersen, Helge (and Arna), of Denmark, to serve as union president, Nigeria, left February 22, 1978.

Luukko, Heikki J. (and Kaarina and family), of Finland, to serve as union youth and temperance director, Nigeria, left January 19, 1978.

Thordarson, Steinthor (and Lilja and family), from Iceland, to serve as president, Rivers Mission, Nigeria, left January 9, 1978.

Vidar, Jacobs (and family), of Norway, to serve as physiotherapist, Masanga Leprosy Hospital, Sierra Leone, left March 2, 1978.

Camp Meeting Schedule

Atlantic Union

Greater New York	June 30-July 8
English	July 9-15
Spanish	June 23-July 1
New York	June 23-July 1
Northeastern	June 22-July 1
Northern New England	June 23-July 1
Southern New England	June 23-July 1

Canadian Union

Alberta	July 14-16
Beauvallon	June 30-July 8
Bowden	August 4-12
British Columbia	June 30-July 8
Manitoba-Saskatchewan	July 12-15
Blackstrap (Saskatoon)	July 7-15
Clear Lake (Manitoba)	July 18-22
Maritime	June 30-July 8
Newfoundland	July 14-22
Ontario	August 11-14
Keswick	July 21-29
Keswick	June 30-July 8
Thunder Bay	July 14-22
Quebec	August 11-14
	July 21-29

Central Union

Central States	June 16-24
Wyoming	August 1-6

Columbia Union

Allegheny East	August 3-12
Allegheny West	June 30-July 9
Chesapeake	July 7-15
Mountain View	October 14
Charleston	
New Jersey	June 23-July 1
English	July 2-8
Spanish	June 16-24
Ohio	June 16-24

Pennsylvania	June 16-24
Potomac	
Takoma Park	June 23, 24

Lake Union

Illinois	
Little Grassy Youth Camp	September 13-16
	June 22-July 1
Lake Region	
Michigan	July 20-29
Grand Ledge	July 20-29
Wisconsin	
Camp Wahdoon (Northern)	August 3-6
Wisconsin Academy	July 28-30

North Pacific Union

Alaska	
South Central (Palmer)	August 2-5
Southeastern (Wrangell)	July 28-30
Montana	July 7-15
Oregon	
Gladstone Park Campground	July 14-22
Washington	June 15-24

Northern Union

North Dakota	
Dickinson	August 25, 26
Fargo	July 21, 22

Pacific Union

Arizona	
English	July 13-22
Spanish	July 26-30
Central California	August 3-12
Hawaii	
Hilo	September 15, 16
Kauai	September 29, 30
Maui	September 8, 9
Molokai	September 1, 2
Oahu (Honolulu)	September 22, 23
Nevada-Utah	June 19-24
Northern California	
Pacific Union College (Spanish)	July 12-15
Redwood Area (Weott)	July 20-29
Southeastern California	
Anaheim	September 29, 30
Southern California	
Lynwood Adventist Academy (Spanish)	June 21-24
Soledad Sands Park	July 26-30

Southwestern Union

Arkansas-Louisiana	
Southern Louisiana (New Orleans)	June 23, 24
Oklahoma	July 7-15
Southwest Region	June 16-24
Texico	June 16-24

Coming

June

24	Service men's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)

July

1	Vacation Witnessing
1	Church Lay Activities Offering
8	Christian Record Braille Foundation Offering
15	Home Foreign Challenge

August

5	Dark County Evangelism
5	Church Lay Activities Offering
12	Oakwood College Offering

September

2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to	
Oct. 7	Adventist Review, Guide, Insight Campaign
16	Bible Emphasis Day
23	Pathfinder's Day
30	Thirteenth Sabbath Offering (Afro-Mideast Division)

October

7	Medical Missionary Work
7-14	Life & Health Emphasis Week
7	Church Lay Activities Offering
14	Voice of Prophecy Offering
21	Sabbath School Community Guest Day

Portuguese camp meetings in U.S.

Several Portuguese camp meetings were held in the United States this year. The first one, meeting at Pine Springs Ranch in California, May 12 to 14, drew nearly 200 Brazilians and Portuguese-speaking Americans. M. S. Nigri and Leo Ranzolin, of the General Conference, and Joaquim Dias, of Portugal, were guest speakers. The program focused on family relations, health, and spiritual witnessing. Five doctors from South America who are doing specialized training at Loma Linda took part in a panel discussion, and many former missionaries to Brazil participated in the activities.

A second was held May 26 to 29 at Camp Berkshire, Wingdale, New York; and a third at Camp Winnekeag,

South Ashburnham, Massachusetts, also May 26 to 29. Jose Sequeira, pastor of the New York Brazilian church, directed the youth-oriented meetings at Camp Berkshire, assisted by Abner Ramos, of the Newark, New Jersey, Brazilian church and by Leo Ranzolin. One hundred and fifty Portuguese and Brazilians were present. Joaquim Miranda, pastor of the New Bedford, Massachusetts, Portuguese church, directed the activities at Camp Winnekeag, assisted by Charles Case, of the Southern New England Conference. One hundred and twenty-five Portuguese from the New Bedford area were present.

There are six churches for Portuguese-speaking Adventists in North America: Toronto, Ontario; Newark, New Jersey; New York; Providence, Rhode Island; New Bedford, Massachusetts; and Washington, D.C.

Unrest in Zaire fails to diminish church's needs

Recent military events in Kolwezi, Zaire, have heightened the need for a liberal Thirteenth Sabbath Special Projects Offering on June 24, urged Merle Mills, Trans-Africa Division president, in a special telephone conversation from Africa. He wished to allay any question as to whether continued contributions to the work in Zaire were warranted. The events, he said, emphasize the need for an even greater work of evangelism while doors are still open.

For the record:

SAWS relief to Bangladesh: Lyle E. Spiva, new SAWS director in Bangladesh, reports that former Bangladesh Moslems who moved to Burma over the past several years are returning to Bangladesh by the thousands. According to a recent press release, 175,000 refugees are crowded into Bangladesh refugee camps. SAWS and the Southern Asia Division have provided an initial \$6,000 to help in this relief. Inasmuch as SAWS is a registered voluntary agency in Bangladesh, it is also eligible for USAID Food for Peace, which will be channeled to these refugees.

New positions: Robert S. Smith, associate periodical department manager, Review and Herald, formerly associate publishing director, Columbia Union Conference. □ J. O. Tompkins, president, Kansas Conference, formerly president, New Jersey Conference.

Home Study Institute (Far East): On May 17 the board of management of the Home Study Institute (Far East) was appointed and held its first meeting. The HSI, which is to be operated by the Far Eastern Division, will be based on the campus of Southeast Asia Union College in Singapore. It will offer college and adult-education courses.

Thousands of Pathfinders: Reports at the end of 1977 indicate that there were 142,814 Pathfinders in 9,321 clubs around the world. The North American Division membership was 24,656, in 1,384 clubs. The two divisions showing the greatest progress in the past five years are Inter-American with 24,205 members, and Trans-Africa with 22,430. "Pathfinding has become a passport for fun, learning, and sharing," says Leo Ranzolin, General Conference associate Youth director. "The program provides public relations for the church as junior youth become involved in In-gathering, Halloween campaigns (collecting food for the needy), Better Living parades, community projects, State fairs, and evangelistic meetings."



Polish house binds Bibles for society

The British and Foreign Bible Society chose the Polish Publishing House, recognized as one of the finest book binders in the nation, to bind its government-printed Bibles. Pictured above are Z. Lyko (right), manager of the publishing house, and Mr. Jan Wisniewski, production manager, examining copies of the new Polish Bible.

Publications of the house include *Steps to Christ*, the *Church Hymnal*, and a large children's Bible book to be used in connection with the children's Sabbath school lessons. Ten thousand copies of the *Signs of the Times* are distributed each month, and members are asking for more. There are no book-storage problems at the Polish Publishing House, because every copy of any book that is printed is distributed almost immediately by literature evangelists and laymen.

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

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