

# Adventist Review

General Organ of the Seventh-day Adventist Church

February 1, 1979

The exciting  
future

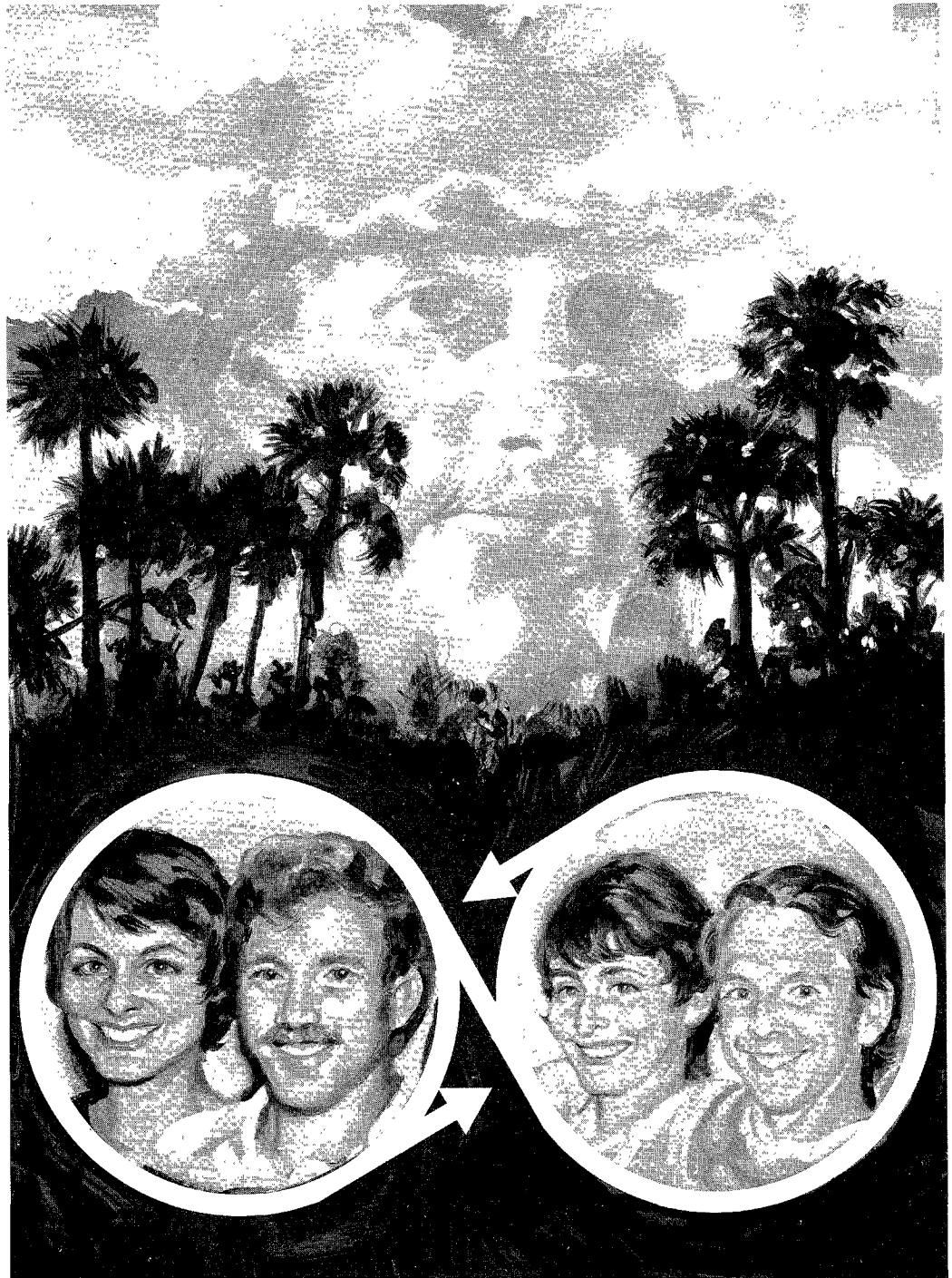
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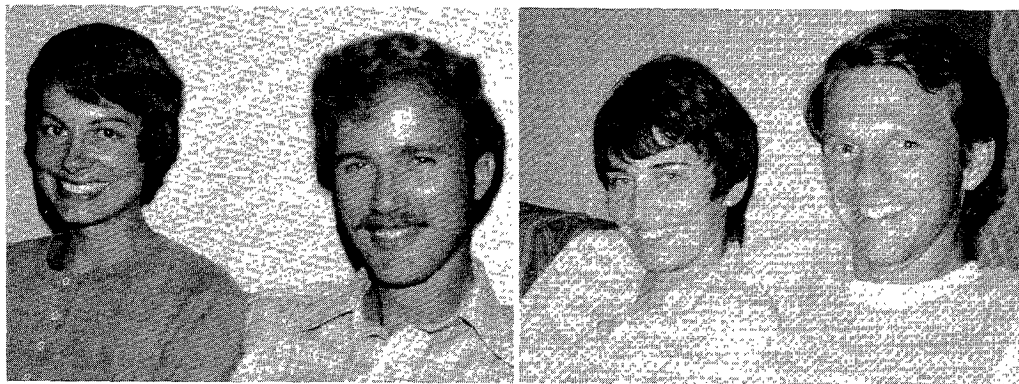
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Why I became  
a Seventh-day  
Adventist

Page 12



This troubled world doesn't need more Seventh-day Adventists so much as it needs more "Seven-day" Adventists who glorify God in their everyday lives. Read how the Fishers (right) influenced the Howards (left) to join the church in "They Loved Us," page 4.



The Howards (left), once Peace Corps volunteers in Saipan, were loved into the church by the Fishers (right).

“They Loved Us” by Clair and Vicky Howard is the story of their exposure to Seventh-day Adventism while serving in the Peace Corps in Saipan. There they met Steve and Karyl Fisher, Seventh-day Adventists who operated a dental clinic. The friendship between the two couples eventually led to questions about the Fishers’ faith and acceptance of that faith.

We called Clair Howard at Scott Memorial Hospital, where he is health-services director, to ask whether he had pictures of himself, his wife, and the Fishers. He sent snapshots to us promptly. From them Review Artist Tom Dunbebin drew the likenesses that appear on our cover. So that readers may also see the pictures, we are publishing them with this column.

This January the Brazil Publishing House began publishing its first edition of the REVIEW. Each month we mail news and articles to be translated into a Portuguese digest of the weekly magazine. This brings to a total of eight the monthly editions of the REVIEW. These editions are: South American Spanish, Inter- and North American Spanish, two editions of Inter-American English, Inter-American French, Afro-Mideast English, and an English edition serving other countries published here at the Review and Herald.

The editor of the Portuguese edition, R. S. Lessa, has written his first editorial for the English weekly edition, “Tridimensional Unity” (p. 15).

In our Friendship Issue (May 4, 1978) we ran a feature on why people became Seventh-day Adventists. To our request for these personal histories, we received a number of interesting responses that we were unable to include in the Friendship Issue. More responses appear on page 12.

Neal C. Wilson assumed the office of General Conference president on January 3. His first message as president appears on the facing page. (See also “A New President,” p. 15.)

The son of missionary parents, Elder Wilson has lived in Central and South Africa and India. He was educated at Vincent Hill College in India, Pacific Union College, Angwin, California, and the Seventh-day Adventist Theological Seminary. He was ordained in Washington, D.C., in 1944.

Elder Wilson worked as an accountant for the Southern Asia

Division, a pastor-evangelist in the United States and Egypt, president of the Egypt Field (1945-1950) and Nile Union (1950-1958), a departmental secretary in the Central California (1959-1960) and Columbia Union conferences (1960-1962), president of the Columbia Union Conference (1962-1966), and since 1966 until his election as GC president, a vice-president of the General Conference.

**Art and photo credits:** Cover, Tom Dunbebin; p. 6, Terry Crews; all other photos, courtesy of the respective authors.

**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.

**Mabel**

The first paragraph of the story “The Stranger” (Nov. 30) brought back a flood of memories of Mabel Moore, the protagonist of the story, who was one of our parishioners in Fremont, Nebraska.

When Mabel first attended our church she would slip in during the first hymn and out during the last. She neither smiled nor spoke. People said she was “different.” I noticed her neat matching tams and scarfs that indicated she had known better days. Gradually Mabel discovered that we loved her and Jesus loved her. The change was tremendous. She came alive in church, speaking up, smiling,

and bringing much cheer to us all. Mabel loves to travel. She sold most of her property and gave the money to the Lord, living on Social Security, from which she scrimps and saves to buy a bus ticket. She doesn’t just travel for pleasure; it is her missionary work. She gives out boxes of literature wherever she goes.

SHIRLEY FINNEMAN  
Scranton, Pennsylvania

**Sacrifice**

In the wake of the *meaningless* human sacrifice at Jonestown every Christian should be led to focus his eyes afresh on the only *meaningful* sacrifice ever made—Christ at Calvary.

Picture Him dying for our sins, paying the price for our redemption. Our hearts should burst forth with praise and gratitude for Heaven’s unspeakable gift which brings “happiness and heaven within our reach” (*Patriarchs and Prophets*, p. 289).

LLOYD PRATT  
Sacramento, California



129th Year of Continuous Publication

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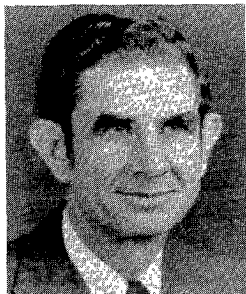
Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

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Vol. 156, No. 5.

## The exciting future



Neal Wilson, president,  
General Conference

For the past 12 years our former and much-loved General Conference president has used his pen to bless and enrich the lives of our people around the world. He and Mrs. Pierson gave themselves totally to the interests of the church. By his writing and preaching Elder Pierson put a spiritual mold on individuals and institutions.

We have seen remarkable growth in practically every measurable phase of church activity during the past 12 years. For instance, the General Conference appropriations distributed to the world field in 1966 amounted to \$39 million, and in 1978 this budget exceeded \$114 million. The tithe income of the church 12 years ago was nearly \$93 million and now is approximately \$285 million. At the beginning of Elder Pierson's administration the church membership stood at 1,661,682; now it is 3,016,338. We take note of our blessings and we number God's people, not to give credit to man, but gratefully to acknowledge, "Hitherto hath the Lord helped us."

Some have asked: "Now that we have a new administration, what exciting and different things can we expect?" In response, let me remind you that I have been a part of the administration for 12 years. On the other hand, our world is changing every day, and we may need to show greater flexibility and adaptability in meeting diverse situations, both within and without the church. We may need to adjust policies, analyze approaches and methods, take another look at the process of decision-making, be more open to suggestions, try innovative ideas for soul winning, and reevaluate deployment of human and financial resources. While we are uncertain about some of these areas, there is one thing I can promise you: The supreme goal of this administration will be the same as the past administration—to prepare a people for, and to hasten, the coming of Jesus.

As Adventists, we have no choice but to keep preparing people for the Advent. This should have preeminence in all we do and say and in everything for which we expend money and human energy. This means some of you will continue to be uncomfortable, while others will be challenged by words and phrases such as godly sorrow, repentance, reformation, revival, sacrifice, justification and sanctification, healthful living, soul winning, witnessing, evangelism, fruits of the Spirit, the Christian home, church growth, the latter rain, the three angels' messages, a world view, unity, finishing God's

work, and many more challenges that we might list.

For 128 years the ADVENTIST REVIEW has been a positive, cohesive, strengthening influence in the church. Through its pages I intend to communicate with you at least monthly. I want you to know what the General Conference leadership is thinking. You may not always agree, but you should know. Be assured I will always be interested in, and profit from, your ideas and viewpoints.

Mrs. Wilson and I have been cheered and encouraged, beyond expectation, by all the expressions of support and loyalty from around the world. Just to mention a few, they came from Santiago, London, Bangkok, West Indies College, Buenos Aires, Port-of-Spain, Bulawayo, Cairo, the White House, Singapore. They came from the known and from the unknown. What a marvelous spiritual family we belong to!

We are Seventh-day Adventists, and so much is wrapped up and implied in that name! Bequeathed to us is a phenomenal spiritual heritage. We have been charged with the sacred trust of proclaiming a distinctive message to earth's last generation. We have been told that our message will be brought into prominence. Our beliefs and doctrines will be scrutinized and tested by the greatest minds. By exalting the character of God, Seventh-day Adventists will lighten the earth with the glory of God. Representatives and witnesses for the truth as it is in Christ will be found in every center of population. We will become the center of controversy, curiosity, conversation, and inquiry, not by chance, but in harmony with divine purpose and at a time that fulfills God's prophetic timetable. It is the purpose of God to glorify Himself in His people before the world. What a destiny!

God is ready. All heaven is astir. The stage on earth is set. The world is bewildered and in need of deliverance. Troublous times and the final conflict in the great controversy are upon us. Our people are eager and restless to share their faith and other blessings and to fulfill Christ's commission to carry the gospel to every nation, kindred, tongue, and people. The power of the Holy Spirit is waiting to be claimed. With the gifts of the Spirit so liberally distributed and evidenced among God's people, I am exceedingly optimistic about possibilities of ministering to a world in need.

It is harvesttime, and our goal for 1979 is 1,000 souls a day. This is not just a dream. It is achievable because it is a part of God's plan, and He has promised to reward the faith and efforts of His people. No wonder Ellen White wrote: "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. . . . Christ says of His people: 'Ye are the light of the world.' Matthew 5:14."—*Testimonies*, vol. 9, p. 19.

# They loved us

A Peace Corps couple tell of their encounter with Seventh-day Adventists in the far reaches of the South Pacific.

By CLAIR and VICKY HOWARD

Nine years ago my wife and I finished college, married, and enlisted in the Peace Corps—all within two weeks. As Peace Corps volunteers, we had the privilege of serving a two-year (honeymoon) term as teachers on the tropical island of Rota in the South Pacific. After that we stayed in the islands and continued working for the Government of Micronesia for six years. Being a highly ambitious and competitive type-A individual, I became the director of teacher education for the Mariana Islands.

My wife and I believed in what we were doing, found it meaningful, and felt we were doing our part in helping others. However, we were aware of a certain emptiness in our lives—that elusive enjoyment of life just wasn't there. I have since learned that though commitment, meaningfulness, service, and even church membership, are present in life, deep joy is not necessarily present.

In 1973, after we moved to the capital island of Saipan, a young couple arrived from the United States. Within a few weeks a sign that read "Seventh-day Adventist Dental Clinic" appeared on a small building that had been erected in the main village. The local people dubbed the clinic the "Seven Days Clinic." Many disappointed potential patients found that the clinic was open only five days a week, not seven.

One day we met Steve and Karyl Fisher. We discovered we had many things in common. We had no children, loved to travel, sail, hike, and camp. We

became friends and spent many enjoyable hours together. During a period of about a year and a half, Vicky and I grudgingly tolerated the fact that Steve and Karyl were unavailable on Friday nights and Saturdays, but we seldom asked them about their religious beliefs. We seemed to have a tacit agreement that we would not jeopardize our newfound relationship by discussing religion. Steve and Karyl never violated this agreement by offering more information than we asked for. They simply loved us as we were, unconditionally. A certain joy and wholesomeness in their lives and in their marriage attracted us. We didn't have it and we knew we wanted it, but we weren't quite sure how to analyze it.

Being health conscious, we were intrigued by their vegetarian diet. As they shared recipes and simple health principles with us, we soon realized we had never eaten better in our lives, nor enjoyed food more. Being a vegetarian was great fun. It almost became a game of one-upmanship to see who could perfect the best recipes.

During the Christmas season 1974 we took a three-week excursion with Steve and Karyl through the Far East. To save money we stayed at some of their denominational hospitals and schools. (Saving money was a great idea.) Little did we know what that trip held in store.

The first impression gained on this trip was that there are two things you'll see almost anywhere you travel in the world—Coca-Cola signs and the Seventh-day Adventists. We had had no idea of how widespread were Adventist schools, colleges, clinics, and hospitals throughout the Pacific and Far East. We marveled at the dedication and perseverance of workers in countries where living conditions were not always the best.

Our second impression was that Steve and Karyl belonged to a worldwide family. They knew somebody or the friends or relatives of somebody almost everywhere. Even people they had never met before invited them into their homes and treated them (and us) as if they had always known the four of us.

One Saturday morning on the Malaysian island of Penang, Steve and Karyl took off from our hotel to find the local Adventist church while Vicky and I decided to spend the day at the beach. We had a miserable day. We waited for hours in the sweltering heat for buses that were uncrowded enough to stop and pick up more passengers. By the time we reached the beach we were completely out of sorts and it was time to head back.

That evening, while Steve and Karyl described how they had met people at church who had driven them to various sites around the island, we grumbled about our totally wasted day. These people had invited Steve and Karyl to come back for dinner the next evening and to speak to a group of them about something called the "ABC's of prayer," and we were invited to come along. Well, why not? It couldn't be any worse than today had been. As it turned out, we had a delightful dinner and fellowship with these people, just as we had in other countries.

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*Clair and Vicky Howard live in Lawrenceburg, Tennessee, where Clair is health services director for Scott Memorial Hospital.*

When it came time for the meeting, Vicky and I found a corner where we could be minimally visible yet still close enough to satisfy our curiosity. Steve began to explain how he and Karyl had gotten into the ABC's of prayer the summer before and had organized a small group of six on Saipan for Wednesday night prayer meetings to claim Bible promises. He described specific incidents in which they had claimed promises and the Lord had answered their prayers in ways far better than they had imagined. There were promises for wisdom, guidance, healing, peace and rest, right words to say, deliverance from trouble, new friends, control of temper, and even Christlikeness.

Before long we realized that Steve, our trusted friend, one whom we had grown to love as a brother, and who had loved us without reservation with all of our faults, was talking to us. Through him the Holy Spirit was telling us, "You don't have to be what you are. You don't have to do the things you do. In Jesus Christ is the life, the power, and the truth that will make you whole and set you free."

I remember walking out of the house that night into the moist tropical air, knowing that I had received a great truth, upon which I had the freedom to act. It wasn't startling or even surprising. In fact, it was as if I had always known it. I finally knew what made Steve and Karyl so different from other people. Back at the hotel we stayed up well past midnight, confronting the Fishers with everything from evolution to astrology, realizing that in spite of all our attempts to counter what we heard with various arguments, we had had a glimpse of truth.

Steve's response to me was You must first look at the historical figure of Jesus, the things He said, and the times in which He said them. Then decide whether He was the Son of God or not. There is no other choice. After resolving this question, everything else will fall into place. Jesus Himself said, "When the Spirit of truth is come, he shall guide you into *all* the truth" (John 16:13, R.S.V.). Steve lent me two books that night: *Steps to Christ* by Ellen G. White and *Mere Christianity* by C. S. Lewis.

### Studying together

Arriving home again on Saipan, Vicky and I found ourselves secretly eager to get to the bottom of this Seventh-day Adventist religion. So we decided to invite ourselves to Steve and Karyl's prayer meeting. They happened to be studying one chapter each week from a book called *The Desire of Ages*. We got our paperback editions and began reading. Believe me, when you take one chapter from *The Desire of Ages*, read it thoughtfully, then sit down and talk with six other people for an hour about what each of you got from it, and continue doing this for a few weeks, nobody has to *tell* you that the author was inspired by God.

After one prayer meeting we were ready to attend church. No one had specifically invited us to church, but we knew we would be welcome. To us it didn't really

*After our baptism we learned that almost from the beginning Steve and Karyl had had our names at the top of their prayer list.*

matter whether this church met on Saturday or Sunday. If it was good enough for Steve and Karyl there must be something worthwhile there. It was several weeks before we got around to study seriously the issues of the Sabbath. Then, what a thrill it was to learn the historical facts surrounding this beautiful truth that we had already accepted in our hearts. Within four months we asked to be baptized and were symbolically born again in the crystal blue waters of the South Pacific. That was nearly three years ago.

After our baptism we learned that almost from the beginning Steve and Karyl had had our names at the top of their prayer list. They claimed, and rejoiced in, the promise that God would somehow give us light, and that He would never force us to accept that light against our wills. And they knew us well enough to know that we would not respond favorably to something that was pushed on us. They had learned to take God at His word, to seek a complete relationship with Him in their own lives, to claim His promises, then to wait on the Holy Spirit to do what only He can do, and to thank Him for doing it.

Since returning to the United States I have occasionally been asked certain questions, such as, "What doctrine of the church was the most difficult for you to accept?" or "What great philosophical barriers did you encounter in accepting the truth?" It used to embarrass me a bit to say, "Uh, well, you see, we were *loved* into the truth." But then I read a passage in *The Ministry of Healing* that solved my problem: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"—Page 143.

Steve and Karyl had met us where we were, loved us when we were not particularly lovable, and won our trust as friends. It was the Holy Spirit who kept saying, "Follow Me." If this had not been so, my wife and I would not be in the church today. Now the Lord tells us, "Go thou, and do likewise."

This troubled world doesn't need more Seventh-day Adventists so much as it needs more "Seven-day" Adventists who glorify God in their everyday lives. Then the work can be finished and Jesus will come. □

# The calling and preparation of a people

The church must meet together in a way that encourages and expresses the fact of church peoplehood.

By WALTER R. BEACH



The fulfillment of God's plan of salvation on earth includes the calling and preparation of a people. Adam and Eve took the first step. They were commanded to "be fruitful and multiply, and fill the earth" (Gen. 1:28),\* and become a people. God's promise to Abraham continued the process. "I will make of you a great nation" (chap. 12:2). Abraham's descendants became known as the Israelites whom God redeemed from Egypt saying, "'I will take you for my people, and I will be your God'" (Ex. 6:7). This calling and preparation of a people is an unfailing theme in the Old Testament.

In the New Testament the centrality of a people finds its basis in Jesus Christ. God's people in the Old Testament acted unfaithfully, but this unfaithfulness did not cancel out God's plan. John the Baptist was sent "in the spirit and power of Elijah . . . to make ready for the Lord a people prepared" (Luke 1:17). And certainly the apostle Paul understood God's plan to call and redeem a new Israel. He wrote to Titus that Jesus Christ "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (chap. 2:14). This echoes the prophet Jeremiah on the "new covenant" in which God says, "'I will be their God, and they shall be my people'" (Jer. 31:33). And so to the Galatian Christians Paul concludes: "In Christ Jesus you are all sons of God, through faith. . . . And if you are Christ's, then you are Abraham's offspring" (Gal. 3:26-29).

This idea of God's people has abundant Biblical roots. A study by H. A. Snyder (*Christianity Today*, Oct. 27, 1972) points out that scriptural Greek uses the word *laos* to refer to the church as a people. The word occurs more than 2,000 times in the Septuagint, usually translating the Hebrew word *'am*, and is the word commonly used to designate Israel as God's people.

Now, this distinct body of persons is constituted the people of God through its individual members' becoming children of God, that is, by grace through faith. Converted individuals make up a people who, if not stifled by unbiblical traditions and worldliness, will reach out with New Testament dynamic until the earthly phase of God's mission has been terminated. The "vine" and the "branches" will grow (see John 15:1, 2), and the "other sheep" will be brought into the fold (see John 10:16).

God's *laos* embraces the totality of God's people. Unfortunately, official Christendom has divided the church into "laity" and "clergy"; in Old and New Testament times, this distinction existed only in the nature of one's ministry. All whom God through the Holy Spirit has called out of darkness into His marvelous light are claimed by God for His own to proclaim His glory (see 1 Peter 2:9, N.E.B.). All who accept Christ are ordained to work for the salvation of their fellow

\* Unless otherwise noted, all Bible texts in this article are quoted from the Revised Standard Version.

Walter R. Beach, retired vice-president of the General Conference, lives in Loma Linda, California.

men. By taking upon themselves the sacred vows of the church community, the members irrevocably bind themselves to be co-workers with Christ.

However, according to the scriptural pattern, the totality of the people of God set apart certain persons with special talent and consecration for a special ministry. Wrote the apostle Paul, "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ" (Eph. 4:11, 12). Ellen G. White stated it this way: "God has a church, and she has a divinely appointed ministry."—*Testimonies to Ministers*, p. 52. I shall say more on this in a later article.

Theologically the church is the people of God. How can this fact be demonstrated? To begin with, believers must be made to feel that they are a part of the total corporate unity of the people of God. The church, therefore, must meet together in a way that encourages and expresses the fact of church peoplehood.

We would not be realistic, of course, if we did not recognize certain obstacles that keep God's people from sensing fully this peoplehood. One is the bigness of many church congregations as a result of growth. It might be helpful in this connection to consider the question of small versus large congregations, on which *Christianity Today* (Nov. 5, 1971) reported informatively.

At the beginning of the 1970's there was only one church in the United States averaging more than 5,000 Sunday school members. Three years later seven churches were that large, and it is predicted that within this decade probably more than 200 churches (of various denominations) will have an average attendance of 2,500 or more. A growing number of Seventh-day Adventist churches will be numbered in this group, particularly in the United States. This is a result of rapidly growing metropolitan areas, as well as the strategic location of some of the churches.

### Creation of centers

Examining missionary strategy some years ago in his book *Missionary Methods—Saint Paul's or Ours?*, Roland Allen notes that the apostle Paul's strategy did not include a visit to every village. Rather he established strong centers from which to disseminate the gospel. Because he founded such a center at Ephesus, the message reached all Asia. "And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:10, N.A.S.B.).

A strategically placed large church can influence decisively an extended area. Such churches can offer various services besides preaching and teaching, such as professional counseling, recreation, ministry for the deaf, foreign-language classes, health and preventive-medicine programs, preventive drug-addiction services. They are able to sponsor senior-citizen interests, day-care centers, elementary and secondary schools, financial counseling,

music appreciation, social activities for single adults. One large Seventh-day Adventist church lists more than 50 such regular services.

The large church makes possible the exercising of many gifts. The individual needs of members are more easily met when qualified specialists are readily available, which is more often the case in the large church. All this can be good strategy and helps to demonstrate the reality of peoplehood. However, according to many church leaders, if such a church is to be operated, a program must be adopted that takes into consideration the following points:

1. Open-ended growth will give place to a controlled and directed strategy. The church that is to serve an important metropolitan or institutional area could be considered an exception. However, generally speaking, peoplehood will be much easier and more conclusive in a church that, having attained a membership of 200 to 500 and in harmony with predetermined planning, swarms regularly to form new congregations. A middle-sized church can afford facilities to provide a well-rounded ministry to the whole man. Such a ministry is possible not only because of adequate financing but also because a leadership pool either exists or can be developed that will provide trained workers. These middle-sized churches have strengths sometimes denied a small struggling congregation, yet avoid some of the weaknesses that can beset a "super church." A middle-sized church has the ability to meet diverse needs without deteriorating personal contacts. It is the personal contacts that are important. If they deteriorate, the worshiper can feel lost even in a small church, and then he really is lost!

Also, generally members of the middle-sized church will avoid the temptation "to worship and run." They are known and identified. Members who worship and run (sometimes called "sermon tasters") will no doubt always exist, but church strategy ought not to make it easy to become an "invisible" member.

2. The structuring of church services ought to be such as to provide for all the members to meet together regularly as a complete congregation. The church must come together as a people—young and old—if it is to experience peoplehood.

In one large institutional church that I attended, the Sabbath-morning bulletin listed three separate group meetings. These meetings involved three age levels. As essential as these small groups are, they are not in themselves sufficient to develop and sustain true churchhood. The whole body must come together.

In addition to the regular meetings of the total congregation, there is need and advantage in some form of large gatherings that periodically unite a number of congregations. These can be rallies, evangelistic campaigns, or other mass gatherings in which the few can feel the full "throb" of peoplehood.

3. The ancient Hebrews and the early Christians were conscious of the fact that God had acted in history to choose and form a people. These acts were periodically

recalled by special festivals and celebrations. Such occasions were for the remembrance and renewal of the covenant between God and man. The people of God today can likewise benefit by periodic festival gatherings. These must not be merely social or superficial celebrations; they should spring from and celebrate with genuine joy the excitement of corporately sharing the fact that God has consummated a supernatural breakthrough.

Festivals analogous to the Day of Atonement and the Feast of Tabernacles in the Old Testament can contribute to the nurturing of peoplehood today. We have at regular intervals the ordinances of humility and the communion service, generally on a quarterly basis. We have, too, the "annual meeting" of the sisterhood of churches in a conference, or the camp meeting. The careful, system-

atic observance of these practices can go far in maintaining and nurturing the spirit of peoplehood.

4. God's *laos* is the people of God's Word. Large and small congregations have identical needs when it comes to the study of God's Word and the inspired commentaries on that Word. Grouped around the Word of God, they can have the authentic feeling of being the people of God. They will know the church as a distinct people. To be sure, they will sustain a certain solidarity with all mankind, but they will remain a distinct community that encourages both the sense of being the people of God and new depths of individual faithfulness.

And such a people will indeed be "called" and "prepared" for the coming of the Lord in glory. □  
*Next month: "A church with a message and a mission."*

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### Father or Son, who is greater?

**I need help in explaining 1 Corinthians 15:27, 28. Some people use these verses in an attempt to prove that the Son is inferior to the Father.**

These verses read: "For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

We are dealing here with the Deity and with relationships between members of the Deity. Concerning these things, we know only what has been revealed. Furthermore, because God is infinite and we are finite, we can grasp only in part the realities of Deity. And, because we know only the language of humanity, God must communicate with us through this inadequate medium.

From the point of view of our human limitations, then, let us look at what the Holy Spirit is seeking to convey in 1 Corinthians 15:27, 28. In the context Paul is argu-

ing the truth of the resurrection with skeptics who deny that the dead will rise. The ground of the resurrection, he says, is the resurrection of Christ. Christ has conquered death and will one day lead forth death's captives.

The Father has assigned to the Son the work of subduing all enmity against the Deity (verses 24, 25). "The last enemy that shall be destroyed is death" (verse 26). When the Son completes His assignment in the "end" time (verse 24), then things return to normal in the government of Heaven. Apparently under normal arrangements, the Father acts as the chairman of the Deity. But a chairman can be the leader of a group of equals. It is not necessary to conclude that God's being "all in all" and the Son's becoming "subject unto him" means that the Son is inferior to the Father.

It seems rather pointless for people to argue the relative greatness of members of the Deity. Both the Father and the Son are God in the highest sense. What has a person achieved if he thinks he can establish that one is greater than the

other? If the Bible does not make a point of relative greatness except in a few inconclusive passages, we ought to content ourselves with this limited knowledge.

#### When did Jesus become the Son of God?

This question is somewhat related to the former. Apparently the relationship between a human father and his son comes the closest of various relationships humans experience to representing the relationship between the first and second persons of the Godhead (Godhead means "Godhood," or "Deity").

The question in many people's minds is, How far should this figure be pressed? Some press it to the point of saying that since a son is generated by his father, there was a time when Christ was generated by God. Consequently there was a time when Christ was not.

Certain others even feel that it is necessary to bring in a female figure, and find this represented in the Holy Spirit.

My advice is to leave all such speculation alone. What inspiration has not revealed let us leave alone, and what inspiration does not emphasize let us not emphasize.

There was a time in Adventist developing theology when certain leaders, pressing the "son" figure, held that at some time in the far distant past Christ must have been generated. But the church today holds firmly to the eternity of

Christ, as well as to His equality with the Father. Several Ellen White statements affirm this position: "The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father."—*Signs of the Times*, April 26, 1899. "Christ is the pre-existent, self-existent Son of God. . . . In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God."—*Evangelism*, p. 615. "In Christ is life, original, unborrowed, undevoted."—*The Desire of Ages*, p. 530.

The point to remember is that figures such as the father-son figure must not be pushed too far. When communicating with the human family, God is limited to the languages and figures human beings understand.

There is a sense in which Jesus' birth to the virgin Mary made Him in a special sense a son. In the New Testament He is often referred to as the Son of God, although Ellen White also frequently refers to Him in His preincarnate state as the Son of God. Of significance may also be the following scripture: "Declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). But a close relationship seemingly exhibited best by the human father-son relationship has existed for all eternity.

Send questions for this column to the Editor, ADVENTIST REVIEW.



# Escape from freedom

There are many for whom decision-making is so awesome and frightening that they avoid it at all costs.

By MIRIAM WOOD

There is one aspect of the incredible Jonestown tragedy that I believe should be considered carefully by people who've only just begun to make their own decisions and to outline the parameters of their lives. This aspect is the desire of some to get away from the responsibility of making decisions. Perhaps your first reaction to this statement will be negative. "What do you mean—the thing I want most is to MAKE my own decisions!" you may protest, and perhaps that may be true with you, but there are many others for whom decision-making is so awesome and frightening that they will avoid it at all costs. In the case of the Jonestown people, the ultimate cost was their lives.

A column in the December 4, 1978, *Washington Star*, by John P. Roche, summed it up with crystal clarity: "The real source of his [Jim Jones's] appalling power was that he provided, in Erich Fromm's classic formulation, an 'escape from freedom.' . . . Those who joined his cult not only turned in their worldly goods but underwent voluntary egoectomy. They no longer had to hassle with the world, to make decisions in an unstructured universe and face the consequences of these decisions."

When it dawns on us that our parents are not really the godlike figures they appeared to be when we were very small, most of us realize that we're going to have to find a way of living in this world on our own. At first most of us think this is going to be pure, unalloyed bliss. No more restraints, no more No's. And things may go along well and, for those in whom have been instilled the basic principles of decision-making and accountability, the situation stays favorable, regardless of temporary setbacks and mistakes.

But what about the people who *don't* make good decisions? What about the people who sink deeper and deeper into the mire of their mistakes, and who become terrified of what seems to them a totally hostile universe? People living in this framework are bound to feel unloved and unaccepted. Possibly they look back on their childhood with longing for the very strict structure that they thought they hated. For the structure and the decisions "from above" conveyed with them the thought that somebody cared.

During the 60's and early 70's many young people all over the world found themselves in rebellion against established values and customs. It was a time of protest, of toppling old ideas and of proclaiming a great new day of "freedom." Unwashed people in public parks proclaimed the dawning of the Age of Aquarius, in which humans would now have a glorious new and untrammelled existence with no restrictions whatsoever.

Well, it didn't work out quite that way. Many tragedies and heartaches and years later some of the proclaimers have been swamped by the very freedom they eulogized. Actually, it may not have been the freedom itself, but the use of the freedom. It is an inescapable fact that man, God's creation, was born into an orderly universe, which operates on clearly established rules. No amount of oratory can change that. And in the chaos of "freedom" a great many young (and some older) people have been in flight back to an existence that has clearly defined patterns.

Under these circumstances it is tragically understandable that some would respond willingly, even eagerly, to a strong and spellbinding figure who promised relief from freedom. "Just turn your lives and your thoughts and your decisions over to me," says the leader. "I will take the responsibility for your life."

## Avoid the quicksand

I would hope that Seventh-day Adventist young people would not be caught in the quicksand of this kind of situation.

One of the most blessed aspects of this church is its emphasis upon the individual's right to forge his own relationship with God and to study for himself and to know what he believes. If he accepts the friendship of Christ, then he need never feel alone and he need never feel that his decisions will lead to frightening chaos—if they are based on God's way.

Mr. Roche also stated that one contributing factor to the Jonestown tragedy was that many people feel rootless and as though they were outside the real life of others. "They yearn for intimacy," he says.

I'd like to suggest that one can find this satisfying intimacy, first, in a close relationship with Christ, second, with Christian parents and friends, and then in the close-knit body of the church. Seventh-day Adventist young people never need feel so frightened of freedom that they turn their lives over to another human being.

Freedom in Christ is true freedom. □

# Alone need not mean lonely

A lonely, divorce-bound person receives tips from another woman who had traveled the same route some years earlier.

By MAXINE T. RASMUSSEN

"Excuse me," exclaimed Rhonda, as she threw her slim body up from her chair and ran into the bedroom of her tiny apartment.

"Sure," I replied. "I have to check my laundry."

Quickly stepping into the hall, I looked at the washer, still sloshing its load around with time left on the meter, then stepped over to the dryer, where I checked its load. Finding the clothes still damp, I fed the hungry meter another dime, then returned to Rhonda's apartment. She stood there with a half-smile, holding a moist Kleenex to her nose, and her cheeks showed little tracks of moisture from her tears.

"I'm sorry, but you know how it is," she apologized.

"Yes," I nodded. "I've traveled that whole route myself. It's sometimes difficult to switch my mind to another subject when it begins to focus on that route."

Rhonda was in the process of making a painful adjustment to her recently-begun single status. Close to 40, she had left two dearly loved sons with their father on a farm. Rick, her 13-year-old, was the type that would tug at any mother's heartstrings. Leaving him behind had left a very empty spot in her life. He was constantly on the go, and as cheerful as a robin all the way there, and just as quick in his movements!

Kevin was different. At 16 he already had a mind of his own, and was a sought-after musician in his newly formed band. His skills on the piano, organ, and several wind instruments made him a real asset to his buddies.

"I just can't understand why Allen keeps trying to turn Rick against me," Rhonda sobbed, letting it all out now.

She went on. "We agreed to a sensible, nonbitter divorce, to go our separate ways, and that Rick would be better off with him for now," she sobbed. "So why,

after an agreeable separation, must he try so hard to put me down in front of my child?"

"Rhonda, listen to me. Don't you know this always happens at first? Sure, you say Allen doesn't want you, only your child. Well, his pride is hurt, no doubt. Any man's would be if he felt that something he had undertaken, such as marriage and fatherhood, had failed. He finds it very important for you to be the one to blame, and for Rick and Kevin to agree with him."

"Oh, how stupid! It should be enough for me to have the divorce to settle, to work long hours at my present job, and to having to adjust to the pain of being all alone, without being forced to watch Allen act like a child." She began to get a little angry now.

"Cool it, honey," I warned. "You and Allen are now traveling in different directions, and you can't tell him how to behave any more than he can tell you, OK?"

"You're right, Maxine," she sobbed, and got up to fill her coffee cup.

On this early Sunday morning, Rhonda and I apparently were the only ones awake. We both worked all week, and Sunday was our only day to do the washing. We were busily folding clothes, but not too busy to talk.

"Rhonda," I began thoughtfully, "I finally found after ten years of single life that there *are* answers to loneliness—answers you will not find in a bar, where many lonely people go."

"Good," she challenged. "Let's hear a few."

"Well," I said, "I don't know you very well, so I'll have to ask you something. How do you feel about God? Are you a church member?"

"No, Maxine, I've never been what you'd call religious," she admitted thoughtfully. "I believe there's a God, but I guess I never thought I could be a good enough person to belong to a church or to call myself a Christian and live up to it."

"Don't say that, Rhonda. No one is a good person. The Bible tells us that *all* have sinned. That means you, me, everybody."

## Christ dispels loneliness

Her eyes opened a little wider, and I continued.

"The only way we can become good is to accept Christ and His righteousness, by faith. But sometimes, Rhonda, when a person feels life is just too much, he might be very happily surprised at how much a sincere, genuine church affiliation will do for him. Try it sometime and see for yourself," I suggested.

She smiled and replied, "You may be right."

"I *know* I am, Rhonda. I was terribly lonely too, until I tried letting Jesus take over. Now it seems that I find so many pleasant things to do, I actually have less time than I would like to have to be alone. There is something all the time that looks a lot more interesting."

This was true. Going to Sabbath school, church services, and prayer meeting took care of many of my extra hours. Being with God's people at every possible opportunity, socially and spiritually, meant using a lot of

*Maxine T. Rasmussen is a homemaker living in Inverness, Florida.*

my spare hours cooking a little extra for a Sabbath dinner every week or so, and then figuring out, sometimes as late as Sabbath morning, who might look like a likely candidate for quick simple eating. Because I work a 40-hour week at a large medical center, I have been able to serve mostly simple oven meals, with few fancy flourishes.

My guests come to my house more for company than for the food. Fortunately for me, they bravely exclaim, "But I love baked potatoes!" when I sit thinking how much nicer it would have been to serve something fancy that required hours to prepare. But oh, how sweet it is to serve a family of several people or just one other person, and have the privilege of their company for my eating pleasure!

Being single does not mean being alone, unless you want to be. Nor does being single mean that you must be unhappy. Oh, yes, you can be very unhappy if you take time to feel sorry for yourself. In the past I've done enough of that for two people. You can be unhappy if you forget that you are never alone unless you *want* to be.

If you choose Christ's company, you can have the most loving Big Brother as your company. During the times you feel like a lost, lonely child you may have the most loving Father you can imagine, who will dry your tears and replace them with smiles if you let Him. What more could any earthly father do?

True, there is no more beautiful picture painted than that of true, deep, and lasting love between a man and a woman—so beautiful, in fact, that I always cry at weddings. But I'm so happy that I can now go to weddings. For a long, long time I had to scratch them off my social list. Thank God for this small victory!

And here is a blessing I have counted:

When you live alone you need not account to any human being for the use you make of your leisure time. If a special friend has serious problems you may, without hesitation, give her as much support, time, and comfort as she needs without constantly checking your watch to see whether it is time to put on the potatoes for family supper, mend your husband's shirt for tonight's event, or pick up your child at school or the sitter's—all pleasant but pressing tasks. Such a lack of hurry on the single woman's part, such a devotion to the special friend's comfort and peace of mind, may easily be the major contributing factor to her strength of purpose and wisdom in coming to a final solution of her seemingly insurmountable problem.

Even a super-long telephone conversation with a person needing help of this kind may be the answer. You have no impatient teen-ager at your side, waiting for the telephone, making faces and gestures that shout, "Hurry, I'm late!"; even making you reconsider your recent refusal of his plea for a personal telephone! Or is it a hungry, tired husband with a gesture toward the stove and a loudly whispered "Honey, I'm starved" as he grabs his slippers and the evening newspaper. He has just

arrived home from work tired and hungry—his day has been hectic, and he needs the TLC and understanding only you can give. No, it is none of these. Your time is your own, and you may choose to whom you give it.

Yes, the single person may be alone, but he or she need never be all alone or unhappy. Alone need not mean lonely, and alone need not mean tearful or sad. Alone can mean a happy, helpful, fruitful Christian life that will not only bless those around you but also be a joy and a true blessing to yourself! □

## FOR THE YOUNGER SET

# A fantastic free trip

By MYRTLE COOPER

Mrs. Edwards and her young friend Sarah were chatting about space travel.

"It would be fun to go to the moon," said Sarah, "but I wouldn't like to wear a spacesuit."

"I know of a space trip you and I could take, on which we wouldn't need to wear clumsy space helmets or carry oxygen," said Mrs. Edwards.

"Such a trip would cost too much money for me," Sarah responded immediately.

"But there is nothing for us to pay," Mrs. Edwards explained. "Anyone who loves Jesus may go."

"You mean it's free?" questioned Sarah in astonishment.

"Yes. But it has cost God more than all the money in the whole world to make this trip possible."

Since Sarah came from a home where the word "God" was used only as a swear word, Mrs. Edwards talked with her for some time of God's love and His plan for taking people on a space trip to heaven.

Knowing that Sarah was a cat lover, Mrs. Edwards told her a story about two cats, Blackie and Sooty. "Blackie and Sooty belonged to the Pettit family, of Essex, England. When the Pettits planned to move to Australia in 1975 they discovered that the airfares and quarantine fees required

were too high to take the cats with them. Since Blackie was only a year old, friends said they would adopt him. But because no one wanted Sooty, who was already 7 years old, they decided to have him put to sleep.

"The Pettit children, 8-year-old twins Elizabeth and Richard and their sister Julie, cried at the thought of saying goodbye to their pets—especially to Sooty, who was going to die.

"Then one wonderful day someone called Mrs. Pettit and said, 'If you were given £600 would you take your cats to Australia?' The person making the inquiry had read the Pettits' story in the local newspaper.

Of course Mrs. Pettit said Yes.

"Two days later a brown envelope was pushed through the letter box, and inside were 60 £10 notes. Mrs. Pettit could hardly believe her eyes, and you can imagine the excitement of the children. Julie grabbed hold of the money and ran up and down the garden, jumping for joy.

"And so, Sarah," continued Mrs. Edwards, "that's how I feel when I realize that God, not wishing me to die, has paid for my trip through space. Think of what a wonderfully merciful and loving God we have! It makes me want to love Him more and more."

## I learned of the Sabbath in Sunday school

The witness of a friend who had kept only one Sabbath led me to become a Seventh-day Adventist. It happened this way:

Late one Friday afternoon a Seventh-day Adventist literature evangelist called at my friend's home. After the two of them spent some time discussing various Biblical subjects, the literature evangelist asked him abruptly, "Do you know that you're keeping the wrong day as the Sabbath?"

The charge bothered my friend. But as his visitor read Bible texts supporting the Sabbath truth, he began to believe what was shown to him. At eleven o'clock that night he rose from his chair and said, "By the grace of God I will honor the seventh day as the Sabbath from now on. I will not report for work tomorrow."

On Sunday my friend attended his church, where he was a deacon. The Sunday school lesson for that day was on the Ten Commandments. When the teacher of the young men's class did not show up, an unusual occurrence, the superintendent asked my friend to teach the class.

In the course of the lesson he arrived at God's statement "The seventh day is the sabbath of the Lord thy God."

How could a man who had just kept his first Sabbath fail to bear witness to the truth? He told his class what he had learned. I was a member of that class. As a result of his witness, I began to investigate the Sabbath question for myself and soon became a Seventh-day Adventist.—J. L. SHULER, National City, California.

## I got trapped in an evangelistic series

I joined the Adventist Church as a result of getting trapped in a public auditorium where an evangelistic series was being held. Intrigued by an advertisement in a local newspaper, about a meeting on last-day events, I decided to attend. Only after the meeting had begun did I realize that Adventists were sponsoring the meeting. Prior contacts with Adventists had led me to the conclusion that they had strange beliefs.

Finding myself seated in the middle of a row in a packed auditorium where to leave would have created instant commotion, I decided to sit through the meeting. I found the speaker's presentation excellent and thought provoking. When he offered a copy of his sermon for study in the privacy of his hearers' homes, I responded by signing a card.

An Adventist pastor appeared a few days later on my doorstep, material in hand. I had only one question: "Why do you people go to church on Saturday?" He responded by saying, "That's what the Bible teaches." When I reacted by showing utter disbelief, he told me that if I would attend the next Sunday-evening meeting, I would hear the evidence. I determined to go simply to find out how Adventists try to justify keeping Saturday

when the Christian world is almost unanimous in holding that Sunday is the Sabbath.

I left that Sunday-night meeting never again to question the validity of the Sabbath. At the conclusion of the meetings I made my decision to be baptized.—MRS. BETTIGENE D. REISWIG, Boring, Oregon.

## I wanted peace

A few weeks after moving into a new neighborhood I met Patti, with whom I became a close friend. I greatly enjoyed the closeness of her family. One Sunday they invited me to attend church with them. I eagerly accepted, not having attended since I was young. My contact with the church made me feel very close to the Lord. But as I grew older, my feelings for Christ began to weaken.

This continued until the day I went to some campus-life meetings with my sister and two friends. I saw in the young people there the same peace and joy I had seen in Patti's family, and I realized that this was what I needed in my life too. Their spirit of love enveloped me, persuading me that night to give my heart to the Lord.

In an effort to retain my new relationship with Christ, I began to study the Bible. But some things confused me. I noticed that Jesus had kept the seventh day as the Sabbath. When I looked at the calendar, I found that Saturday is the seventh day of the week. At first this didn't bother me much because I thought that somewhere the Bible would explain the discrepancy. I searched but could find no reason.

My perplexity continued until two weeks later when I met Dan, a Seventh-day Adventist. It surprised me when he said that he attended church on Saturdays. Here was someone following what I read in the Bible: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Not long after, I began earnest Bible studies and was eventually baptized.

I found that Jesus had fulfilled the promise "Seek, and ye shall find." He had answered all my questions. I will always love and trust in Him.—BECKY WARD, Berrien Springs, Michigan.



## My husband had a toothache

I became a Seventh-day Adventist as a result of my husband's having a toothache! While he was in the dentist's office, I read *The Bible Story*. The beautiful pictures and stories convinced me that I needed them for my Sunday school class.

Sometime after I had mailed the card requesting the books, a literature evangelist called on our home. After we purchased a *Bible Story* set, he told us that we would receive a free Bible course along with some other books. We had no idea that this was Adventist literature.

After a few weeks of Bible study, we read *The Great Controversy*, one of the books we received with *The Bible Story* set. The message of this book left us with many unanswered questions in our minds.

A few months later an Adventist pastor invited us to attend his evangelistic meetings. My husband and I were surprised at how simply he explained the Bible's messages. We became convinced that the seventh day is the true Sabbath. For two or three Sundays a terrible struggle raged inside me. I wanted to stay in the church in which I had grown up, but I could not escape the conviction that the seventh day is God's Sabbath. Finally I decided to follow the Bible. My conflict was over.

As baptized members of God's church, my husband and I praise Him for leading in our lives.—MRS. DORIS BROWN, Stephens City, Virginia.

## I found an Adventist college

As a student in a catechetical class in Madison, Wisconsin, my goal was someday to be a minister, the type my pastor at that time was.

One Saturday, however, I felt troubled. After the class ended, I confronted my pastor with a blunt question.

"Reverend," I asked, "why does our catechism manual not urge us to worship on the seventh day, when the Bible makes it so plain?"

A friendly pat on my shoulder was meant to reassure me as he answered, "Now, Leonard, don't worry about these things. All days are holy for the Christian."

His words brought me little comfort.

I next learned about the Sabbath through reading Adventist literature sent to our family by a friend of my mother's who had gone to Arizona for health reasons. She had met an Adventist nurse there and had literally read herself into the church. Feeling a concern for our family, she had begun flooding our mailbox with enthusiastic letters and copies of *Signs of the Times*. I eagerly read every article that mentioned the Sabbath day. I devoted many Saturdays throughout my high school years to such reading.

After graduating from high school, I left home to attend the University of Wisconsin. During my freshman year I was troubled over having to study evolution. I thought, How can I prepare for the ministry when my mind is being polluted with anti-Biblical teachings? Oh, to find a Bible college!

The next roll of papers from Arizona included a copy of *The Youth's Instructor*. The back page carried an advertisement for SDA colleges. I noticed that Emmanuel Missionary College in Michigan was just across Lake Michigan from Madison. Why not give it a try? I thought. A college degree would put me in line for my church's seminary.

Instead, my Bachelor of Theology degree led me into the ministry of the Adventist Church. I am now retired after having spent 40 years working for my Lord. I thank God for Adventist literature and the Adventist system of education.—LEONARD G. WARTZOK, Hendersonville, North Carolina.

## I found no conflict

I was reared in an Orthodox Jewish home in Lithuania. While for generations fathers had passed on to their children the traditional practices about holidays, kosher foods, and strict Sabbathkeeping, they had never emphasized a study of Holy Scripture. Hence I grew up with only a limited knowledge of the Bible.

After I grew up I migrated to Bulawayo, Southern Rhodesia, where I learned the bricklaying trade. While working on construction I met Jack Rolfe, a Seventh-day Adventist.

I noticed that, although all employees were expected to work 44 hours a week, including four hours on Saturday, Jack did not work on his Sabbath. By contrast, I followed the custom of the majority of Jewish people by engaging in what I considered to be essential business on that day.

Our varying ways of keeping the Sabbath led us to interesting discussions during our lunch-hour breaks. I discovered he was well versed in the Bible, and I was surprised to learn that Seventh-day Adventist teachings and beliefs have no basic conflicts with Biblical Judaism. I became a Seventh-day Adventist, believing that in doing so I was fulfilling God's plan for His chosen people.—SAMUEL SROLOVIC JACOBSON, Wildwood, Georgia.

# One lake of fire, or two?—2

In our last editorial (January 18), we surveyed Adventist interpretation of Revelation 19:20, especially with reference to the time the beast and the false prophet were cast into a lake of fire. Was it at the beginning or end of the millennium? James White, Uriah Smith, and *The SDA Bible Commentary* all agree that it was at the beginning of the millennium. It was the idea of having a lake of fire at the beginning of the thousand years that seemed like a new thought to some of the readers of the REVIEW. We promised to show that it was probably a failure to understand fully the nature of symbolic prophecy that made it hard to envision a premillennial lake of fire.

The interpreter of symbolic prophecy must focus on two things: the symbol and the fulfillment. It is possible for him to become so absorbed with the fulfillment that he fails to examine adequately the symbol. For example, when he reads "lake of fire," he may think immediately of fulfillment and envision what he has been taught regarding the Adventist concept of hell—the destructive fires, kindled after the millennium, that will destroy sin and sinners, and will purify the earth.

We suggest that the interpreter, before undertaking interpretation, reproduce in his mind's eye what the prophet saw and heard. With reference to the book of Revelation, one should relive each scene as the great drama unfolds. For example, he should observe that, in the symbolism, it is caricatured animals and a seven-headed dragon that are thrown into a sulfurous inferno. That is, only when he gets to step number two should he think of the symbolism as showing the fate of organizations and the devil himself. In step number one, as he reads through Revelation 19:11 to 20:10 (remembering that when John wrote out the visions of Revelation, he inserted no chapter divisions), he will see a continuous, connected narrative. The events are as follows:

1. Christ comes as a mighty conqueror from heaven.
2. The beast and the kings of the earth rally with their armies to fight against Christ.
3. The beast and false prophet are thrown alive into "a [Greek, "the"] lake of fire burning with brimstone."
4. The rest are slain with the sword coming out of the mouth of Christ.
5. An angel seizes the dragon, binds him with a chain, and casts him into the bottomless pit (Greek, *abussos*, from which we get our English "abyss"), seals up the pit, and confines the dragon there for 1,000 years.
6. After 1,000 years he is released, whereupon he

gathers the nations of earth and moves upon the Holy City.

7. Fire from heaven devours the nations.

8. The devil is cast into the lake of fire and brimstone, where the beast and false prophet were cast or had been cast.

These events are certainly connected and sequential. After a person reconstructs in his mind's eye what the prophet saw, he begins to interpret. He recognizes that nations, powers, organizations, and events have been portrayed in symbols, and now he inquires what the symbols mean. Among the symbols are an animal, a seven-headed dragon with a tail, a chain, a key, a seal, and a sulfur-burning inferno.

What do these symbols represent? The animal represents the Papacy; the dragon, the devil; the dragon's confinement to the abyss, Satan's confinement to this earth during the millennium. The animal's fate in the fiery inferno represents the end of the Papacy as an organization. The fact that the animal is thrown into the fire alive means, as Uriah Smith says, that "these powers [the Papacy and the two-horned beast of chapter 13] will not pass away and be succeeded by others, but be living powers at the second advent of Christ."—*Daniel and the Revelation*, p. 737.

## A symbol of destruction

Being cast into the lake of fire, therefore, is a symbol of destruction. In the symbolism a composite animal perished in flames. This is what John saw in vision. But it represents the Papacy as an organization coming to an end when Christ comes. After the millennium there will be no Papacy as an organization.

Is it a literal fire that brings the Papacy to an end? Doubtless there will be literal fires when Jesus comes again. But whether it is fire or other agencies, such as the events described in Revelation 17:16-18, that brings the Papacy to its end or a combination of events is not the important point. Its coming to an end is what is important and is symbolized by the imagery.

At the same time, people are represented in Revelation 19 as being slain, not in the lake of fire, but with a sword, and their flesh is represented as being devoured by birds. With this picture may be compared Jeremiah 25:33, which has often been quoted as applying to this premillennial period: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Will the wicked be slain with a literal sword when Jesus comes the second time? Hardly. The sword too is a symbol of destruction. The wicked will perish by varied means, among them the manifestation of divine glory in the Second Coming.

The lake of fire after the millennium is hellfire as Adventists have envisioned it. A number of literal passages, such as 2 Peter 3:10 and Matthew 25:41, speak of fire being involved. This is the lake of fire our reader

apparently envisions would have to be transferred in all its imagery to the beginning of the millennium. But, as we have shown, this need not be the case. Each symbol must be interpreted in its context. The two are not identical.

Our reader who wrote us of her problem with our interpretation commented further: "Our salvation does not depend on our complete understanding of this point." This is true. But because of the possibility that others reading our column may have felt as she does, we thought we should give a further explanation to show that what we set forth in our column has been the informed Adventist position ever since James White in 1862 clearly set forth his position.

D. F. N.

## A new president

At the 1978 Annual Council Robert H. Pierson, president of the General Conference, announced that, owing to a chronic physical disability, he would retire on January 3, 1979. During the entire twelve and a half years that Elder Pierson served as president he wrote a column for the REVIEW entitled Heart to Heart. Church members around the world appreciated the deeply spiritual messages that Elder Pierson presented in this column.

The final Heart to Heart column appeared in the January 4 REVIEW. Incidentally, January 3 was Elder Pierson's 68th birthday.

On behalf of the entire church the editors of the REVIEW express appreciation for Elder Pierson's ministry through his writing, speaking, and administration. Only two other ministers served longer in the post of General Conference president—A. G. Daniells (1901-1922) and J. L. McElhany (1936-1950). From 1863, when the General Conference was first organized, until the present there have been only 13 presidents. There have, however, been 16 terms of office. James White served three nonconsecutive terms, with a total of ten years, and George I. Butler served two nonconsecutive terms, with a total of 11 years.

At the 1978 Annual Council, after Elder Pierson announced his plans to retire, a special committee was selected to nominate a new General Conference president. Within hours the committee recommended to the council that Neal C. Wilson, since 1966 vice-president of the General Conference for North America, be elected president of the General Conference. The council elected Elder Wilson unanimously and enthusiastically.

This sequence of events explains why a new column appears in the REVIEW this week entitled From the President. Immediately after Elder Wilson was elected we invited him to speak to the world church each month through this regular feature. We are pleased that he accepted our invitation.

We believe that God leads His people today as surely as He did in ancient times. God prepares men for

responsibilities and then calls them to service. When Moses laid down his burdens God called Joshua to carry forward the work. When Elijah was translated God laid the mantle on Elisha. We believe that God has prepared Elder Wilson for the heavy responsibilities of leading the church during these difficult times. We bespeak for him the prayers and support of God's people all over the world.

K. H. W.

## Tridimensional unity

The progress of God's kingdom on earth depends on unity in three areas: understanding of Bible doctrines, relationship among church members, and missionary activity.

With reference to the first point, the apostle Paul states that there is "one Lord, one faith, one baptism" (Eph. 4:5). While there may not be complete agreement on certain minor points, there should be essential agreement on points relating to eternal salvation. In this field, the light shed by the Spirit of Prophecy on Bible truths is an important factor in Adventists' arriving at unanimity in understanding doctrines. Laying aside pride of opinion, the Adventist should approach the study of God's Word without bias or prejudice, and with patience towards others, recognizing that comprehension to many people comes gradually.

The second point is unity among believers. Unity brings strength. Ellen White says: "Union with Christ and with one another is our only safety in these last days."—*Testimonies*, vol. 8, p. 240.

The results of unity are invaluable. "Strive earnestly for unity. . . . It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil surmisings."—*Ibid.*, vol. 9, p. 188.

Finally, God expects us to maintain unity of action in the accomplishment of the gospel commission. Although there exists diversity of methods and individual gifts, unity of action is still possible. "When Christ's prayer is fully believed, when its instruction is brought into the daily life of God's people, unity of action will be seen in our ranks."—*Ibid.*, vol. 8, p. 243.

The following well-known mathematical principle illustrates a spiritual truth: "Two things equal to a third are equal to each other." As we become more and more like Christ we will become more and more like one another. We will come to have the same comprehension of eternal truths and will so join our efforts that the world will be shaken.

That's what happened at Pentecost: when unity was achieved the early rain was poured down upon the waiting disciples. As a result, God's work prospered mightily. Similarly now, the condition for the latter rain to be poured out is unity in the three above-mentioned dimensions. May this come soon!

R. S. L.

## Far Eastern Division reports on Target 80

By M. G. TOWNEND

The annual committee meetings of the Far Eastern Division were held in Singapore November 14 to 20. With the theme "Witnessing—Our Way of Life" before them, the 107 committee members and invited guests heard reports of mission advance and laid plans for a strong outreach program of evangelism during 1979.

In the year 1974, the Far Eastern Division set before itself certain evangelistic objectives to be reached by 1980. On Sabbath afternoon, November 18, in a two-hour program in the Thomson Road Chinese church, each of the division's nine union missions and one attached mission reported on the Target 80 program. It was evident that with the continued blessing of the Lord on the work of the Far Eastern Division many of the Target 80 objectives would be reached before December 31, 1979.

### Nothing can hinder

"The Lord's work knows no defeat. We have all the departments of the church organized for soul-winning action," W. T. Clark, division president, told delegates as he opened the council.

"There is nothing that can hinder the progress of the work of God," he continued. "Doors that seem to be closed are now slowly—yet surely—opening. Through the united efforts of all of us, mightier works can be expected in 1979."

B. E. Jacobs, division secretary, told delegates that in 1902 there were only seven church members living within the territory of the Far Eastern Division. It took 56 years for the division to reach a membership of 100,000, nine years to reach the next 100,000, and eight years to

reach the third 100,000. On June 30, 1978, the Far Eastern Division membership stood at 361,868.

D. F. Gilbert, division treasurer, in presenting his financial report to the committee, told delegates that in spite of difficult times, wise management, combined with courage and God's leading, has allowed several major projects to reach completion. He said that the times require increased church-member participation and local church support of the total program of the church. The faithfulness of church members in the Far East has been shown by the steady and consistent increase in tithes and offerings.

The committee meetings were preceded by Sabbath school and communication councils, November 10 to 13, when departmental leaders planned how to attain their Target 80 goals.

With 1979 being named "The Year of the Child," a good deal of emphasis at the Sabbath school council was placed on child evangelism plans, which included the preparation of materials and the provision of proper meeting facilities for the children. In most areas of the Far East,

population counts have shown that more than 50 percent of the total population is under 14.

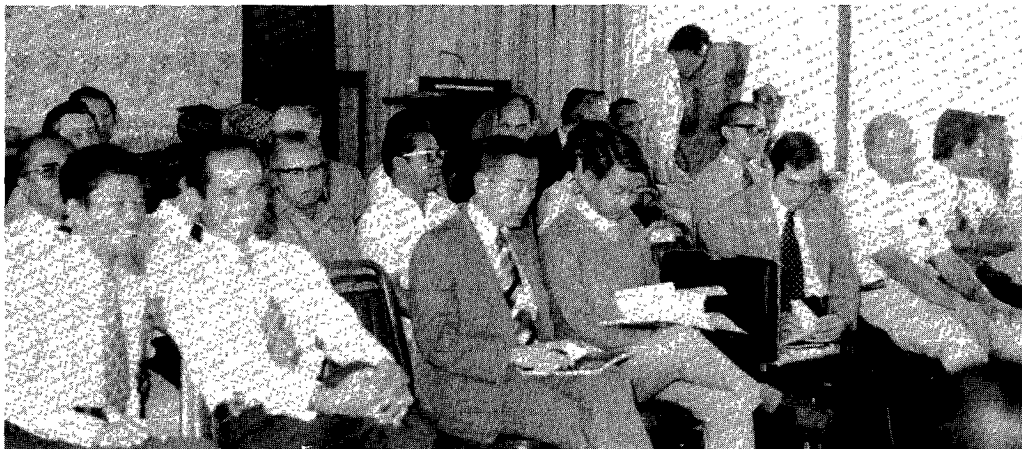
For the first time since the joining of the former radio-television and public relations departments of the Far East into one communication department, union leaders representing the full spread of the activities of the communication department studied ways to tap the great communication potential of radio, television, and the public press. More than 150 radio and television stations each week beam Adventist programs across the nations of the Far East and the eastern seaboard of China.



Delegates in national costume are Yang Teh Chiang and Daniel Lu, who are from the Taiwan Mission.



Child evangelism leaders Anita Heisler, Southeast Asia Union Mission; Ruth James, Guam-Micronesia Mission; and Paulene Barnett, Far Eastern Division, discuss agenda items during one of the council sessions.



Delegates from the various unions in the Far East await the call to order at a morning business meeting.

M. G. Townend is Far Eastern Division communication director.



# 118 baptized on Sankuru River safari

By GORDON ELLSTROM

Three of us are heading upstream on Central Africa's Sankuru River: Brother Shamba, our new district leader for the Dekese district; Graham Magee, our student missionary from South Africa; and I. The Sankuru, in the northern part of the Kasai, is not a very deep river, but it is long and wide. There are many sand islands and sand bars, as we found out several times by getting stuck on them and having to get out and push the boat off them.

The sun is out now, but for almost three hours we have traveled in heavy fog. It is getting hot at ten in the morning. As we are in an open boat, we have no place to go for shade, so we'll bake in the sun for the next six hours, and fight flies. Last night we fought mosquitoes. Graham forgot his mosquito net, so we had to sew his sheets together and hang them up for a makeshift net. He slept, but he was very hot.

We have spent the past three nights in Butala, a large village on the border of the river. Here we have about 30 baptized Adventists, and the other day I baptized three more, making 33 in all. We visited another village up the river where people have expressed interest in the church. I preached to many of the villagers, who seemed glad we had come. When we were talking about the Bible after the meeting, they asked us the question we hear often: "When will someone come to teach us?"

How and when will we ever get to them? I wonder sometimes whether we should even go to preach, because we cannot follow up the interest. When I spoke to a number of non-Adventists in Butala, their response was the

same. Many are seeking truth.

Before visiting on the river, we left our boat and trailer in Bolombo, where we have an evangelist, and went on a 12-day safari in the Dekese district. We traveled almost all the way across the district and baptized quite a few converts. On the trip I

baptized a total of 118 in nine places. This didn't always give me time to dry out my clothes, but this small inconvenience was far outweighed by the joy we had in the converts who were baptized.

At one baptism, a woman left the meeting when I was half through with my sermon. I thought we had lost her as a candidate, but they told me after the meeting that she had gone home to have a baby. She was back at the river before I finished preaching, having delivered a little girl, and she was the first to be baptized.



## Crippled man travels five miles to evangelistic meetings

When Antonio Galanto, a 27-year-old man crippled from birth, attended a recent series of evangelistic meetings in the Philippines, he was never late to a meeting. Mr. Galanto had to travel eight kilometers (five miles) from his house to the meeting place on the seacoast. He rode four kilometers on the back of a carabao (water buffalo), crawled two kilometers, and paddled a boat the last two kilometers.

Connie Bernadas, district leader, and Frankie Navarra, a graduate of Mountain View College, had visited Mr. Galanto's home in Mabao, by the seacoast of Santa Theresa, Neuva Valencia, Guimaras Island, in the West Visayan Mission. They had invited him to attend a series of lectures in the evening and Sabbath meetings that were about to start, and Mr. Galanto had responded to their invitation.

He also responded to the Holy Spirit's conviction that he should be baptized, being one of the 13 persons baptized on July 1 by C. O. Gravino, lay activities director of the West Visayan Mission.

In the district we also had the opportunity to interest non-Adventists in our message. Once again, we don't know how we will follow up these interests unless we get additional help. Fortunately, our members are learning quickly, and I hope the future will bring more converts to help us finish the work.

Our districts are large, and our workers need motorcycles. Now they must travel by bicycle, by foot, or by truck. They do the best they can with what they have, and God is greatly blessing them.

Tomorrow night we hope to be home, after 17 nights and 18 days of safari. It has been a tiring but satisfying trip.

WASHINGTON, D.C.

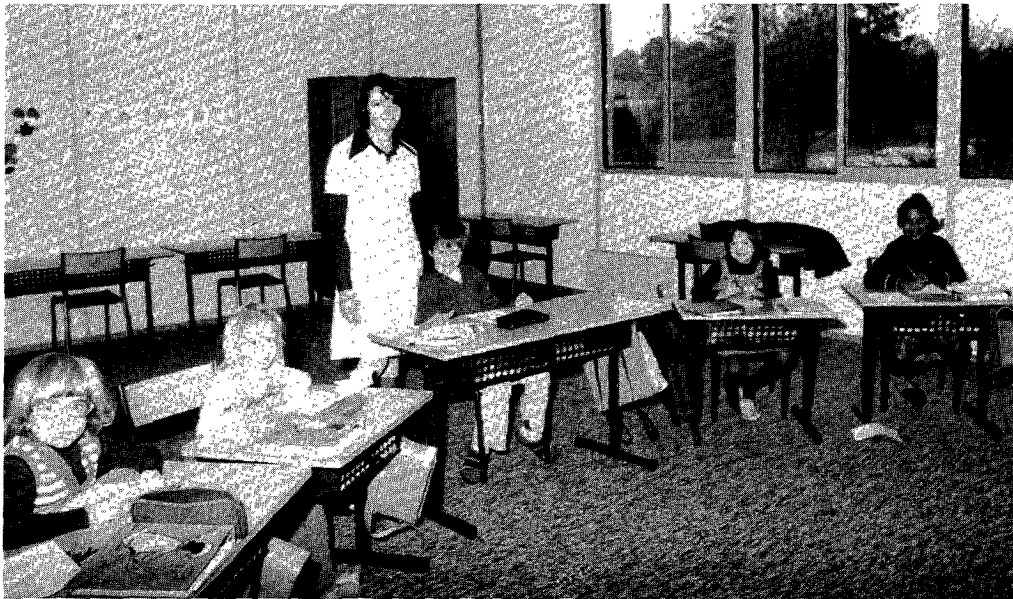
## Education books in production

The General Conference Department of Education, through a steering committee and a special reading group, during the past three years has sponsored the development of a textbook for teaching denominational history in Seventh-day Adventist colleges and universities. Richard W. Schwarz, formerly chairman of the Andrews University history department and currently vice-president for academic administration of that institution, was granted a two-year leave of absence to develop this book. The completed manuscript has been turned over to the Pacific Press and the approximately 700-page volume, under the name *Light Bearers to the Remnant*, should be ready for use beginning with the 1979-1980 school year.

In 1972 the reference volume *Chronology of Seventh-day Adventist Education* was published. That edition has been sold out for some time. A revised but limited 280-page edition will come from the press early this year. It is updated to the close of 1978, and adds 24 pages to the original compilation.

WALTON J. BROWN  
Education Director  
General Conference

Gordon Ellstrom is Kasai Project director in the Zaire Union Mission.



Isabelle Rigole and her kindergarten students are enjoying their new classroom in Dammarie-les-Lys, France.

FRANCE

## New school is inaugurated

Inaugural services were conducted November 19 for a church school in Dammarie-les-Lys, France, the second new church school in France inaugurated within two years.

A 1926 minute book of the church board of Dammarie-les-Lys, where the French Publishing House is situated (about 50 kilometers south of Paris), contains an action recommending the establishment of an elementary school for the children of the church.

Evidently many difficulties arose, both then and in the intervening years, for it was not until this past September that the school was opened—52 years later. Even then there were problems, but a beginning was made in the basement rooms of the church.

On November 19, the two classrooms and accessory rooms in a new prefabricated building erected between the church and the printing house were inaugurated. More than 120 persons crowded into the foyer of the school, to be welcomed by Mrs. J. Lavanchy and the pastor, Francis Augsburg, and to

hear speeches by Richard Lehmann, Jose Figols, and Edward White, education directors of the local conference, union, and division, respectively.

Twenty-two children are enrolled in the six grades offered at the school. They are instructed by Robert Hof, who is experienced in multi-grade teaching, and Isabelle Rigole, who is doing a year of practical training before returning to the French Adventist Seminary to complete the course in pedagogy.

EDWARD E. WHITE  
Education Director  
Euro-Africa Division

ARGENTINA

## Adventists film real-life story

*El Desierto Florecio* ("The Desert Blossomed") is the title of a moving picture that A Light in the Way Productions of the Austral Union produced in October. The film presents to non-Adventists the gospel of Jesus as the solution of their gravest problems. And if the Bible course enrollments as a result of its first screening are any indication of its soul-winning potential, it will be a success.

Two professional actors led

the cast in the 35-minute color film, and several Seventh-day Adventist workers and lay persons, among them Blanca Langlais and the Melodias male quartet, also performed in the film. Enrique Chaj, director of *Una Luz en el Camino* ("A Light in the Way") radio and television programs, wrote the script, based on the conversion story of an atheist couple.

The production and filming of this 16-mm picture, with international sound track (any language can be dubbed in), was financed by Antonio Amorosi and Sons, a commercial concern in Bahia Blanca, Argentina, the city where the conversion story took place. The picture was shown first on October 28 in Bahia Blanca, whose municipal authorities included the screening as part of the events commemorating the 150th anniversary of the city's founding. Owing to the great expectations aroused by this picture, it was necessary to show it three times for different audiences. A total of 1,500 people, representing the best of Bahia Blanca society, attended the premiere.

At the end of each screening, those present were invited to take the same steps to meet their Saviour as the central character in the film

did. Almost everyone enrolled in the Bible correspondence course offered.

It is likely that this picture, filmed as an experiment, will serve as a point of reference for such enterprises in the future. It is hoped that *The Desert Blossomed* will inspire in many people the desire to have a saving knowledge of Jesus Christ.

DANIEL OSTUNI  
Associate Editor  
Revista Adventista



Mabel Lezcano, right, meets Dora Prince, an actress who plays Mrs. Lezcano in an Austral Union film.

TANZANIA

## Bible readers are converted

When Evangelist Jaloyo Otieno went to the village of Igogwe, Tanzania, to present a series of meetings, he found the gospel seed sown and beginning to ripen. He found that young Moslem newlyweds, out of curiosity, had begun to read the Bible. Lukas Magese and his wife became convinced by the story of Creation that not only must they honor God's rest day but they also must share its blessings with their family and neighbors. Twenty-five adults soon shared the Mageses' convictions about the Sabbath.

At the close of his series on August 5, Pastor Otieno baptized 45 of the villagers, among them Lukas Magese, his wife, his mother, and his two brothers.

THERES YOUNG  
Communication Director  
Tanzania Union

GERMANY

## Members play an active role in evangelism

In the area around Darmstadt, Germany, the Marienhoehe Missionary Seminary and neighboring congregations are carrying the Advent message to their part of the world. There have been three phases to their evangelistic program.

For more than four years educational seminars have been held at Marienhoehe. From Sabbath to Sabbath, members have been going into the surrounding area and acquainting the public with Christ through His Word.

Several methods have been used to accomplish this: public-opinion polls, tract distribution, "social teams," and meetings at the school for the non-Adventist parents of some of the students. These newly won friends of Adventism have been invited to several social programs at the school, during which the youth have given testimonies of their belief in the Advent message. In November, 1976, the school held a series of five evangelistic meetings in Pfungstadt, a suburb of Darmstadt. Speakers were A. Strala and H. Henning, president of the seminary and principal of the academy, respectively. The attendance was 500 to 700, of whom 150 to 200 were non-Adventists.

During Youth Week in 1976, Roland Lehnhoff, an evangelist from the United States, and his wife visited the school. He agreed to conduct a large evangelistic crusade in the Darmstadt area in 1978. A year in advance the place was decided on—Luisen Center, the new convention center being built in the center of Darmstadt, which would be finished only a few days before the crusade. Organizing and directing the series would be the Middle Rhenish Conference and its president, H. Krause.

Now the second phase of evangelism began. In November, 1977, a special Week of Prayer prepared

church members for the forthcoming crusade. They formed prayer circles, which met regularly in the homes of various families. Members visited all of the inhabitants of Darmstadt and gave them brochures on questions of life and faith. Those interested were given information about a longer series of lectures on the same topics. In this way many addresses were obtained. Each of the 6,000 apparently interested persons was then sent a written invitation to the Roland Lehnhoff seminar, titled *New Dimensions of Life*. Home-missionary groups again visited more than 30,000 homes, distributing programs for the series.

On April 15 the 38-lecture series began with an attendance of 1,350. As Elder Lehnhoff spoke, Jan Hinrichs translated. Although the attendance tapered off a bit when the "testing truths" were presented, the people kept coming. Evening by evening an average of 900 to 1,000 visitors listened to the gospel attentively and often were deeply stirred.

On May 20 the lectures were transferred to the school gymnasium-auditorium, which usually was filled to the last seat.

On May 21 the first baptisms took place. From then on, five or more persons were baptized each evening. On the last evening of the series, June 9, 25 persons made a new covenant with God, so that the total came to 78 persons converted. Among them were some academy students and a few Americans with the U.S. Armed Forces in Germany.

The committee on evangelism had provided for special attention and care for the newly baptized members. In addition to the regular Sabbath worship services, additional Bible studies were held in the Darmstadt City church every Tuesday. Attendance at these regular meetings averages between 40 and 60. Even more satisfying is the active religious interest the newly won members have awakened in their families and friends.

The third phase of Darm-

stadt evangelism is now well under way. After an additional weekend of encouragement with Elder Lehnhoff on September 15 and 16 (with six more baptisms), members are planning another series of evangelistic lectures in February and March of 1979 with a German-speaking evangelist in another public auditorium. The lay activities department in this area, with its center at the school, has taken on a new assignment—namely, to seek out persons to prepare for the new evangelistic crusade. These activities keep the members watching and working for the second coming of the Lord.

E. MAYER  
Middle Rhenish  
Conference



Those who came regularly to Elder Lehnhoff's meetings received free gift copies of *The Desire of Ages*.



Huge advertising pillars invited people to Elder Lehnhoff's meetings.

## **Euro-Africa**

- The theological training seminary in Bongo, Angola, has reopened this year with 25 students.
- Mozambique continues its theological training for prospective ministers in the seminary in Manga, near Beira, with 14 students in their second year of studies.
- More than 300 students from the French Adventist Seminary participated in the annual Ingathering campaign, collecting more than 33,000 French francs (US\$7,500) in two days of soliciting.
- A new chapel was dedicated on October 14 in Cakovec, Yugoslavia, near the Hungarian border.

## **Southern Asia**

- The new secretary of the South India Union is V. D. Edward, former president of the South Tamil Section. He replaced D. S. David, who has retired for health reasons.
- The Adventist church in Hapur, Uttar Pradesh, India, recently celebrated its golden jubilee. It was established by M. M. Mattison in 1928.
- In Chirala in Andhra Pradesh, 165 persons were baptized at the close of an evangelistic crusade conducted by K. Israel, departmental director of the Central India Union.
- The first capping ceremony at the new school of nursing associated with the Adventist Hospital in Surat, Gujarat, India, was held on November 14. Twelve nurses participated in the service.
- One hundred and twenty delegates attended a seminar conducted by the Indian Institute of Scientific Studies for the Prevention of Alcoholism in Madras in October.
- Nursing Student Vijaya Thomas received the President of India's Gold Medal for obtaining the highest results in recent examinations conducted by the University of Madras. Vijaya is an Ad-

ventist student at the Christian Medical College, Vellore.

- An Adventist clinic has been established at Hapur, Uttar Pradesh, India, as a preliminary step to the establishment of a hospital. The clinic was officially opened on November 12 by W. M. Ost, General Conference lay field secretary, and W. H. Mattison, Northern Union president.

## **North American**

### **Atlantic Union**

- Paul Peterson, formerly of the Brockton, Massachusetts, district, is the new pastor of the Fitchburg, Massachusetts, district.

- After a series of baptismal classes six young people from the Richmond and Farmingdale churches in Maine were baptized on November 4 by Frederick G. Bell.

- Luis Badillo, formerly of the Glens Falls, New York, district, is the new pastor of the Hudson and Framingham, Massachusetts, churches. He replaces John Cameron, new pastor of the Pawtucket, Rhode Island, church.

- As a result of a series of evangelistic meetings—The Tabernacle of Joy Crusade—conducted by Trevor Fraser, a company of approximately 35 believers is worshipping in rented space in West Bronx, New York.

- On December 2, 25 persons were baptized by E. J. Parchment and Mack Wilson in the Southampton church, Bermuda. Twenty-three of the 25 joined the Southampton church (now with the largest membership in Bermuda), and two joined the Devonshire church.

- By combining evangelistic methods and conducting Vacation Bible School, evangelistic meetings, and literature distribution, members of the Jefferson Avenue church, Rochester, New York, saw 13 persons baptized. Others continue to attend church services.

### **Canadian Union**

- The year 1978 was a good year for evangelism in the St. Leonard church in Montreal, the first French-speaking church organized in the city. Thirty-five persons joined the church during the year, including 20 young French-speaking Quebecers who are involved in an intensive soul-winning program.

- During the past two years a new church has been organized in Montreal, and four companies, with up to 30 members, have been organized in rural Quebec. Two of these companies soon will be organized into churches.

### **Central Union**

- The Macon, Missouri, church was dedicated in November. John W. Fowler, Missouri Conference president, preached the dedicatory sermon. Ground was broken in May, 1973, for this new church. Mike Brown, former pastor, was instrumental in clearing the debt during his pastorate, and the church was made ready for dedication when the new pastor, James L. Stevens, arrived.

- The Voice of Youth team in the Beacon Light and Linwood Boulevard churches in Missouri recently completed an evangelistic crusade. In addition, they presented a number of other programs during 1978.

- Bert Herrick has joined the Colorado Conference as associate publishing director. He has moved to Denver from Springfield, Missouri, where he was an associate publishing director in the Missouri Conference.

### **Columbia Union**

- The Canton, Ohio, church's Community Services Award for 1978 went to a friend of Adventists, Paul Ireland, director of development for the 725-bed Aultman Hospital in Canton.

- The purchase of the house next to the Arlington, Virginia, church for \$51,000

three years ago was the beginning of the Community Services center recently opened there.

- The Allegheny West Conference ended 1978 with more than 500 new members. Conference Evangelist Jerry Lee led the pastors in the conference, with 115 persons baptized.

- The 61 members of the Seneca church, in western Pennsylvania, have established a church school of 12 students.

- The mayor of Rehoboth Beach, Delaware, Miriam Howard, received the 1978 Community Services Award from the Adventist church there.

- Members of the Franklin, New Jersey, congregation broke ground November 5 and began constructing a new church on a five-acre site in Lafayette.

### **Lake Union**

- Hinsdale Sanitarium and Hospital, in Hinsdale, Illinois, has been awarded a two-year accreditation by the Joint Commission on Accreditation of Hospitals, and a four-year accreditation of the hospital's continuing medical-education program from the Illinois Council for Continuing Medical Education.

- From January 1 to December 1, 1978, Michigan Conference literature evangelists counted 46 persons baptized as a result of their contacts and follow-up.

- Munising, Michigan, church members, 83 of them, raised \$1,000 for investment in 1978 in addition to raising funds to build a church.

- Recently one person was baptized into the Broadview, Illinois, church, and four into the Savanna, Illinois, church.

- The West Branch, Michigan, church was consecrated on December 9. The 24-member congregation began as a branch Sabbath school in 1975.

- As a result of evangelistic meetings conducted by Jim

Cress, Lake Union Conference evangelist, in the Chicago North Shore church in December, 101 persons have been baptized.

### North Pacific Union

• An Army officer and his wife, who while on leave attended a series of meetings in Enumclaw, Washington, conducted by Len McMillan, Washington Conference youth director, have been baptized in Germany. After his discharge the officer plans to study for the ministry.

• John Ford, pastor of the Salem, Oregon, church, reports that 49 persons have been baptized as the result of meetings held by Voice of Prophecy evangelist F. W. Detamore. Another 26 candidates are studying and plan to be baptized later.

• Improvements costing more than \$190,000 recently were completed at Portland Adventist Academy in Oregon. The major portion of the expenditure was for the construction of a classroom and media center. Members of the Oregon Conference are asked to contribute one percent of their income for operating expenses of the four academies in the conference. The continuing growth of this fund has allowed the conference to spend more for capital improvements.

• Construction has begun on a \$300,000 addition to the Kitsap Adventist school, which is supported by the Bremerton, Port Orchard, and Poulsbo, Washington, churches. Included in the addition are three large classrooms and a gymnasium.

• An unusual reciprocal arrangement for the use of each other's facilities has been worked out by the Adventist and Roman Catholic churches in Estacada, Oregon. The two churches are situated adjacent to each other, and by mutual arrangement both use each other's parking lot on their respective days of worship. Last fall the Adventist church began renting the Catholic church fellowship hall and another room for the pastor's

Bible class. In turn, the Catholics now use two rooms in the Adventist church each Sunday.

• The Eugene, Oregon, church received a \$1,500 In-gathering contribution from an area businessman as a result of their Community Services center. Each Tuesday during November businessmen were invited to a meal in order to see the center in action. The donation was made as a result of one of these visits.

### Northern Union

• Northern Union literature evangelists met in Sioux Falls, South Dakota, January 5 to 7 to review accomplishments of 1978 and set goals for 1979. Special recognition was given to Stan Lozensky, who was instrumental in the baptism of six persons; Bud Brugman, four persons; and Lyla Miller and Dwayne Bonnet, two persons each. Recognition also was given to those whose sales exceeded \$20,000 for the year—Creighton Reimer, Al Jensen, Dwayne Bonnet, Keith Hanson, Mitch Bane, and Bernice Lunday. Baptisms for the year in which literature evangelists were instrumental totaled 22, and total sales came close to \$468,000. Goals set for 1980 are: \$775,000 in sales, 122 persons baptized, and the recruiting of 40 literature evangelists (increasing the ranks to 80) by 1980.

• The Sioux Falls, South Dakota, Sabbath school raised \$2,400 for investment during 1978.

• The Virginia, Minnesota, church is sponsoring a daily five-minute broadcast by W. K. Chapman over station WEVE, Eveleth, Minnesota, Mondays through Fridays.

• Representatives of local church school boards in South Dakota recently met to receive instruction in proper school-board operating procedures. Topics discussed included Why Seventh-day Adventist Schools?; Responsibilities of School Boards and Members; How to Prepare a School Budget; Pur-

pose of Home and School Associations; Preparation of Agendas; Preparation of Minutes; and Conference and Union Educational Policies.

### Southern Union

• Opening services were held for the South Orlando, Florida, church, December 23. Cost of the 275-seat structure was \$120,000. Robert H. Kerr is the pastor.

• Joan McCallister, a member of the South Orlando, Florida, church, although confined to a wheelchair, raised \$1,001 and distributed 750 pieces of literature during the recent In-gathering campaign.

• The Gadsden, Alabama, church was dedicated November 25. Among the guests were W. R. Caviness, a former pastor who was instrumental in the purchase of the facility several years ago.

• Members of the 90-member Mt. Pleasant, South Carolina, church have delivered more than 25,000 copies of *Steps to Christ* to homes in their area.

• As a result of an evangelistic crusade by Don Shelton and Jim Ferguson, 51 persons have been baptized in Clarksville, Tennessee, nearly doubling the membership of the church.

• Cumberland View Towers, a 149-apartment complex, is under construction near Madison Hospital, Madison, Tennessee, to provide housing for the elderly and handicapped.

### Southwestern Union

• Arkansas-Louisiana Conference officers report that baptisms for 1978 amounted to more than 9 percent of their membership. According to W. H. Elder, president, 605 were baptized.

• A seminar to help adults understand teen-agers, their problems, mannerisms, responses, and life styles, was conducted in the Keene Adventist elementary school auditorium the weekend of January 13 by Blondel Senior, a

specialist in youth and parent relationships.

• Michael A. Jones, former editor of *Insight* magazine, held a series of studies for Southwestern Adventist College students January 11 to 13 under the auspices of the Campus Ministries.

• Wayne Hancock, Arkansas-Louisiana Conference education director, has been appointed conference communication director, replacing P. A. Kostenko, who has held this position for the past six years. Elder Kostenko will continue as Sabbath school and lay activities director.

• Marvin Reeder, General Conference associate Communication director, conducted a series of communication seminars recently, starting in New Orleans, January 14 and ending in Gentry, Arkansas, January 21.

• Larry Schneider, Oklahoma Conference temperance director, was interviewed on KMTV, channel 9, Oklahoma City, on January 11. His interview was a response to the recent Surgeon General's public announcement regarding the dangers of cigarette smoking.

### Loma Linda University

• A cardiac therapy program has been established at Loma Linda University Medical Center for people with coronary-artery disease. Through a closely monitored program of exercise and education, patients will learn how to improve their cardiac fitness and reduce their coronary-risk factors. Equipment for the program was made possible by a \$49,000 contribution from the medical center's Volunteer Service League.

• A large share of the Seventh-day Adventist Church's annual Loma Linda University Offering has been earmarked by the university administration to be used for scholarships for needy students. The remainder of the funds collected on April 22 will be used to help construct needed facilities.

**Health Personnel Needs**

**NORTH AMERICA**

Air-cond. mech.	Med. rec. dir.
Baker	Nurse, orth.
Carp./cabinet maker	Nurse, staff
Cook	Nurse, CCU, ICU
Diet., ass't. admin.	Nurse, psych.
Diet., therap.	Phys. ther.
Food prod. sup.	Plumber
Groundskeeper	Secretary, A.S.
Med. elec. tech.	

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

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

**Newly Published**

**Pacific Press**

**Tying Down the Sun**, by George Vandeman (US\$.85). This is a popular treatment of the issues involved in Creation versus evolution, accenting Biblical as well as scientific evidence in favor of Creation.

**Breaking Up**, by Wayne Judd (US\$.60). This Teen Uplook book counsels unmarried couples on breaking up or continuing the relationship on into marriage.

**Freedom Is an Inside Job**, compiled by Pat Horning (US\$.85). These true stories, the

best of *Listen* magazine, are about the real nature of alcohol, tobacco, and drug abuse.

**Power for a Finished Work**, by J. L. Shuler (US\$.85). This book will help people prepare for the essential work that culminates in the appearance of the Saviour to reap earth's final harvest.

**Infinitely Happy**, by G. Arthur Keough (\$3.95). The author explores the ways that life can be exactly what Jesus wishes it to be for us, examining such issues as how to relate Christian love to a wicked world, how to find a life work, how to be happy in a chaotic world, and how to speed Christ's return.

**Understanding Children**, by Kay Kuzma (US\$.95). Here is a "how-to" book for parents and teachers concerned with the delicate task of nurturing the fully rounded development of the children entrusted to their care.

**Tell Me a Story**, by Mary Branch (US\$.85). These character-building stories for preschool-to-early-grade children teach generosity, kindness, obedience to parents, thrift, truthfulness, honesty, and love.

**Helping Children Meet Change**, by Robin Worthington (US\$.60). Have your children ever felt disoriented and temporarily unsure of themselves because of a move, sickness, or accident? This book gives sug-

gestions as to how they can adjust to changes in their lives.

**As You Think**, by Gerald R. Nash (US\$.60). Those who would reach a high plane of living in areas of health, happiness, sociability, business success, and character building need to formulate goals and then channel their thoughts and attitudes toward those goals.

**Healing: Faith or Fraud?** by Wayne Judd (US\$.60). This little book describes a typical faith healing and points out why these kinds of healing extravaganzas are not the Biblical way of healing people.

**Jeanie Meets Ellen White**, by Becky Ponder (US\$.60). Jeanie is a young girl living in Australia during Ellen White's visit there. She finds Mrs. White's accent funny and giggles throughout the meeting, disturbing many people. The book tells Mrs. White's reaction.

**General Lee**, by Paul B. Ricchiuti (US\$.60). A boy playing a general in make-believe Civil War with the neighborhood children finds that his "army" has deserted. Should he go too? A real test of obedience follows.

**Jimmy and the Great Balloon**, by Paul B. Ricchiuti (US\$.60). Jimmy's best friend is struck by a car. He sees his balloon on the ceiling and dreams of riding inside it to heaven. If Jer dies, will he go right to heaven?

Read the answer in this little book.

**Mandy and Mike**, by Paul B. Ricchiuti (each US\$.60). These are two books of character-building stories about Mandy with the flaming red hair and Mike, a happy, rough-and-tumble boy with wise and God-fearing parents.

**Coming**

**February**

- 3 Bible Evangelism
- 3 Church Lay Activities Offering
- 10 Faith for Today Offering
- 17 Christian Home and Family Altar
- 17-23 Christian Home Week
- 24 Listen Campaign

**March**

- 3 Tract Evangelism
- 3 Church Lay Activities Offering
- 10-17 MV Week of Prayer
- 10 MV Day
- 17 Sabbath School Community
- 17 Guest Day
- 24 Spring Mission Offering
- 31 Thirteenth Sabbath Offering (South American Division)

**April**

- 7 Missionary Magazine Campaign
- 7 Church Lay Activities Offering
- 14 Literature Evangelism Rally Day
- 21 Loma Linda University Offering
- 28 Educational Day and Elementary School Offering (Local Conference)

**May**

- 5 Community Services Evangelism
- 5 Church Lay Activities Offering
- 12 Disaster and Famine Relief Offering
- 19 Spirit of Prophecy Day

**June**

- 2 Bible Correspondence School
- Emphasis



**This month in LIFE & HEALTH**

- "Hope You're Better Soon"
- Food for a Healthy Heart
- Living With an Ostomy
- Dental Implants
- Ten Reasons for Not Drinking
- How Alcohol Damages America
- Before You Climb on Your Snowmobile
- Bertha's Scrapbook
- The High Cost of Parenting
- How Much Salt Is Too Much?
- Plants Brighten Our Lives
- Help Yourself to Total Health

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.

## Kenya college site approved

The Government of Kenya has approved the lease of a large plot of land at Baraton, near Eldoret, Kenya, at the low rate of US\$9.00 per year for the establishment of a new senior college for the Afro-Mideast Division. Plans are being made for the immediate development of this fertile spot. It is hoped that the essential facilities will be ready for the opening of the new school year in September of this year.

W. J. Brown, General Conference Education Department director, and E. A. Streeter, of Andrews University, who has specialized in school planning and development, have flown to Kenya to lay plans for the college with C. D. Watson, division president; F. G. Thomas, division secretary; R. L. Kooreny, division education director; and Percy Paul, college president. **JEAN THOMAS**

## FED members commit time

Between October 24 and December 18 George Knowles and Maurice Bascom, lay activities directors of the General Conference and Far Eastern Division, respectively, conducted lay congresses in each union of the Far Eastern Division. Attending were a total of more than 16,000 delegates, the large majority of whom responded to a call for a life-long commitment of at least two hours a week doing personal evangelism.

The theme of the congresses was "Witnessing, Our Way of Life."

**GEORGE E. KNOWLES**

## FFT offering February 10

Church members this month are being asked to help Faith for Today fulfill the task assigned it several years ago by the General Conference—to reach the unchurched with the gospel message through

television. The task is gigantic, for there are 80 million unchurched in North America alone.

Secular people are not ordinarily prepared to listen to a Biblical exposition on a Scripture text; their hearts are not tuned to this approach. But more than ever before, Faith for Today's story approach is reaching the unchurched in a way nothing else does.

Long ago Jesus knew that secular people standing on the hillsides of Judea could be reached by stories—parables—that paralleled their day-by-day experiences. People have not changed much! The twentieth-century person is still attracted by Faith for Today's modern parables, in which the gems of faith and truth shine out with convincing power and beauty.

One exciting and unexpected "bonus" in Faith for Today's approach is the great youth audience attracted by the stories. The Neilsen ratings reveal that 28 percent of the program's half million weekly audience is made up of people 18 and under! Several thousand of these youth have enrolled in Faith for Today's new Bible course for teen-agers called You Take the Wheel.

The Faith for Today staff think of the Adventist family with deep appreciation for their loyalty and support of this television ministry. Few approaches made by the church through the years have been so completely committed in trying to win secular people to the Lord Jesus. The annual Faith for Today offering will be received on February 10. **W. A. FAGAL**

## For the record

**New positions:** Ralph Kooreny, education director, Afro-Mideast Division; formerly president of Middle East College. He fills the vacancy left by Joseph Estephan, who has accepted a call to the Middle East Union. It is expected that Dr. Kooreny and his wife, Pauline, will take up residence in Kenya.  Percy Paul, president of

the Afro-Mideast Division senior college to be located at Baraton, near Eldoret, Kenya; formerly head of the Middle East College education department.  Roy Graham, provost, Andrews University; formerly professor of theology at the Seventh-day Adventist Theological Seminary. A former president of Newbold College, Dr. Graham will assume this new position at the university on March 15.

**Lay preacher still active:** During the past 18 months, Urbano Castillo, veteran lay evangelist of the North Philippine Union Mission, has been responsible for the baptism of 117 persons and has established five churches. During 35 years of lay preaching, Mr. Castillo has been responsible for more than 2,000 baptisms and has established 39 churches. The

78-year-old lay preacher, who earns his living as a dental technician, has raised money to provide church buildings for each of these new congregations.

## One-minute radio broadcasts

A radio station in Cagayan de Oro, Philippines, has begun a series of one-minute Seventh-day Adventist broadcasts, once every hour, seven days a week.

"This means that there are more than 100 broadcasts a week," says Rudy B. Bermudez, radio-TV director of the South Philippine Union Mission, who began the broadcasts last month. Each message will be played for at least two days.

**VICTOR H. COOPER**

## N.A. Ingathering Report—9

"As a result of an Ingathering Bible-study response card, three people have joined the Superior, Wisconsin, church," reports Sharon Plummer, wife of the Superior church pastor.

David and Carla Springer began studies only with Phoebe Launderville, who sent in the card, but it was not long before Phoebe's son, Joe, and his wife joined the study group.

"It was with great joy that the Superior church members welcomed Phoebe, Joe, and Juanita Launderville on the day of their baptism last November 18," says Mrs. Plummer.

"There is no greater bliss on this side of heaven than in winning souls to Christ," wrote Ellen White in *Evangelism*, page 333. The Superior, Wisconsin, church has joined many others in experiencing this bliss.

Total funds raised through the ninth week of the 1979 Ingathering Crusade amount to \$8,431,941, a gain of \$246,134 over the same period last year, for a per capita of \$15.17. The amount raised this week is \$203,282, compared with \$123,616 raised during the ninth week last year.

Greater New York Conference joined the Silver Vanguard circle, making a total of nine Silver Vanguard conferences to date. The others are Newfoundland, Arkansas-Louisiana, Oklahoma, Indiana, Maritime, Manitoba-Saskatchewan, Texas, and New York.

The Canadian, Central, Northern, Southwestern, and Southern unions, along with 34 conferences, have exceeded their final totals of last year. Seven unions and 41 conferences showed gains this week.

**DON CHRISTMAN**

# SURE IT'S A GIMMICK, BUT...

Who cares? It's one that can let you try a Christian college at less than half the usual cost.

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summer session.

New freshman dorm students will have to pay the additional charges for room rent, but 75 percent of these charges will also be refunded in the next two semesters.

If you're going to be a **CONTINUING** or a **TRANSFER STUDENT**, you pay full tuition for summer session, but you will receive a 50 percent rebate when you attend CUC full time for the fall and winter semesters.

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