

Adventist Review

General Organ of the Seventh-day Adventist Church

September 27, 1979

Preview of GC session in Dallas

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Are vegetarians healthier?

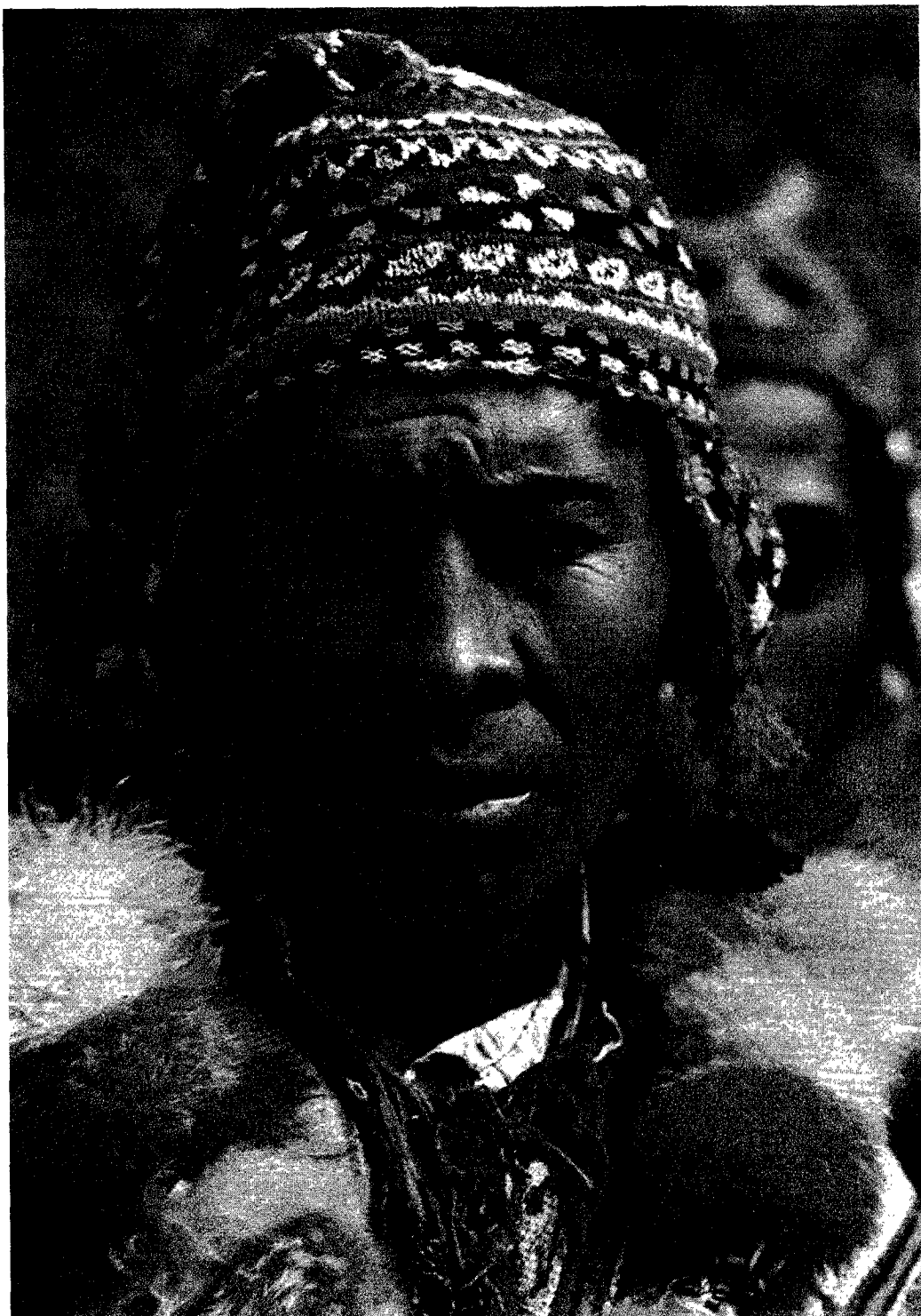
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"My father doesn't trust me!"

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Update

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This modern-day Aymara Indian of the Peruvian altiplano looks much the same as the Indians to whom Fernando Stahl preached in Peru. Pastor Stahl's interpreter from 1911 to 1916 still lives in Peru and works to hasten Jesus' return. See his story on page 22.

THIS WEEK

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If your excuses for not becoming involved in the life of the teen-agers in your church are something like these: "I'm on a fixed income," "I have no car," "I live in a tiny apartment," "I am stiff in the joints," "I am too busy with my job," then Mindy Christie has some good sugges-

tions for you. Basing her remarks on the idea that the youth are the responsibility of the entire church, she gives us much to think about in "The Rat-Pack Syndrome—2" (p. 4).

D. A. Roth, an associate secretary of the General Conference, recently visited Dallas, Texas, the site of the 1980 General Conference session. In "Preview of GC Session in Dallas" (p. 6) he describes the facilities at the convention center and the preparation for the session that is going full speed ahead.

Adventists who adhere to a vegetarian life style and others have probably asked the question "Are Vegetarians Healthier?" (p. 9). The study on Adventists

reported in this article makes a "unique and important contribution to scientific knowledge about CHD [coronary heart disease], because it is the first to show differences in risk of CHD for subgroups of a homogenous population that differ in dietary habits."

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LETTERS

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

For the younger set

If the *REVIEW* staff should ever wonder whether the children's story is worthwhile, or whether it should be replaced by something else, please listen to my story.

Some time ago the leader of the kindergarten division in my church asked me to tell the children a story each week. I decided to use the stories in the *REVIEW*. Some of the adults in the division congratulated me on the interesting stories I'd been telling the children. I whispered, "Don't give my secret away; they're all out of the *REVIEW*."

OPAL C. HOFFMAN
Tacoma, Washington

Facing inflation

"Help in Facing Inflation and Other Problems" (editorial, Aug. 9) was timely. We need literature that gives practical help in meeting our problems.

True, by denying self and looking to Jesus and the Word we can survive and be totally victorious with peace and happiness. However, we need a map and guide occasionally to get us back on track. The editorial did just that.

S. KAY WILSON
Gentry, Arkansas

Standing or falling?

Re "On Guard . . . Against 'Angels'" and "Watch Out!—2" (Aug. 16).

Some people who have only a limited knowledge of the Spirit of Prophecy feel that they are able to withstand the powerful preaching of false doctrines. They disregard the warning of 1 Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

D. S. WEINBERG
Augusta, Illinois

Utilizing new members

Re "Changes Needed" (letter, Aug. 30).

May I suggest that, to accomplish the nonministerial work that needs to be done in our institutions, we employ some of the newly baptized members who have proficient former training in practical business experience. They could thus inject their energy and talents into Christ's service. This would be especially applicable for men and women who, having dedicated their lives to Christ and His truth, have lost their jobs. To my 97-year-old brain, this is common-sense proficiency.

GEORGE B. MAGIE
Hemet, California

I agree wholeheartedly with the letter regarding "Changes Needed."

It is unfortunate that dynamic preachers and soul winners are whisked into administrative positions as a sort of "promotion."

I believe that every facet of God's work is important.

There are many Christian men and women with business experience who have the ability to fill many of the positions that evangelists, pastors, and teachers are now filling.

MAGNOLIA HARRIS
Kirkwood, Missouri

Accepted in Christ

Words fail to express the joy I and undoubtedly countless others received from the reprint of Ellen White's "Accepted in Christ" (Aug. 30).

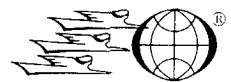
At a time when the world reels from winds of uncertainty blowing from all directions, what a privilege it is to know we cannot be moved from God if we cling to Jesus.

At a time when scholars and sophisticates discuss the intricacies of and scholarly evidences for "righteousness by faith," the pen of inspiration delivers a timely message that directs our eyes to our only Hope of heaven. At a time like no other in the earth's history, when souls are flailing about us with no knowledge of salvation's plan and price, let us reach out to lead them to the Rock, once we know for ourselves where we stand before our God.

The Lord has once again used the *REVIEW* to strengthen His people. Let us hear sermons preached about Christ more often. Adventists would then realize the good news for themselves, and the resulting fruit would be beyond our fondest expectations.

HENRY POUTIAINEN
Toronto, Ontario

Adventist Review



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I love our Christ

It was hard to believe that was Peg on the rostrum giving her personal testimony. Christ had certainly changed her life.



By RUTH ANN JOHNSON

I would like to tell you her name, but I won't because it might embarrass her, as she is the granddaughter of a prominent General Conference worker. But until the summer she helped me find Jesus as my personal Saviour, Peg (that's *not* her name) was a very ordinary teen-ager, and I—well, I was a past-middle-aged, too-busy, too-complacent Seventh-day Adventist church member.

When Peg had lived in our home the summer before, she could not have cared less about church. She attended, of course, because her peers did, and perhaps she would be able to snatch a few minutes to talk to them between services. Prayer meeting? That dry stuff? Hardly. Youth Fellowship Friday night? That was better, because most of her friends would be there; besides, what else was there to do?

Then came the fall Week of Prayer at her academy. It did not seem to phase her much. After that there were boyfriends and tumbling. And, finally, spring Week of Prayer.

Ruth Ann Johnson is a pseudonym.

But that was something else! Peg found a Friend she had never really known before. From that moment she was on fire to "pass it on."

She came to our little church with three of her academy friends. At the minister's invitation, they gave their personal witness for Christ. You could tell that He had changed their lives—completely. It was hard to believe that was Peg. And those others? One of them had created problems for our church school teacher a couple of years ago. Now look at him—earnest, sincere, telling us what Christ had done for him.

They begged us to love one another, to give our lives to Christ in a new way. Us. Staid old Seventh-day Adventists of many years!

We began to squirm in our pews. Over the years we had sat there so long, doing nothing much for the Lord, that it was difficult to make a move. Finally, under the students' tender pleading, the first brave soul gave a halting testimony. Others followed, slowly at first, but finally the floodgates seemed to open as we began to compete for the floor. Soon practically everyone had bared his soul. Tears streamed down our cheeks. Forgetting the "babes" who were leading us, we concentrated our attention on fellow church members that we had been rather cool toward for years. Asking their forgiveness, we told them we loved them. The results were thrilling.

A new longing

As I returned home I thought it over. I was aware of a new and great longing in my soul. I wanted to know Christ better.

"Lord, let me be as a little child. Help me to believe. Send Your Holy Spirit to take over my life. Really, it's not worth much, Lord. I've wasted my best years."

Going to church? Sitting on the hard pews? Paying tithe?

"Yes, Lord, but doing those things without the Spirit. So useless. Lord, change me."

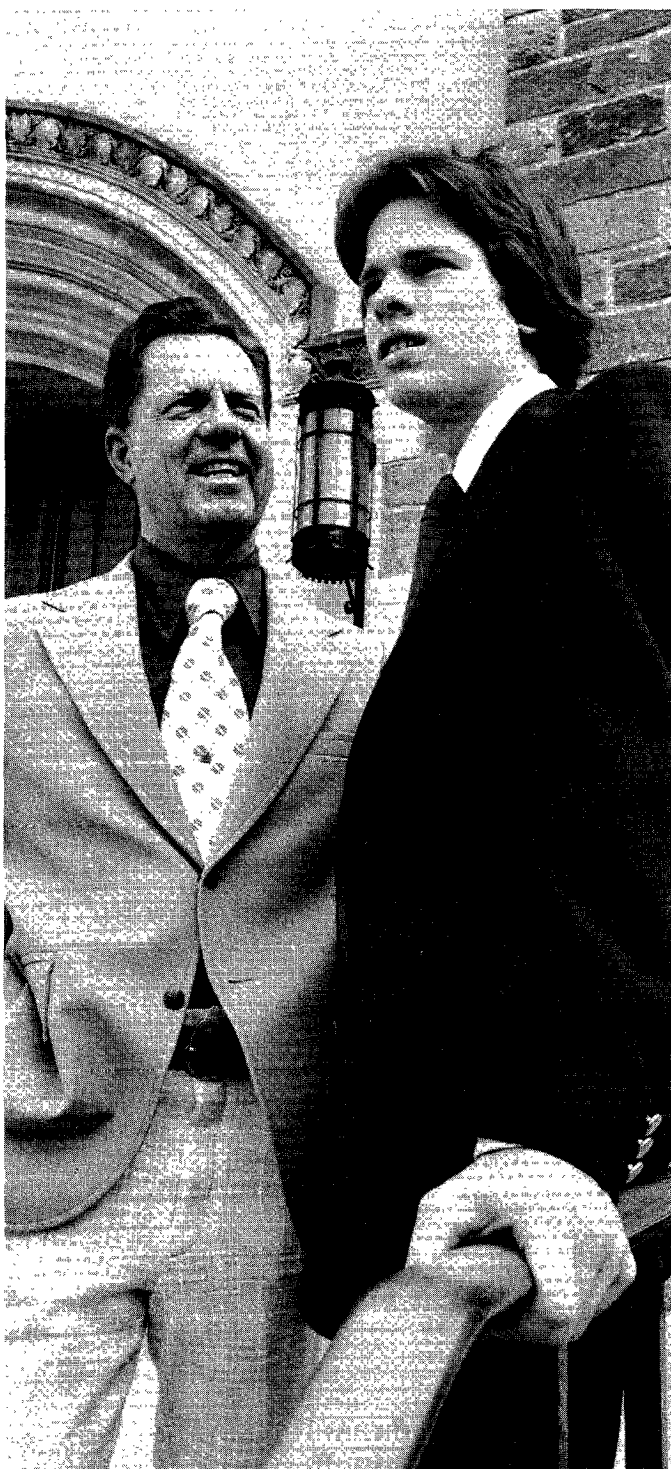
I prayed long into the night, pleading, agonizing. At last, a great peace descended. For the first time in my 30 years as an adult Seventh-day Adventist I felt that Christ had fully accepted me; that He had done it all, and that there was nothing left for me to do except give myself completely to Him. It was all so quiet and peaceful, even as my tears of thanksgiving fell. Climbing into bed, I fell sound sleep. In the morning my first waking thoughts were of Jesus.

Did He change my life? He certainly did. I had always been timid, afraid to witness for Him, but within the week He sent me my first test—a soul needing to find Christ. With His help I met the challenge; it was a thrill unequalled. I've been witnessing ever since. You cannot keep quiet when you love Him like that.

It was Peg who did it. A 16-year-old born-again Christian brought me—a glued-to-the-pew, lifetime-Adventist grandmother—to the foot of the cross. Thank you, Peg. I love you, and I love our Christ. □

The rat-pack syndrome-2

By MINDY CHRISTIE



The youth are the responsibility of the entire church. They need love and the kind of interest that is shown at times simply by our "showing up." More is involved in "showing up" than being present when the young people "perform" on thirteenth Sabbath. There are many occasions where our presence and a sentence or two directed their way can be immensely encouraging to them. Among these we might list graduations ("Congratulations, Karen!"), campouts (surprise them with a load of roasting ears), Investitures ("We are so proud of your work, Bob!"), and school programs ("Your choir was beautiful, Sandy!").

If the youth department were to hold a picnic next Sunday afternoon at a park 15 minutes away from your house, but you have a full schedule planned for that day, what should you do?

Slice 45 minutes out of your schedule and show up briefly at the park. Attempt to say something pleasant to each person there, then join in the frisbee-throwing contest for three minutes. When the time comes to head for your car, you can excuse yourself by saying with a smile, "Sorry I can't stay longer. Glad you're having a good time."

Besides "showing up," we need to get the young people involved in doing things for the church. Don't push; just let them know that we know they are around and breathing. In turn we must remember to give wholehearted support when they ask us to do something—like holding the pages for a 15-year-old's attempts at a piano solo for church or driving them to the lake or to the baseball park.

Probably the hardest thing to do is to really listen, but listen we must. Listen noncritically, listen openly, listen creatively—picking up clues from their conversations as to their greatest conflicts and joys in life. Listen and jot down things they say they like to do (within limits) so that we don't end up with a program or outing *we think* they would like because *we* want it. Just doing this can make the difference between success and failure.

Along with listening, we need to talk with them. "But what does one talk about?" you may be asking. "These kids just stand around sulking. Besides, they speak a different language!"

First, ignore the apparent "sulking." Often it is only a mask. Second, talk about *them*. Of course, this takes effort—such as reading the school newspaper, to find out what is going on in their world.

Don't try to be profound. Today's teens don't know how to talk—television has been doing it for them all their lives, so anything you say is fine. Something like this will do:

A 50-year-old deacon is talking to a 16-year-old boy on the church steps:

"Hello, Jake!" (Big smile, emphasis on "Jake.")
 "How's everything?"

Mindy Christie teaches English, speech, and art at Modesto Adventist Academy, Modesto, California.

It is not necessary for the deacon who speaks to the teen-ager on the church steps to know the teen's jargon. Simple English, spoken in an attitude of genuine interest in the young person's activities, will do.

"Aw, h'mm, (grunt) OK, I guess" (said in a basic monotone-mumble, eyes following cars to parking lot). (Don't be afraid if there is a pause; time is not comprised of deadlines to a teen-ager.)

"I saw your name in the school paper. [It was in a list of baseball teams.] I didn't know we had a baseball player around here, maybe even a star, huh?"

Jake's eyes revert from the parking lot to the deacon's face, "Aw, it's only 'B' league."

"Hey, that's better than watching. How do you think the 'A' leaguers got up there?" (Big smile.) "Well, keep it up. Guess I'll go find a seat. Good to see you, Jake."

Notice that the 50-year-old didn't try to use a teen's jargon. Such jargon is special to the youth's age level—as Social Security payments are to the 50-year-old.

If you, the adult, happen to have some material object (like a car) or interest (like skiing) a young person might admire, you "have it made" conversationally. If it's a car, you can talk about the RPM's, the mags, or whatever else the object may have.

There are rich and surprising rewards that come from genuinely caring for and working with young people.

But don't keep on talking if the youth doesn't show interest. Let him lead the way as to what aspect of the car to discuss. Be genuinely interested in his opinions, his experience with cars, and so on. Some teen-agers are amazingly well informed.

Another practice that demonstrates interest is that of making children's and teens' progressions to adulthood special occasions. For example, you might place a flower arrangement in front of the pulpit in honor of their birthdays, graduations, Investitures, departures to boarding academy, and arrivals home again. Or, for the same occasions, you might arrange a potluck, picnic, or simply a bulletin announcement mentioning the names of those honored.

Unlike many others, our culture contains little preparation or ceremony for initiating young people into adulthood; therefore, these occasions can be given significance in the church family.

Don't be afraid to touch. Our society is a touch-me-not one, and psychologists tell us that we need this form of communication. In some ethnic communities where families are close, the churches are warm and involved. They are constantly touching—the men playfully punching the boys, women patting the children on the head, and grandmas hugging everyone. Touching is not a substitute for talking, but an important extension of it.

Be honest. This is an age of almost embarrassing honesty. Not the "thou-shalt-not-steal" kind, but the "this-is-how-I-feel-about-it" variety. Say what you think and feel, tactfully, thus fulfilling two goals: One, giving teen-agers a model of diplomacy, and two, ap-

pealing to their sense of honesty by revealing your true feelings about life. Feelings are important to this generation.

Retired church members can be the greatest resource the church has for helping young people. They have that precious commodity we all excuse ourselves for not having—time. Also they have a rich background of experience.

"But," you respond, moving your rocking chair closer to the television, "I'm on a fixed income, I have no car, I live in a tiny apartment, I am stiff in the joints, I . . ."

You will find a way to help

Fine! What about doing something like the following: Phone the one family in the church who has a swimming pool and ask whether the youth department might use it on a certain evening. Then call two or three van and station-wagon owners in the church and arrange for them to pick up the teens who have no transportation. Next, call the youth leader and some sponsors (chaperones) and ask them to oversee the affair. Call all the teen-agers in the church (and don't forget to call for a ride for yourself).

Now, you have "involved" one third of the church, given a gift of enjoyment to two dozen young people, and chalked up an hour of "Christian help work" to report on Sabbath. All that you used was the church directory and your dialing finger.

If you really want to help, you will find a way. One of the biggest mistakes many adults make in dealing with young people is refusing to learn anything about their world—including motorcycles, television shows, and many other interests that are downright baffling to adults.

Young people will value your ideas if they know you are speaking from knowledge and not prejudice (ignorance) on a subject of interest to them.

They will value what you say if it is relevant to them and if they think you are tuned in (not turned on) to their world.

Indirect help to young people can be given by encouraging family-oriented seminars, campouts, and picnics. Teachers too need our help and support. At times they have to work with the product of negligent parents and against the competition of a vast and sensational multimedia system.

Prayer is important. Everyone can participate in prayer for the young people in the church. Let the youth know that they are being prayed for. Then get off your knees and help to answer your own prayers.

There are rich and surprising rewards that come from genuinely caring for and working with young people.

It seems possible that, even in a complex, sinful world, instead of the "rat-pack" syndrome, our churches can produce "such an army of workers as our youth" who could spread the message of a "soon-coming Saviour . . . to the whole world" (*Counsels to Parents and Teachers*, p. 555). □

Preview of GC session in Dallas

Meeting to be “an important milestone in the history of the Adventist Church”

By D. A. ROTH

Dallas, Texas, will be the site of the fifty-third session of the General Conference, the international assembly to conduct official business of the Seventh-day Adventist denomination, now held every five years.

D. A. Roth is an associate secretary of the General Conference.

Neal C. Wilson, president of the General Conference, has announced that the opening session will be on Thursday evening, April 17, at six o'clock, and the final meeting will end around the close of the Sabbath on April 26.

All meetings will be held in the ultramodern downtown Convention Center of the nation's eighth-largest city. It

will mark the first time that a session of the General Conference has been held in the southern United States. The 52d session met in Vienna, Austria, in 1975.

Elder Wilson, president of the world church since January 3, 1979, says that the meeting in Dallas will be “an important milestone in the history of the Adventist Church.” The motto and the emphasis of the theme song chosen for the session is “By His Spirit.”

Clyde O. Franz, General Conference secretary and secretary of the Central Planning and Program Committee for the 1980 session, reports that approximately 2,000 delegates will attend from the ten organized world divisions. It is expected that some delegates will attend from certain Eastern European countries. It is hoped that complete worldwide representation will be made possible by the attendance of delegates from China and Burma.

Of interest to all Adventists within driving distance of Dallas is the question of

Dallas lodging and auditorium seating. I found the man with all the answers to be Rudolf M. Reinhard, assistant General Conference treasurer and general manager of the session.

Block reservations for the official delegates and technical staff from the overseas divisions and the union conferences of North America have already been made at seven Dallas hotels. Elder Reinhard says that all specific delegate reservation requests should be made through his office in the General Conference. Letters of information have been sent to organizations concerned, and division and union conference assignments have already been made in the Adolphus, Hilton, Holiday Inn (downtown and Market Center), Ramada Inn, Quality Inn, and Sheraton hotels.

All reservations for nondelegates, according to Elder Reinhard, are to be made *directly* with hotels and motels in the Dallas area and will not be handled by the General Conference.

Specific information and



hotel listings can be obtained by contacting a local travel agent or by writing to the Dallas Chamber of Commerce, Convention and Tourist Bureau, 1507 Pacific Avenue, Dallas, Texas 75201, or by calling (204) 651-1020.

"Please do not write or call the General Conference office about nondelegate housing," Elder Reinhard emphasized. He told me that his office will continue to supply information to division and union conferences about housing, parking, camping facilities, and sundry other items, but the General Conference will handle business for official delegates only.

"There should be ample seating for people who wish to attend the General Conference session," the session manager reports. From Thursday, April 17, until Friday, April 25, the main meetings will be held in the Dallas Convention Center Arena, which seats 10,439 people. On Friday evening, April 25, and all day Sabbath, April 26, the session will be held in the Grand Hall of the

convention complex, which has a seating capacity of 25,000.

"There will be room for approximately 5,000 visitors for the period April 17 through 25," Elder Reinhard says. "There will be no tickets issued, and seats for visitors will be available on a first-come basis. Visitors will be admitted to the Arena until all seats are taken."

Ample seating second weekend

The session manager was quick to caution possible visitors for the first weekend that from Friday noon until Sunday noon there will be a Council on Faith, Ministerial Action, and Advance. Officially, only delegates to the 1980 session are invited to attend this meeting. However, visitors will be admitted until the 10,439-seat auditorium is filled.

"Seating will be scarce for the first weekend but ample for the second," Elder Reinhard said in looking over the attendance prospects.

An innovation at the 1980 session will be a change in the general order of business. The morning meetings will be devoted largely to hearing reports and conducting nonpolicy business. The afternoon

business sessions will handle policy items, such as possible changes in the *Church Manual* and reports from standing committees.

The daily program will get under way each weekday morning at 7:45 with a song service and devotional. The morning business session will run from 9:30 until noon. Subcommittees will function after lunch until 3:00 P.M. It is planned that the afternoon business session at 3:15 will include all members of the nominating committee, which is a decided change from previous sessions.

The evening meetings will feature reports from the world divisions as well as five-minute reports from the General Conference departments.

Arrangements are being made for Sabbath school programs for all age groups on both Sabbaths. Simultaneous translation services will be available in six languages—Spanish, Portuguese, French, German, Norwegian, and Swahili. Special arrangements are being made for the deaf.

A separate meeting will be held daily during the week for women. A 1,770-seat theater will accommodate the women's meeting, as well as the daily showing of motion

pictures depicting the work of the church in all parts of the world.

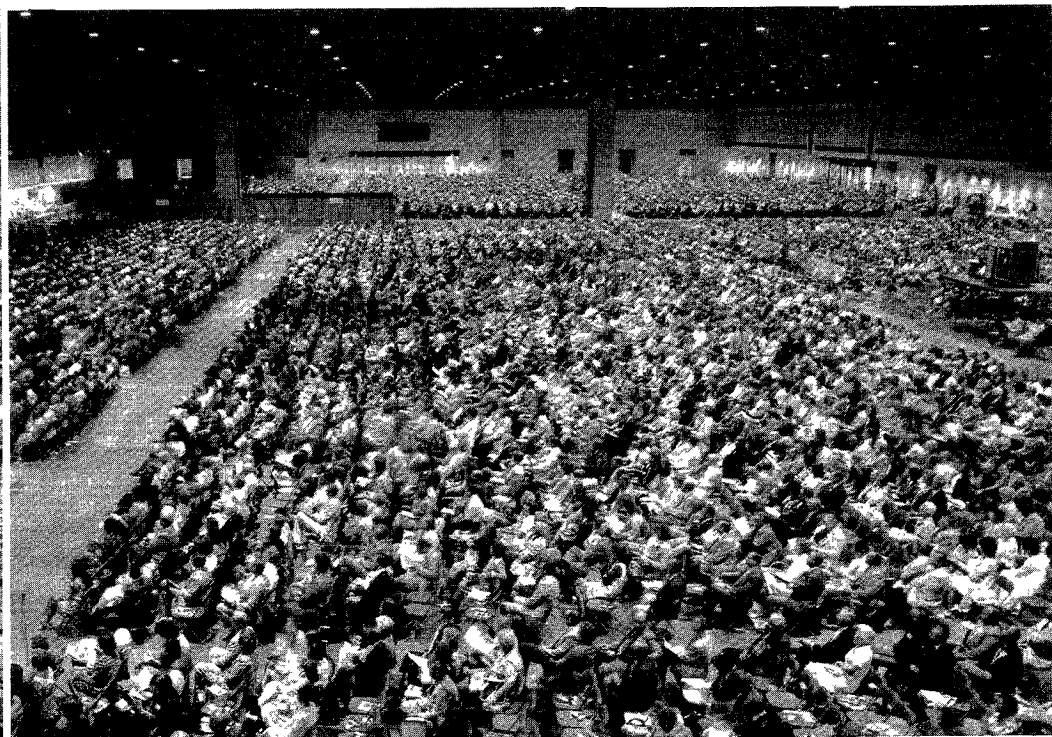
Ample arrangements are being made for food services. The Convention Center includes an attractive 1,000-seat cafeteria-dining room off the main lobby, and a number of snack bars. In addition to this in-house facility, there are numerous cafeterias and restaurants in the Dallas downtown and suburban areas.

Special features planned

Many special features are in the planning stages. In a ceremony on the first weekend H. M. S. Richards, Sr., will be honored for his 50 years of radiobroadcasting and William A. Fagal for his 30 years in television. A high-ranking representative of the American Bible Society will address the meeting. The Department of Health will sponsor a health-testing program. The publishing houses will have an attractive display of books.

An exhibit area for the ten world divisions will be situated just off the main lobby. A theme exhibit in the main lobby will be a joint venture of the departments of the General Conference. Ample facilities will be available for

The Dallas Convention Center complex is in the lower left-hand corner of the photo at left. It is the site of the 1980 General Conference session. The tall buildings compose downtown Dallas. The Grand Hall of the convention center, below, where meetings will be conducted the last weekend of the session, seats 25,000.



various services—registration, information, currency exchange, and transportation.

John Hancock, chairman of the session music committee, reports that “outstanding musical groups will contribute to the daily program.” He listed a few of the groups already chosen to perform at Dallas: Caribbean Steel Band, Platte Valley Academy Bell Choir, King’s Heralds quartet, Loma Linda University Male Chorus, Montemorelos University Choir, Mandolin Orchestra of Yugoslavia, Breath of Life quartet, and an Inter-American marimba ensemble.

Elder Franz reports that the makeup of the nominating committee at this session will more accurately reflect the membership of the church at large. As a result of an action taken by the Annual Council, the committee will include more women, youth, and lay members. In order to save time in voting, the General Conference has arranged to use an electronic voting system, which is expected to expedite the work of the committee. Less time is scheduled for this committee in order for members to attend the afternoon business sessions. The nominating committee will be charged with the responsibility of recommending names to fill more than 250 positions.

Adequate facilities

Recently, en route to the West Coast, I was able to make a stop in Dallas to have a firsthand look at the physical facilities of the Convention Center. One of the assistant managers, Karl Bahr, happened to be there at the same time and gave me a special tour of the complex.

I found that the Center’s facilities are quite adequate. It has weather-protected bus, auto, and taxi-loading areas. Escalators provide easy access to and from the various levels within the complex. Inside parking is available for 1,107 cars. The entire facility is air-conditioned. Sound control is a special feature of the Center.

I have already mentioned the Arena, where most of the meetings will be held. In addition there are 59 various-sized meeting rooms, where committees or services can be held. The lobby area and hallways are large and well lighted. The complex has

sixty-nine permanent telephones, but I am sure that several hundred additional temporary phones will be available during the time of the session.

I spent most of the time at the Center in the Grand Hall, the main exhibit area, where the meetings on the last day of the GC session will be held. The Secretariat is responsible for the missions pageant on the last Sabbath afternoon, so my interest centered in this huge room, in area larger than three complete football fields.

Through the use of a unique steel space frame, the hall has more than 200,000 square feet of uninterrupted space. It is 607 feet long and 330 feet wide, with a ceiling height of 35 feet. Sound-absorbing panels on the roof deck and upper side walls effectively control the noise level and allow flexibility of amplification.

Because of the size of the hall, it would be very difficult for most people to see what is happening in the relatively small platform area. To resolve this problem, arrangements are being made for “image magnification.” Several television minicameras will be situated in strategic places near and around the stage. The action will then be electronically transmitted to two huge screens, one on each side of the stage. The 36-by-24-foot screens will make it possible for everyone to see and hear. During the missions pageant it will be possible to blend live coverage of participants with film footage and other visual effects. Harold Reiner, now connected with the SDA Radio, Television, and Film Center in Thousand Oaks, California, is coordinating this part of the audio-visual program.

“Physical facilities, programs, and arrangements are essential parts of any General Conference session,” says Elder Wilson, “but the most essential part is the presence of the Holy Spirit in this most important meeting of the church in the past five years. I ask every Seventh-day Adventist member throughout the world to pray for God’s blessing on the plans that are now being made for the Dallas General Conference session. It is only with His blessing that we will be able to achieve our objectives.”

FOR THE YOUNGER SET

Indians over the hilltop

By ELLA RUTH ELKINS

Many years ago Timothy’s family settled on a homestead in the Wallowa Mountains, now a part of the northeastern border of Oregon. One day as Timothy was outdoors playing near where his father was working, a sudden movement on the hilltop caught his attention.

“Daddy!” he exclaimed. “Indians! Five of them on horseback coming over the hilltop.”

Daddy turned, shading his eyes. “They look friendly to me. Let’s go meet them. Maybe they want to ask something of us.”

Timothy slipped his small hand into his father’s big strong one. Before long they met the Indians at the foot of the hillside trail. The four young men and one older one looked pleasant. Timothy and his father smiled at them.

“We would like to fish in your river,” one of the Indians said. Another Indian pointed to some nets he had fastened to his pony. “We use nets. Catch many good fish that way.”

Smiling, Daddy nodded his head. He waved his arm wide toward the river that ran by the house. “Yes, friends. You are welcome to fish anywhere you like. There’s plenty of fish. Take all you want anytime.”

The Indians looked pleased. They nodded

something like a Thank you. After fishing all day long they had a big catch of fresh fish to take home that evening. They left as suddenly as they had come, without saying goodbye.

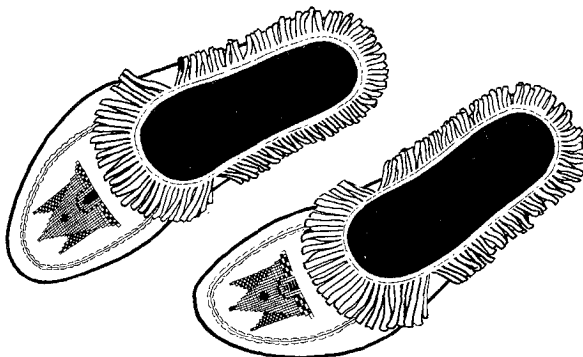
One day, several months later, two of the Indians came back. Daddy and Timothy hurried out to meet them. The older one reached down into his saddlebag, pulled out a pair of brand-new moccasins, and handed them to Daddy.

“For you. For the fishing!” The Indian’s eyes sparkled as he pointed to the spot where the five Indians had fished several months before.

Holding the perfectly made moccasins in his hands and running his fingers over the pretty beaded design on the top, Daddy smiled as he felt the soft fringe on the edges. Reaching out, he took the hand of the Indian, shaking it heartily.

“Very beautiful! Good work! Thank you very much! I like them!” Reaching down, he quickly untied his big shoes, kicked them off, and slipped the moccasins on. A perfect fit.

The Indians looked pleased as they drew in a deep breath and slowly let it out. Then, suddenly waving goodbye, they turned on their horses and sped back up over the hilltop toward their homes.





Are vegetarians healthier?

The risk of coronary heart disease in Adventist males below age 65 is one third that of Adventist nonvegetarian males.

By ROLAND L. PHILLIPS

Roland L. Phillips, M.D., Dr.P.H., is cochairman of the Department of Epidemiology, Loma Linda University, School of Health. Others who shared in gathering data for this article and preparing it for publication include: Frank Lemon, M.D., Jan W. Kuzma, Ph.D., Larry Beeson, M.S.P.H., and Patricia Phillips.

Because the relationship of diet to coronary heart disease (CHD) has been under investigation for some time, certain facts have been established. For instance, it is known that high cholesterol is directly related to increased risk of developing CHD. It is also clear that it is possible to lower blood cholesterol by markedly decreasing dietary fat intake, or substituting unsaturated fats for saturated fats in the diet. People of virtually all countries where risk of CHD is low have low intakes of Western-type foods (such as fats, meat, large quantities of sugar, highly refined foods). But people from these same countries who migrate to the United States and adopt the Western diet rapidly experience an increase in their risk of CHD.

Surprisingly, there have been no previous studies showing that persons within a single geographic area who choose to follow a low-fat diet (or a diet rich in polyunsaturated fats) have any lower risk of CHD than others in that same area who follow a high-fat, or high-saturated-fat diet.

For that reason the study on Seventh-day Adventists being reported here makes a unique and important contribution to scientific knowledge about CHD, because it

is the first to show differences in risk of CHD for subgroups of a homogenous population that differ in dietary habits.

While the Adventist life style stands in marked contrast to patterns of living in the general population in many respects, probably one of the greatest differences is in dietary habits. Data collected from California Adventists in 1960, show that 2 percent are pure vegetarian, 45 percent are lacto-ovo vegetarian, and 53 percent are nonvegetarian.

During the past 20 years studies involving Seventh-day Adventists have made the scientific community aware that Adventists enjoy a distinct health advantage. Results of these studies, previously reported in the ADVENTIST REVIEW (July 13, 1961; Aug. 8, 1963; July 9, 1964), have demonstrated that risk of death from most common diseases affecting the U.S. society is considerably lower in Adventists than in the general population. Further analysis of the data collected originally by Drs. Frank Lemon and Richard Walden, formerly of Loma Linda University, is now casting more light on why this is true.

In 1960, 24,000 California Adventists (age 35 or more) responded to a questionnaire designed by the American Cancer Society. Those completing this questionnaire were followed for six years by means of annual mail or personal contacts. In this way researchers were able to determine the number of deaths and death rates for various causes of death among study participants. Less than 2 percent of the original study participants were lost during follow-up. The same questionnaire was sent in 1960 to one million persons in the general population, as part of a much larger study conducted by the American Cancer Society.

Many readers will be familiar with the comparisons that have been made previously between the California Adventists and the general population of California. As part of a new and recent analysis of these data, comparisons have now been made between subgroups of the Adventist population in terms of risk of dying from coronary heart disease. All of these comparisons are based on standardized mortality ratios (SMRs). Standardized mortality ratios refer to mortality, or death, from coronary heart disease, and provide means of comparing CHD death rates in Adventists with CHD death rates in comparable persons in the general population.

These ratios take into account age and sex differences between Adventists and the general population. For ease of comparison, in all of the charts accompanying this article, the SMR for the general population is represented by 100 (the dotted line at the top of each chart). The SMR value for Adventists indicates what percent the Adventist death rate is of the death rate in the general population. An SMR in Adventists of 50 would mean that the death rate in Adventists is half (50 percent) of the death rate in the general population for persons of comparable age and sex.

This study found that Adventist men aged 35 to 64 had

only 26 percent of the risk of dying from CHD as compared to men the same age in the general population. Among men 65 and over, the risk was 51 percent of that for general population men of the same age. The corresponding figures for Adventist women are 34 percent and 48 percent. (See Figure 1.)

Since it is well known that cigarette smoking increases the risk of fatal CHD, it is likely that a large portion of the reduced risk of CHD death in Adventists can be attributed to lack of smoking. Fortunately, this study allows for comparisons of nonsmoking Adventists with nonsmokers in the general population. There was a sizable group of nonsmokers among the one million persons followed by the American Cancer Society study. If lack of smoking accounted completely for the low CHD rates in Adventists, their death rates would be nearly equal to those for the nonsmoking general population subjects. But this is not so.

Figure 2 shows that, in all age-sex groups, there is still a fairly large difference in risk of CHD death between Adventists and nonsmokers from the general population. (In each set of 3 bars, compare the first and second bars.) This must be accounted for by other characteristics of Adventists.

Highly significant statistics

Figure 3 shows the statistics for the 8,195 men in the study. CHD death is especially low in younger, male, vegetarian Adventists. Their SMR is 12 percent, while the risk for their nonvegetarian peers is 37 percent. This means that among male Adventists, age 35-64, the risk of death from CHD is 3.08 times higher for nonvegetarians than for vegetarians. This is highly significant from a statistical viewpoint. The differential between vegetarians and nonvegetarians among older males (65 and over) is much less (1.47), but still statistically significant.

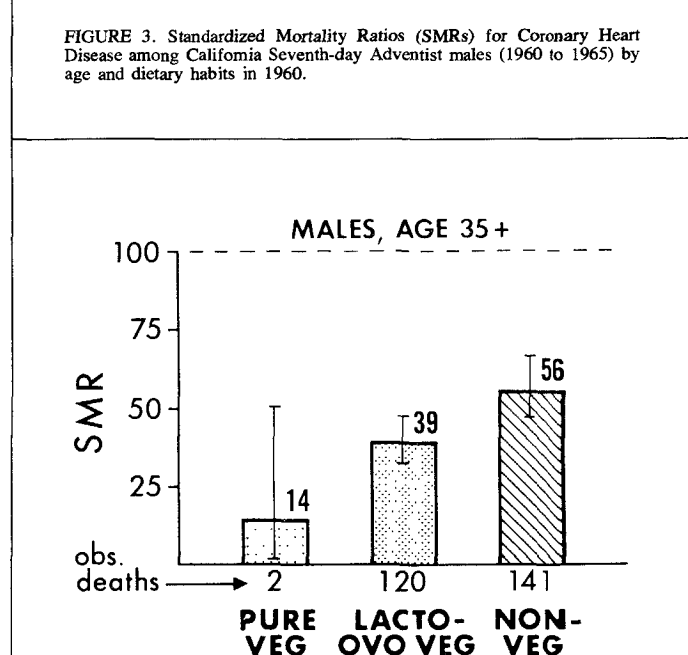
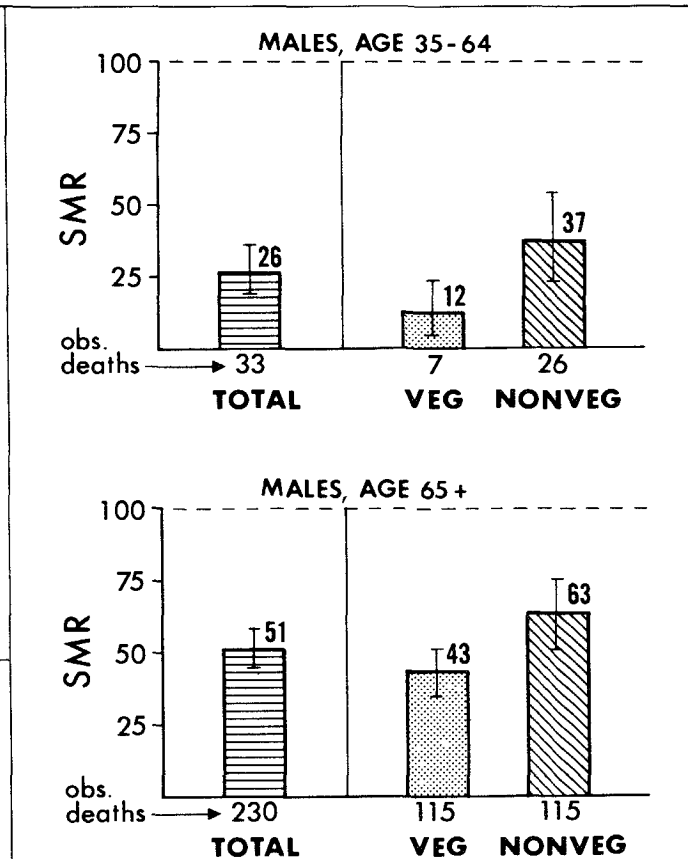
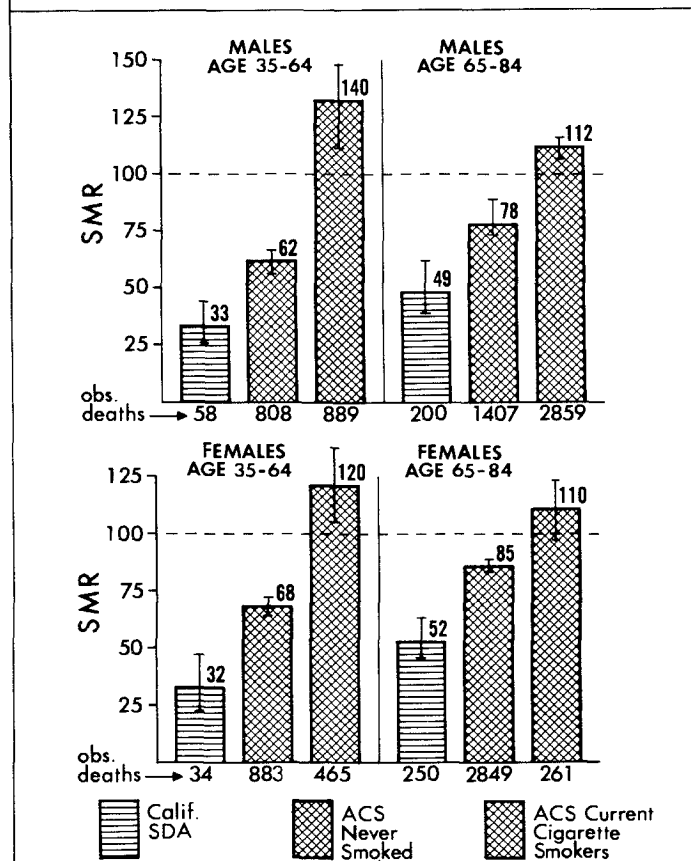
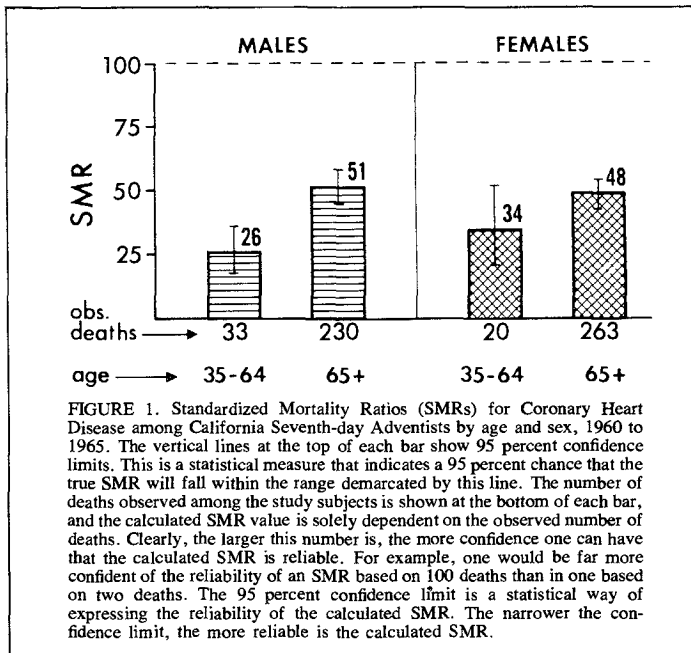
Unfortunately, no information is available from these data that could correlate length of time on a dietary regime with risk of CHD. But more recent dietary data among Adventists show that about half of Adventist vegetarians are lifetime vegetarians, and the others have used meat in the past, but use none now. A new, ongoing study of Adventists will be able to make comparisons of CHD risk between these groups.

The available data do not show a dose-response relationship between risk of CHD death and amount of meat consumed. That is, these figures do not indicate that the more meat consumed, the greater the risk of CHD death. It is possible, however, that this lack of difference may be because of inaccuracies in the self-reported amounts of meat eaten. Some such explanation seems plausible in view of the neat, stepwise gradient in Figure 4. This shows that for all Adventist males over 35, pure-vegetarians have the lowest risk of death from CHD. Non-vegetarians have the highest risk, and lacto-ovo vegetarians are in between. However, this trend needs cautious interpretation, since there were only 143 pure-vegetarian

men in the Loma Linda study, with only 2 CHD deaths.

A review of the statistics for the 14,888 females in the study proves interesting (Figure 5). First, note that the age groupings are different for the females (35-74 and 75+), because there were insufficient CHD deaths in females under 65 for meaningful analysis.

In both younger and older women, the difference between vegetarians and nonvegetarians is small. It is not statistically significant, although it is in keeping with the findings for the male population. The lack of an association of CHD mortality with dietary habits among females is not unexpected, since serum cholesterol does not seem



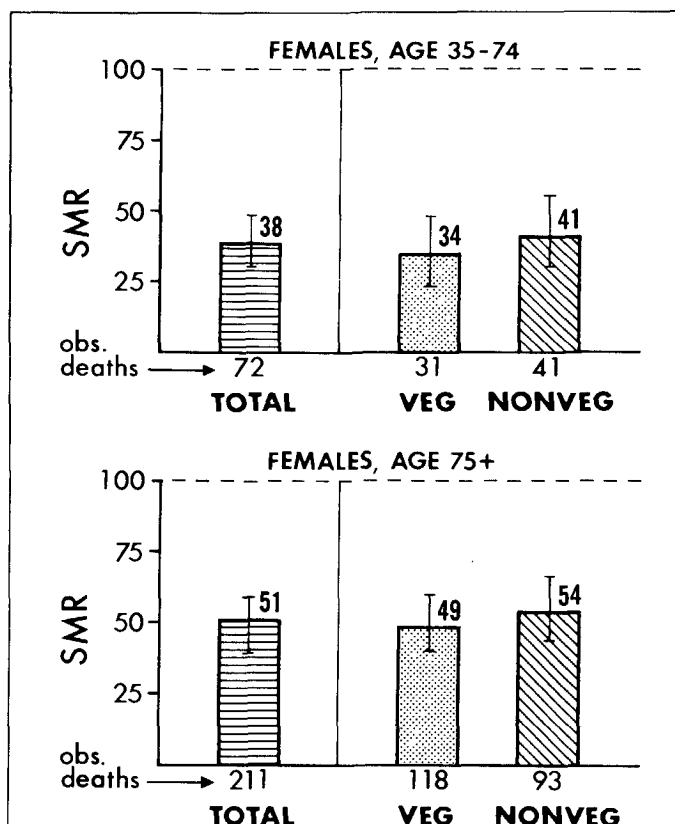


FIGURE 5. Standardized Mortality Ratios (SMRs) for Coronary Heart Disease among California Seventh-day Adventist females (1960 to 1965) by age and dietary habits in 1960.

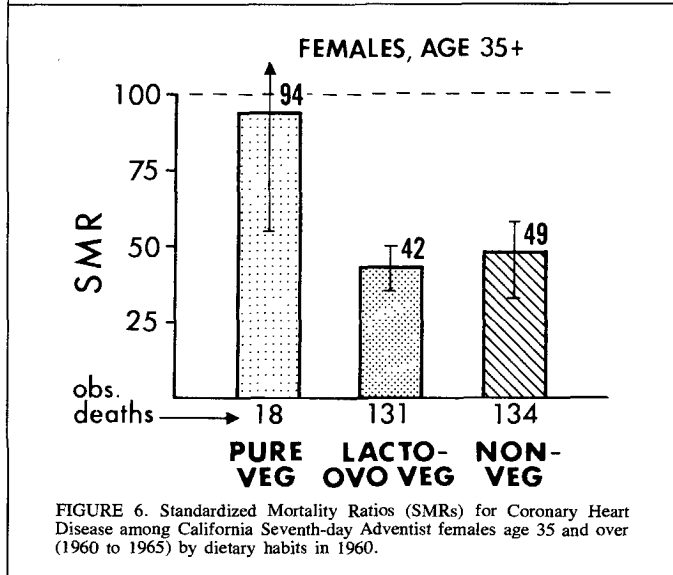


FIGURE 6. Standardized Mortality Ratios (SMRs) for Coronary Heart Disease among California Seventh-day Adventist females age 35 and over (1960 to 1965) by dietary habits in 1960.

to have nearly so clear an association with CHD in females as in males. Diet, of course, is related to serum cholesterol.

The most interesting finding is that the pure-vegetarian women have a risk virtually equal to that of the general population (Figure 6). There are at least three possible explanations for this:

1. The pure-vegetarian women may have some type of dietary deficiency that increases the risk of CHD.

2. The pure-vegetarian women are an extremely select and unusual group who may have other nondietary characteristics that increase their risk.
3. There may be a tendency of women who develop CHD, hypertension, high cholesterol, or other conditions predisposing to CHD to switch to a strict diet. Thus, pure-vegetarian women may be a group with a higher prevalence of prior CHD, or conditions predisposing to CHD.

The available data allow only the last two explanations to be tested. The nondietary characteristics of the pure-vegetarian women are quite different from those of other women in the study. However, the relatively small number of deaths among pure-vegetarian women makes it impossible to determine the extent to which these differences affect the observed results.

The questionnaires included questions regarding past history of heart disease, high blood pressure, and diabetes. When the women reporting these conditions were excluded from the analysis, the pattern of high CHD risk in pure-vegetarian women persisted, which rules out the third explanation mentioned above.

There are many known risk factors for CHD other than diet. Table 1 shows the distribution of these risk factors in Adventist male vegetarians versus Adventist male nonvegetarians. Interestingly, the percent of nonvegetarians with each of these risk factors is considerably higher than the percent among vegetarians.

The relationship between these risk factors and risk of CHD death is shown in Table 2. For example, a person reporting a history of hypertension has a risk of dying from CHD that is 4.7 times greater than the risk of a person who does not have a history of hypertension.

It seems that following a nonvegetarian diet is associated with several possible CHD risk factors, which could account for some of the observed differences in CHD risk between male vegetarians and nonvegetarians. However, when the threefold difference in CHD risk between young vegetarian and nonvegetarian men (Figure 3) is adjusted for each of these risk factors, the vegetarian-nonvegetarian difference is only slightly reduced. So the dietary difference remains the most likely explanation for the differences in CHD death rates between male vegetarians and nonvegetarians.

It is possible that the nonvegetarian diet may actually give rise to some of the important risk factors that predispose to CHD, such as hypertension, high cholesterol, and obesity. A study by West and Hays observed that serum cholesterol levels were significantly higher in nonvegetarian Adventists than in vegetarians. Two recent studies report significantly higher blood pressures in nonvegetarians as compared with vegetarians. Furthermore, data from this study show that the prevalence of obesity is considerably higher in Adventist nonvegetarians than it is in vegetarians (Table 1).

The following points summarize the current analysis of these data:

1. Because of lack of cigarette smoking, the risk of

Table 1 Frequency of possible risk factors for coronary heart disease among male California Seventh-day Adventist vegetarians and nonvegetarians in 1960.

Risk factor	Percent with risk factor			
	Age 35-64		Age 65+	
	Vegetarians (n=2684)	Nonvegetarians (n=3214)	Vegetarians (n=1325)	Nonvegetarians (n=972)
Past cigarette smoking	26.0%	35.8%	30.5%	48.3%
Positive history of hypertension	4.9	9.1	13.1	19.5
Positive history of past heart disease	3.6	5.1	16.2	19.1
Positive history of diabetes	1.4	1.3	2.6	6.0
*Overweight	48.2	60.7	39.4	54.6
Lack of exercise	19.5	21.9	16.1	24.2
Any coffee use	3.2	20.9	5.1	24.3
Index of dairy product use above median	50.1	55.7	32.7	43.0

* Overweight = above average weight for given height.

Table 2

Relative risk of coronary-heart-disease death for possible risk factors other than diet among male California Seventh-day Adventists, 1960 to 1965.

Risk factors	Relative risk	
	Age 35-64	Age 65+
Cigarette smoking (past vs. never)	1.5	*1.5
Hypertension (pos. past history vs. neg. past history)	*4.7	*1.5
Heart disease (pos. past history vs. neg. past history)	*7.2	*3.0
Diabetes (pos. past history vs. neg. past history)	3.5	1.7
Overweight index (> median vs. < median)	1.3	0.8
Exercise (none or slight vs. moderate or heavy)	*2.0	*3.1
Coffee use (any vs. none)	2.0	*1.9
Index of dairy product use (> median vs. < median)	0.6	1.1

* Statistically significant ($p < 0.05$ by χ^2).

death from CHD is much lower in Adventists than in the general population.

2. Vegetarian/nonvegetarian status is strongly related to risk of CHD death in Adventist males below age 65. It is unlikely that other CHD risk factors account for the fact that vegetarians have one third the risk of nonvegetarians.

3. Vegetarian/nonvegetarian status shows a much less marked relationship to the risk of CHD death in males over age 65 and in females of any age.

4. Evidence suggests that pure-vegetarian females have a risk of CHD death that is significantly increased over Adventist females who are lacto-ovo vegetarian or nonvegetarian. This risk is essentially equal to that for females of the same age in the general population.

Some cautious but forceful conclusions can be drawn from these data, which are particularly relevant to Seventh-day Adventists.

1. The benefits of a vegetarian diet and abstinence from smoking are clearly confirmed. The observation that the benefits of a vegetarian diet in terms of CHD risk appear to be limited to younger males is quite interesting in view of the fact that the 35-64 age group experiences the most devastating toll of CHD in our society from loss of productive life. In women, CHD tends to be delayed until older ages, perhaps because of some degree of

protection from female hormones during the reproductive years.

2. The data suggest the need to adopt a pure-vegetarian diet with caution combined with much study as to how to implement this diet properly. This conforms with inspired counsel. The failure to note any adverse effects of the pure-vegetarian diet among males may be a reflection of the small number of deaths observed (2) in this very small group. More deaths would be needed to assess reliably the effects of this dietary pattern in males.

3. The earlier in life that a vegetarian diet is adopted, the more benefit it will bring in terms of reduced risk of CHD.

The follow-up on this population study currently is being brought up to date, and will result in mortality data for an 18-year period. This should give a clearer picture of the relationship of diet and other risk factors to fatal CHD, and to other causes of death.

Another, entirely different study of approximately 74,000 Adventists in California, is currently collecting information on life-style characteristics, and incidence rates of heart attacks, cancer, and other serious diseases, which will allow identification of the specific components of the Adventist life style that account for their apparent low risk of disease. Results of both these studies will be reported in the ADVENTIST REVIEW. □

"My father doesn't trust me!"

Adolescents need our respect and support as they struggle to become adults.

By JUDY WAHLMAN

The tall, slender, dark-haired teen-ager raced from the telephone to her room, her olive-colored face twisted to lines of pain as tears spilled from her dark-brown eyes. She fell onto the bed, uncontrollable sobs racking her body. As I entered the room she sobbed out the words, "My father . . . my father . . . he doesn't trust me anymore."

Few of us would have thought that a parent's trust could have meant so much to a girl who had used many forms of narcotics, recently almost ending her life by taking a bad mixture of heroin. Later she had stolen her mother's car. Her father had been honest when he told her that he loved her but was unable to trust her. Her subsequent pain and anguish were real. She realized that she had lost a valuable treasure.

I had difficulty fighting back my tears when, as her nurse, I observed this scene in a small psychiatric hospital for emotional and behavioral problems. Many of the patients were adolescents. My role was not to remove the pain but to help her understand its cause and to use it as a tool for growth. Something happened, though, to reverse the roles. She and Tom, her young friend, taught me much about parent-child relationships.

Teen-agers generally are thought to be noncommunicative to adults, but as a sore draws to a head and drains, so this girl's emotions had to drain to anyone available.

Judy Wahlman is a registered nurse living in Littleton, Colorado.

"My father doesn't trust me; he thinks I'll never do right." As she uttered those words, she assumed a determined expression, adding, "Well, if he thinks I'm no good, then I won't be. I'll show him." Her words made me realize that sometimes we adults assume a similar attitude toward God. After a few minutes Tom broke the silence with a question. His tone implied curiosity. "Jennie, don't you think we need to *earn* trust?"

"No," came the hostile reply. "He's my father. He owes it to me."

This may sound absurd, but how many parents feel the same way about their children?

When children are young the trust and obedience issues are more controllable because of the closeness of family members. However, as children emerge into adolescence they form more intense social contacts outside the home. Parents no longer are as influential. Because this change occurs at different chronological ages, we need to keep in tune with our youngsters in order to be aware when this is happening. When my children were young, people warned me about the "terrible twos"; however, no one mentioned the "terrible teens." But the teens are perhaps an even more frustrating time for children, partly because parents succumb to self-pity.

Adolescence is a stage when young people begin thinking about their relationships to others. They become concerned about their acceptance by peer groups, as well as by parents and teachers. They begin to wonder whether God loves them, and vice versa. Few parents are aware of these struggles, but are well aware of the resulting behavior arising from the frustration and insecurity the teen-agers are experiencing.

Adolescence is also a time when youngsters begin to weigh achievements—wanting new friends, new interests, and usually last on their list, good grades. It's the exceptional child who gets all of these. The frustrating attempts to achieve in all these areas at once often form psychic wounds that later in life inhibit a normal happy adulthood and permanently mar a person's relationship with God.

Achievements for a price

Most adolescents concentrate on one of the three achievements listed above at a cost to the other two. If the goal is good grades, the cost may be realized in lack of friends or in becoming antisocial. If the goal is new friends the cost may be realized in lower grades or, even worse, the youth may lower his standards to impress others with his worldliness, by taking drugs or committing petty crimes. If the goal be new interests, such as sports, grades again may fall or self-esteem may lower when a natural talent is not inherent and the budding athlete is not successful.

The conflict of achievements, desires, and abilities is too complicated for me to attempt to cover every aspect here, but those we've mentioned form the cause of most emotional problems arising at this age. The reaction of

parents and teachers to these problems leaves lifelong impressions.

Is there a solution? Many psychologists recommend severing from parents or disregarding the need for parents' approval—"independence"—thereby freeing the adolescent to try new avenues without guilt hang-ups, which, in turn, are considered to be the chief problem. There is a grain of merit in this concept, as a child needs to develop independence and decision-making ability at this time, but for the adolescent to break the relationship with his parents can present even more serious problems if the relationship up to this time has been a warm and supportive one.

Independence should be achieved within the framework of a parent's love and approval. Otherwise the independence becomes frightening and the loss of parental ties can be viewed as a total loss of feeling loved. Such a sense of loss often results in sexual acting out by teen-agers. Physical contact with others seems to give tangible evidence of being accepted and helps to replace the seeming loss of parents' love. Since parents are stewards of God's love, a feeling of rejection by parents can easily be interpreted as a rejection by God also.

How can parents help a child through this stage?

First, they need to make certain that the child feels loved, no matter what course of action he chooses. This should have been a lifelong process from infancy. If the child is called "bad" every time he does a "no-no," then he's not likely to feel loved or place much value on himself. It is most important for a child to understand that his wrongdoing is unacceptable but that *he* is acceptable. Once the label of "bad" becomes ingrained he will not only most likely live up to the name but also quit

trying to be anything else. This reaction is reflected in what the young girl in the hospital was saying. "If father thinks I'm bad, I might as well be."

Second, as earliteens reach out for independence and new interests, help them to find these in an acceptable way that will help develop Christian character. Take time to do things with them—camping, hiking, and other adult activities. However, be careful not to force your own interests on them, but be keen in observing their interests. Encourage them to invite their friends to come along. This suggestion may sound time-consuming, but it may save much time and heartache later.

As a high-school student who had lost my mother by death, I had to change locations and leave my friends. As a consequence, I turned to sports. I had little natural ability but made a persistent effort to succeed, receiving encouragement from my brothers and father. My father attended many of our games. After one rather disastrous game, which left me discouraged by the lack of interest shown in me by my fellow teammates, my father commented that I had done a good job and there would be other games. I was near tears, for the game had been important to me.

Suddenly I realized that it was important to him that I be happy. His exact words have left me, but the warmth of the feeling remains—"Wow, he actually cares whether I'm happy." The compassion in his tone of voice, not the words, carried the loving message.

On another occasion my father visibly expressed his trust in me. He had received a package of letters that I had written to a friend. I can still see him handing the letters to me, saying, "I received these from your friend's mother to read, but I didn't read them. They are yours, not mine."

Changes

By BRAD MC INTYRE

*The maple tree is turning red,
A robin sings his farewell song,
Migrating geese fly overhead;
It won't be long, it won't be long.*

*A farmer plows his lifeless stalks.
His cattle wander toward the barn;
Their steaming nostrils seem to talk
Of winter settling on the farm.*

*In town, a boy with lunch in hand
Is off to school this autumn day,
While in the window Mother stands
Surprised at how time slips away.*



*All things have their time and place;
No haste with God, yet no delay.
The seasons move with ease and grace,
Remain awhile, then pass away.*

*Like many chapters in a book
Our lives unfold from stage to stage.
We must not be afraid to look,
Nor hesitate to turn the page.*



Being the recipient of such love and trust from him, my only parent in a crucial time of my growing up or maturing, has given me a better understanding of God's love and acceptance. I know that God, my heavenly Father, is concerned about my happiness. The sadness of Jennie's not having had these vital ingredients of a parent-child relationship were impressed on me as I observed the anguish that characterized her behavior in our hospital.

Recently, a friend related how his teen-age boy had set the grease on fire when making popcorn. He concluded, "I told him that's the last time he would ever make popcorn." As I listened, I could not help thinking, When he fell as a baby learning to walk, did you tell him that's the last time he was ever going to walk?

Many minor catastrophes are caused by young people's awkward attempts at adult performance. If we forbid or are critical of their efforts they will find other places to "try their wings," some of which may invite major catastrophes.

Restricting the learning of adult behavior or removing all freedom of decision making is a grave error. We shall have to agonize over many faults and wrong choices on the part of our teen-agers, but we must remember that these are part of the trial-and-error method of learning. Be tender and forgiving. Express love and trust and set a right example. Not all pain or errors can be removed from this period of growing and learning, but with understanding and sharing the burden becomes lighter.

Ellen White states in *Thoughts From the Mount of Blessing*, "We shall see faults and weaknesses in those about us, but God claims every soul as His property—His by creation, and doubly His as purchased by the precious blood of Christ. All were created in His image and even the most degraded are to be treated with respect and tenderness."—Pages 56, 57. She does not state that it is only children who are to show respect. How important it is for teachers, parents, and other adults to give adolescents respect and support as they struggle to become adults. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Whose hand is on the wheel?

Someday we're going to sing "a new song." Right now, however, I'm singing an old one with a poignant, new meaning: "I'm so glad I'm a part of the family of God."

Today I'm convinced that I made a bad decision—to tackle, with an ailing back, a six-week itinerary in Africa. (Why is hindsight so intelligent, and so incriminating?) But I'm also convinced that through mistakes and pain we learn lessons we don't have time to think about in the busyness of our lives.

For one thing, promises take on new meaning.

"Remember, Betty, underneath are the everlasting arms," my friend Kay said. Those words keep popping up at the most unexpected (and needed) moments, along with other well-known promises.

Then as I picked up my Bible to begin reading where I had stopped the day before, I knew the first verse that I read was no coincidence: "I have taken you up, have fetched you from

the ends of the earth . . . : fear nothing, for I am with you; be not afraid, for I am your God" (Isa. 41:8-10, N.E.B.).

The words seemed to fall like "rain upon the mown grass: as showers that water the earth" (Ps. 72:6). I picture our lawn right after a mowing. It's trim and neat, but it has lost some of its vibrant green. The shorn blades seem stiff and brittle, and they need a good shower to bring them back to full beauty. Maybe it takes that for us—a cutting back so that the showers leave pools of water that reflect His image.

Then I've learned again that there is a fine line between faith and presumption. I'm still struggling with the question of where to draw that fine line.

One of the most delightful and satisfying rediscoveries is that angels of mercy (and I could fill the rest of this column with names!) come in all colors and sizes. The "family-ness" of our church bridges the gaps of nationalities and

boundaries. Right along with that discovery comes a renewed admiration, respect, and love for those who leave homeland and family, taking seriously the words "Go ye." In some areas I saw a complete willingness to do without, to put up with, to work, to give. In a world caught up in "me-first" materialism, that's easier to write about than to experience.

But maybe some of the most important lessons that we can learn through trials are patience and trust.

It was one of those near-perfect days in Durban, South Africa—blue skies, gentle breezes, rolling surf. We had just finished a weekend seminar, so the lovely day provided an especially welcome break. From my comfortable-as-possible spot on the sand I watched families playing on the beach or riding the waves. I also had a perfect view of the harbor and the ships that sailed slowly toward it. There was a narrow channel, though, with sand bars on both sides, that separated the ships from the docking area. I watched the ships as they came from over the horizon and moved closer. They would come only so far, then drop anchor to wait their turn for entry to port.

One big, beautiful ship

especially caught my eye. It came in early in the morning, dropped anchor, and waited. It wasn't until mid-afternoon that a small craft headed toward the big ship and pulled alongside. A ladder dropped, a man climbed aboard, and the small craft chugged away. Suddenly wisps of smoke puffed out of the big ship's tall smokestacks as it moved toward the channel. The harbor pilot was aboard. He knew the way.

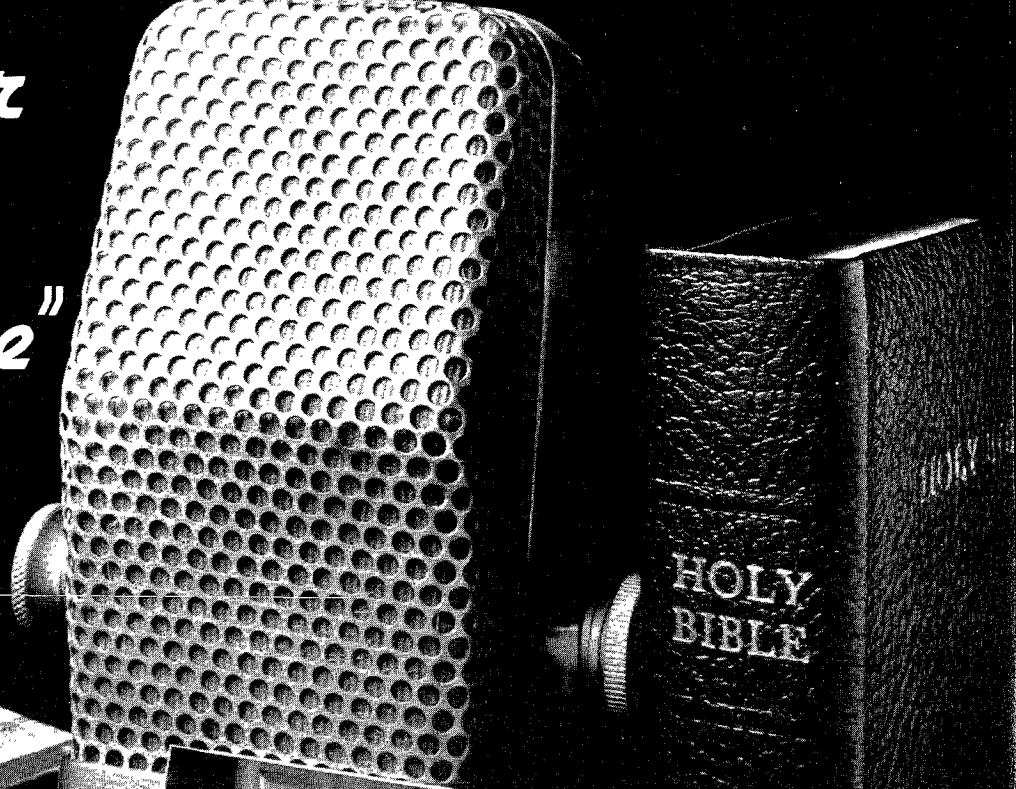
As I sat watching the whole scene I wondered, Does the captain of the big ship get impatient during the long waiting period? Does he wonder if the special pilot really knows the way? Or has he learned through experience that his pilot can be trusted?

And then I thought about my own small craft—slightly off course and not very seaworthy at times. I tend to want to choose my own course, set my own compass, and turn the motors on full steam. Maybe it's good sometimes to drop anchor and wait.

I've just moved over a few inches, slowly letting go of the wheel, and already I feel the firm and sure hand of my Pilot. "Fear nothing," He says, "for I am with you."

Are you also holding too tightly to the wheel?

*"On The Air
Everyday,
Everywhere"*



from the desk
of
H.M.S. Richards

September 24, 1979

I'm a tired old preacher, 85 years old,

but I still love to preach!

And there's one reason why!

Dear Fellow Believer:

It's because of wonderful people like Linda.

She sent me the most thrilling letter. And I just have to share it with you.

"I was so depressed.

I wanted to commit suicide.
My life was a disaster!

I couldn't communicate with my kids.
And my husband and I argued all the time.

One day, when I thought I was just about going to have a nervous breakdown, an enrollment card came to my house for a Voice of Prophecy Bible course.

I didn't really know anything about the Bible. And I wondered who sent me the card.

Well, I sent in for the Bible lessons.
And, you got through to me!

Today, I am attending the local Seventh-day Adventist church in my city.

Thanks to you I found Jesus and we are a family again."

Dear friend, it's people like Linda who keep me preaching.
Depressed, lonely people--looking for answers!

And I am so thankful we have a message to share that answers their problems.

Furthermore, Linda is just one of the many of thousands of people the Voice of Prophecy is able to reach each year.

For nearly 50 years, we have been sharing the Good News over the air. And I plan to continue preaching as long as the Lord gives me strength!

I believe we have a positive story to tell our friends, neighbors, and relatives. And we need to tell this wonderful story about Jesus now!

Time is short. We can't let a moment pass without giving hope to Linda's everywhere!

That's why I am writing this personal letter to you.

We need your help.

I want to ask you to please do something special to help share the gospel.

On October 13, 1979, a special offering will be taken in your local church for the ministry of the Voice of Prophecy.

Now, I could give you many reasons why we need more money this year. More money than ever before. Inflation, expensive radio time, and many other problems are just a few of the reasons.

But, those reasons do not even compare at all with the opportunity we have to help people like Linda.

You know, if you can give \$30, along with every other Seventh-day Adventist family across the United States and Canada, on October 13, 1979, the Voice of Prophecy broadcast can be "On the air, everyday, everywhere!"

And please remember, it's your gift now that will help save Linda's everywhere.

Yours in the blessed hope,



H. M. S. Richards
Speaker

P. S. By the way, Linda says, "Thank you," to the thoughtful friend who sent her name to the Voice of Prophecy.

Who knows, maybe you were the one who cared!

Reaching people *"On The Air* *Everyday,* *Everywhere"*

"I want to congratulate you on such a fantastic radio program. I have been listening to your Sunday program for about a year. I must say you have one on the best programs I've ever heard. I guess you just get into the Bible more than other programs. I am now beginning to understand things from the Bible. It's a whole new adventure. Now that I have begun to find the Lord, I want to study all I can."

M.G., Michigan

"Thank God for your Bible school. That's what God used to help me learn of His love. And through the Bible guides I studied, I learned of God's last day message and the true church."

T. T., Wisconsin

"I would like to thank you very much for making it possible for me to be involved in your Bible school study guides. I have learned so much about God, Jesus, and the Bible. I used to think the Bible was just a plain looking book with a lot of words in it. Something that you could take or leave. Now I know it is a lot more. It is an answer to the past, the present, and the future. And through the Bible I have found that I am not alone. I have a friend—Jesus."

E.G., Kentucky

"I caught your program quite by accident. I was in my car at lunch "gas hunting". I was truly thrilled by the message I heard. Please send me your Bible guides. I would love to study more."

S.C., Ohio

"I have a story I believe you'll be interested in. Yesterday was the first Sunday morning I have heard your broadcast. I tuned in by chance. The significance is that I recently prayed for help. My life was in a slump. I believe God caused me to be up at the right time to hear your program. I'm going to try to tune in regularly."

M.C., Ontario, CANADA

CHURCH BULLETIN COVERS FOR 1980.

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friends.



Old friends are good to have around. They're familiar, easy to get along with. Comfortable. But new friends are nice too. They're exciting. Interesting. Different.

Among the church bulletin covers for 1980 you'll find some comfortable, familiar old friends. In fact you'll find a whole series of some of the most popular covers from the past few years. We call them the Old Favorites series.

But you'll also see some new faces. Interesting. Exciting. And maybe even a little unexpected. That's our new series of covers by artist Robert Wright depicting the "Great Gospel Commission."

You'll also find a series for special events, like baptism, baby dedication, and Communion, as well as holidays. Another series illustrates great Christian doctrines. While another will inspire you with the natural beauty God put into the earth when He created it. Still another traces our Christian heritage.

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Wrong way to right wrongs

Syndicated columnist George Will recently leveled some harsh criticism at the World Council of Churches.* Writing in the influential *Washington Post*, Dr. Will called the Council a "purportedly religious and relentlessly political organization" that "has gone from vapidness to viciousness, subsidizing a terrorist organization, the one that killed 35 members of missionary families in Zimbabwe-Rhodesia."

The "subsidizing" to which Dr. Will referred involves a total of \$3,063,545, given to more than 100 organizations in nearly 30 countries between the years 1970 and 1978. Almost 65 percent of the money, appropriated under the WCC's Program to Combat Racism, went to groups attempting to overthrow white-dominated regimes, or supporting radical political change, in southern Africa.

The point Dr. Will made was that clergymen and churches should be careful not to weaken their spiritual mission by unwise involvement in secular pursuits. They should recognize that "a permanent purpose of Christianity is to place spiritual distance between its adherents and the culture of the day." While Christians should be impatient with the evils of this world, and seek to correct them, they should not feel that "Christianity is 'inherently' revolutionary, or that Christians can casually undertake or underwrite upheavals." Paul wrote, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God" (Rom. 13:1). "The first Christian insisted that there were things His followers must render unto Caesar. And when Peter enjoined the faithful to 'fear God, honor the king,' the king, it is well to remember, was Nero."

* The criticism appeared in the *Washington Post*, August 26, 1979, and in the foreword to a new book entitled *Amsterdam to Nairobi*, published by Georgetown University's Ethics and Public Policy Center, Washington, D.C.

Merrymaker

By NICHOLAS LLOYD INGRAHAM

*A lonely pine tree
drops a cone in still water,
and the mountains dance.*

With stunning accuracy, Dr. Will pointed out that today "there are many clergymen for whom theological interests are peripheral and political interests are central, or who insist that politics 'really' is theology carried on by other means—means more 'appropriate' to the times."

In his foreword to *Amsterdam to Nairobi* Dr. Will charged that "sometimes what it [the WCC] supports is not abstract radicalism, not idle theology, not mere pamphleteering, but armed and killing terrorism." "The record of the WCC is only in part a record of some people who are well-intentioned but breathtakingly silly. Some of the people involved are more sinister than silly, and even those who are only 'silly' are culpable. Always, but especially in the high-stakes business of politics, there is a moral obligation to be intelligent."—Page ix.

Evils should be opposed

Perhaps Dr. Will used excessively strong rhetoric in his criticism of the WCC, but he and all other Christians—including those affiliated with churches that are members of the WCC—should be deeply concerned over the role the Council is playing in world politics. Churches may well serve as the conscience of society, and should work diligently to combat racism, correct gross inequities, assist the underprivileged, and campaign for human rights, including religious liberty; but they should not identify exclusively with any single political system, nor should they support revolutionary operations that lack any framework of public accountability and law. Racism is indeed an evil, and should be opposed on solid Christian principles wherever it exists, but churches can hardly increase their moral influence by supporting groups whose chief method of accomplishing their objectives is to engage in acts of terrorism and violence.

In August, 1978, the WCC made a rather extended statement in connection with its appropriation of \$85,000 to a revolutionary organization. The statement reviewed the Council's Program to Combat Racism, and said that "the groups applying for grants all agreed to use the funds only for nonmilitary purposes; that is, in social, medical, educational, and general relief activity." The next month three denominations suspended their membership in the WCC to protest the appropriation.

One of these, the Presbyterian Church in Ireland, issued a statement explaining its action. The statement said, in part, that many people were interpreting the Program to Combat Racism as being "more one of 'solidarity with conflict and terrorism' rather than 'solidarity with sufferers from injustice'"; also that "grants made by well-intentioned donors to paramilitary or guerrilla groups, or to their supporting organizations, do not end simply with humanitarian aid, even when so used, but strengthen generally the power of the particular group or individual administering them."

In its recent statement defending its grants to revolutionary groups, the WCC stated that the "action has

some risks attached to it. It is even conceivable that history will judge it to have been a mistake." Some people, both within the WCC and outside of it, are not waiting for the verdict of history. From their understanding of the mission of the church, they are already declaring it to be a mistake.

We think they are right.

K. H. W.

How Adventists adopted Sabbathkeeping—3

The Sabbath a test

Long ago Ellen White cautioned against preaching about the Sabbath without giving it its eschatological thrust. Toward the close of the last century, she warned, "At our camp meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time."—*Testimonies*, vol. 6, p. 60. Let us remember that at that time camp meetings were evangelistic endeavors.

Notice the words "the great test for this time." That's precisely the aspect that the Adventists contributed to the Sabbath doctrine. Apparently at camp meetings, evangelists were attempting to present the Sabbath non-polemically, failing to press its urgent claims. This is a mistake, Ellen White declares.

What does it mean to present the Sabbath as "the great test for this time"? It means to present the Sabbath eschatologically as our pioneers presented it in the setting of the third angel's message and in the setting of the sanctuary.

As prophecy declares, the great final conflict will be over the law of God, particularly the Sabbath. By deceptive miracles, the second beast of Revelation 13, which is identified with the United States, will make earth's inhabitants worship the first beast, identified as the papacy. He—that is, the second beast—will cause "all, both small and great, rich and poor, free and bond, to receive a mark on their right hand, or in their foreheads" (Rev. 13:16). In a previous editorial we identified this mark as Sundaykeeping. "That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (verse 17).

Amplifying these prophecies, Ellen White states that at first Sunday laws will simply require that people refrain from secular work on Sundays. This will create only limited hardship upon Sabbathkeepers. But as the controversy increases in intensity it will become illegal to observe the Sabbath day. Sabbathkeepers will be threatened with boycott and death if they refuse to give up the Sabbath. It is at this point that the Sabbath in a special way becomes a test. The Christian will be confronted with the decision, Whom shall he obey? Shall it be Christ or antichrist, who, claiming to be the true Christ, will declare that he has changed the Sabbath to Sunday? Backing up his claims with undeniable miracles, he will

lead almost the entire world captive. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (verse 8).

The test will be similar to that in Elijah's day. "How long halt ye between two opinions? If the Lord [Yahweh] be God, follow him: but if Baal then follow him" (1 Kings 18:21). Only now the choice is between Christ and the antichrist. And a person's choice will be indicated by the day he keeps. By keeping the seventh day of the week he shows that he has cast in his lot with the true Christ, who in turn seals him. By keeping the first day of the week a person shows he has cast in his lot with the antichrist, and as a consequence, he receives the mark of the beast.

Let us consider further the phrase "for this time." This phrase implies that the Sabbath was not a test at an earlier time. Notice the following statement from Ellen White. "Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment had been given to the generations in the past, God would have held them accountable for that light."—*Ibid.*, vol. 2, p. 693.

Reform one point at a time

From this statement we conclude that for long centuries in the Christian era the Sabbath was not a test. During this time the saints of God observed the first day of the week. God accepted their worship and "winked" at the "times of ignorance." Even when the great Protestant Reformation was launched, the Lord did not urge reform in the matter of Sabbathkeeping. The subject came up for discussion, but few were interested. So deep had been the midnight darkness that men could not have stood the blazing noonday brilliance of the gospel sun. In His mercy God called for reform on one point at a time, reserving until 1844 making the Sabbath a test. On doctrines not yet made a test, God did not hold His people responsible.

But today the Sabbath is a test. We cannot go back to the pre-1844 days. The investigative judgment is in progress and one of these days will be concluded. This is vital information that God has commissioned the Seventh-day Adventist Church to proclaim to the world. People need to be informed, first that they are being tested, and second, on what they are being tested and what the issues are.

Thus these are no ordinary times. A philosophical peroration on seventhness is inadequate to meet the demands of the hour. Our study on how Sabbathkeeping began among Adventists has focused on Adventists' unique contribution to the Sabbath doctrine. It is this uniqueness that must be increasingly emphasized as the day approaches.

D. F. N.

Concluded

Signs of the Times Articles by Ellen G. White

Here is a collectors' item! By popular demand we now present in four volumes a photographic reproduction of pages from the original issues of *Signs of the Times*. The four volumes include the Ellen White articles published from the inception of the journal in 1874 until shortly after Mrs. White's death in 1915. As with the *Review and Herald* arti-

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God's messenger, Ellen White, has told us, "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. From this statement one can conclude that we, His people, can delay Christ's return through our failure to develop a character like Christ's.

Daily study and meditation is one way to cultivate Christlikeness. The 1980 devotional books have been produced to aid you in establishing and following a habit of daily worship.



Senior Devotional—THIS DAY WITH GOD, by Ellen G. White

Every third year the senior devotional book is developed from the writings of Ellen White. This year's volume is unique in that, rather than gathering selections on a central theme, the compilers have collected inspirational messages actually written or presented orally by Mrs. White on the corresponding day of the year at some time in her ministry. (An appendix at the close of the book provides the context in which each selection was created.) Selecting some items from personal letters, sermons, and published articles has yielded choice presentations on a wide range of topics. US\$4.95. ALSO AVAILABLE for the first time: Large-Print Edition only US\$5.95.



Junior-Youth Devotional—CLIMBING JACOB'S LADDER, by Jeanne Larson and Ruth McLin

The spiritual growth of a child is as vital as his physical and mental growth and must be nurtured daily. Recognizing this, the authors have produced a devotional that will help youth develop a deeply spiritual experience a step at a time. Following such monthly themes as "Attitudes for Growth," "Guidelines for Growth," and "Life Styles for Growth," CLIMBING JACOB'S LADDER points to the Ladder extending from heaven to earth, Jesus Christ, as the vehicle for all spiritual growth. US\$4.95.

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review publications

COVER STORY

Stahl's interpreter still alive and working

By ARTHUR S. VALLE

"The happiest time in my whole life was when I was working at Fernando Stahl's side," says Luciano Chambi, 85, Elder Stahl's collaborator and interpreter from 1911 to 1916 in Peru. "He was a great man, a pioneer who placed the work of God above everything else."

Mr. Chambi became a Seventh-day Adventist in 1911 at the age of 17 through the work of Elder Stahl, who saw in this youth someone capable of being of great help to him as he traveled through Peru and Bolivia. A descendant of the Aymaras, this young man could serve as an interpreter in telling the Adventist message to his people, who lived in the Lake Titicaca region.

Mr. Chambi, in describing the spreading of the message in the area, said, "Elder Stahl was very patient with me, teaching me English so that I could be his humble interpreter. It was a great privilege

Arthur S. Valle is Review correspondent for the South American Division.

to translate his thrilling messages to my people. That fine pioneer showed so much love and concern for others that he immediately awakened in us the desire to respond to his friendship. He was an honest and good man."

In 1911 Fernando Stahl established a mission station in Plateria, about 55 miles from Lake Titicaca. In Plateria there lived an Indian chief, Camacho, who accepted the Adventist message as a result of the influence and teachings of Elder Stahl. Later other mission stations were established, and the work extended to all the areas around the lake. So great was Elder Stahl's influence that the chiefs of the Aymaras and Quechuas of the region had a deep respect for him, and some of them were eager to follow his teachings on healthful living, social behavior, and spiritual truths.

It was Chief Pariapaza who, on a certain occasion, broke a stone in two and handed half of it to Elder Stahl as proof to his subordinates that he who possessed

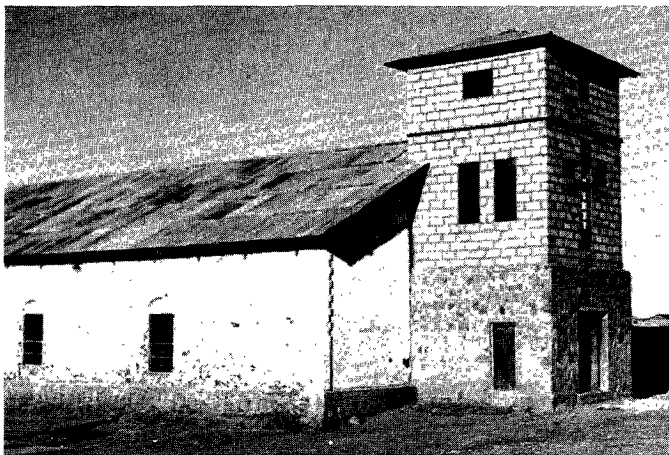
the other half of the stone was "the man designated to accomplish great things on behalf of the Aymaras." The work prospered in that place, and both a school and a church were built there. Today this school has an enrollment of 135, 50 of whom are boarding students.

Lake Titicaca Mission, organized in 1916 and reorganized in 1977, today has more than 22,000 members. Mr. Chambi had the joy of seeing his son Ruben study in Adventist schools and enter the Lord's work. Today Ruben is the principal of the Lake Titicaca Training School.

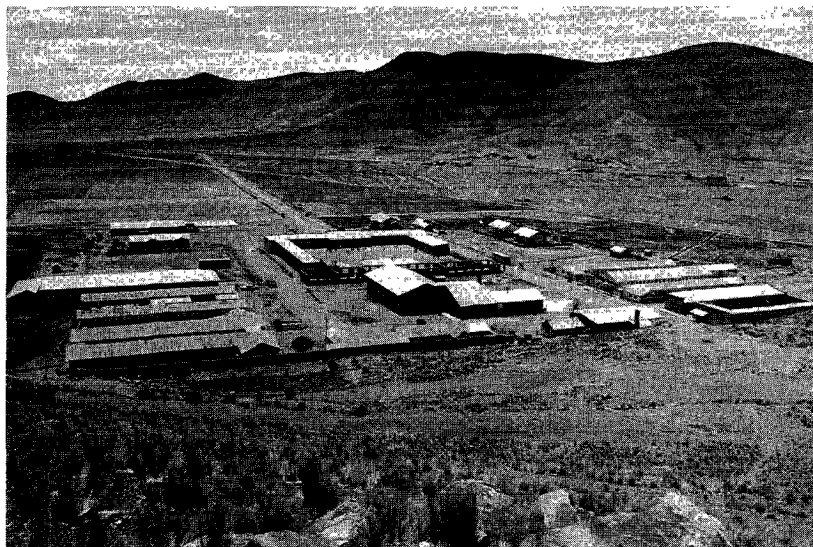
A number of members

have been inspired to enter the work because of the encouragement and exemplary life of Luciano Chambi, who says, "As long as the Lord gives me life, I want to speak of His love and keep working to hasten the return of Jesus."

This year the Inca Union, with headquarters in Lima, Peru, is commemorating its sixty-fifth anniversary, having been organized in 1914. Henrique Berg, president, is hopeful when he says, "This anniversary year, by the grace of God, we want to baptize more converts than ever in the Inca Union." The work of the pioneers like Elder Stahl continues to advance.



The Plateria church, above, which Fernando Stahl established, was the first mission station in the Peruvian-Bolivian altiplano. Below left, Lake Titicaca Training School, built in 1922, is situated near the city of Juliaca, Peru. Below right, Luciano Chambi, Elder Stahl's co-worker from 1911 to 1916, calls Elder Stahl "an honest and good man."



AFRO-MIDEAST

Bible schools keep busy

With more than 19,000 sets of Bible lessons in English, Amharic, Swahili, Tigrigna, Kikuyu, and Arabic going back and forth in the mail during the three-month period April through June, 1979, workers at the Bible schools in Kenya, Tanzania, Ethiopia, and Jordan were unusually busy.

A large number of introductory Bible courses are sent out each month. An encouraging number are enrolled in the advanced Bible doctrines and Daniel and Revelation courses.

The message is reaching areas where there are no workers. "Please come and teach in our Sunday school.

These lessons are wonderful," wrote one man. "I need the real baptism," wrote another. "Send someone to baptize me, please." During the ban on the Adventist churches in Uganda, Bible lessons came and went through the mail. A number of Ugandans, learning for the first time about tithe, sent money with their lessons to the Bible school in Nairobi, Kenya.

More than 10,000 students graduated from Bible courses during the past quarter. The Tanzania Union, which has an active follow-up program, reports 2,114 keeping the Sabbath and 24 baptized as a result of taking these lessons.

With the rapid growth in church membership in many of these countries, demands on the limited number of paid workers make it almost im-

possible to follow through with all the interests. As more persons become involved in active witnessing it is hoped that this problem will be alleviated.

JEAN THOMAS

Office Editor

Afro-Mideast Division

AUSTRALIA

Health leaders attend seminar

The Australasian Division broke new ground in health evangelism by conducting an eight-day specialized seminar, June 24 to July 1, at the Warburton Health Care Center, Warburton, Victoria. The program was under the direction of the division health director, R. J. Swannell, and was attended by 25 official representatives from

the 11 conferences of the division.

Neal C. Wilson, General Conference president, was a special guest for morning worship on June 28 during his two-day visit to the Trans-Australian Union Conference, Melbourne, Victoria.

The seminar concentrated on two main outreach programs. The first was the extended Five-Day Plan to Stop Smoking, which includes a seven-day follow-up program. The other new feature was health screening designed for suburban shopping centers and mobile assessment units. Both new programs have been field tested for some months and are now ready to be used division-wide.

R. K. BROWN

Health Director

Trans-Australian Union Conference

Offering October 13 is for the familiar Voice

For 50 years the convincing voice of H. M. S. Richards, Sr., has been on the air. Today it is being heard around the world over approximately 2,000 stations. It is now a familiar voice to millions.

On the night of January 4, 1942, thousands of Adventists across America sat by their radios and eagerly listened to the theme song of the Voice of Prophecy, "Lift up the trumpet, and loud let it ring: Jesus is coming again!" Hearts thrilled as the Voice of Prophecy was first heard from coast to coast.

Today the Voice is no longer confined to North America. The Voice has become "La Voz" and "A Voz" in the Spanish- and Portuguese-speaking world of Latin America, and the message continues to go out over the radio waves in Europe, Asia, Australia, Africa, and the islands of the sea.

Through the years many broadcasts have come and gone, but since its humble beginning in a chicken coop in Glendale, California, the Voice of Prophecy has grown and grown, until today it is housed in spacious buildings in Thousand Oaks, California. Now with expanded facilities it can help fulfill the work of the angel of Revelation 18, who is to enlighten the earth with his glory. I firmly believe that the present headquarters is equipped to do the great work promised under the outpouring of the latter rain.

Those of us who have contributed to the Voice of Prophecy are happy that through this ministry 64,356 persons have accepted Christ, been baptized, and joined the Adventist Church since the beginning of the program. There have been 680,750 graduates since the Voice's Bible school began. And there are

51,260 people enrolled in the largest Bible school in the world, actively studying the message. The light from God's Word has come to 4.5 million people each year who have enrolled in one or more of the 11 courses offered in English.

For 29 years I have been a member of the Voice of Prophecy board. For 29 years I have heard Elder Richards say again and again, many times with tears in his voice, "Brethren, we must do more. How are we ever going to reach the millions in the big cities of the world?" Elder Richards' son, Harold, also has voiced the same concern.

Now that we have the facilities to fulfill the great commission of Christ, will you help to answer Elder Richards' prayer? Will you give your most liberal offering on Sabbath, October 13? There are now more than half a million members in the North American Division. We—you and I—have been asked to raise \$1 million on October 13. This is an average of less than \$2 per member.

The offering we give to the Voice does not go to any one particular individual. It is used by the Voice to proclaim the gospel to all the world. I have made up my mind to greatly increase my offering this year. Will you join me? Let's help the Voice:

"Tell it to every kindred and nation,

Tell it far and near;

Earth's darkest night will fade with the dawning,
Jesus will soon appear."

R. R. BIETZ

Director

Christian Leadership Seminars

UPDATE

From sow to cow, part 2

More cows have been purchased for Adventist Karen tribespeople in northern Thailand, reports Dennis Tidwell, worker in Mae Sarieng, Thailand. Within the past few months ten cows and a calf have been bought in Burma for \$55 each and herded over several mountain ranges to Mae Sarieng. After several days' rest, the animals were loaned in groups of two or three to farmers who had decided to stop raising pigs, to help them establish a herd of their own cows. (See "From Sow to Cow," ADVENTIST REVIEW, March 3, 1977.)

Pastor Tidwell says there still are not enough cows to go around, but another dozen would fill the farmers' needs at present.

Testimony Countdown

On the first Wednesday night of January, 1969, 1,400 eager people crowded into the Takoma Park, Maryland, church for the first session of Testimony Countdown. (See REVIEW Back Page January 23, 1969.) That well-attended class session, held more than ten years ago, was the first step in the revival of serious *Testimony* study among Seventh-day Adventists.

Within a few months of the first Countdown series, 700 churches across North America had begun the program. What happened in the United States and Canada spread around the world—Australia, Europe, South America, everywhere. The nine volumes of the *Testimonies*, or the three volumes of *Testimony Treasures*, were taken down from the shelves of Adventist homes and read with interest.

Originally the idea for Countdown entailed a class-study plan beginning with the ninth volume, then studying portions of volume 8, 7, 6, 5, 4, 3, 2, one. Finally, however, it was decided to proceed chronologically from one to nine. Those who followed the new *Guidebook* and read the assigned readings testify that their experience in Christ deepened the moment they opened and read the books.

From August, 1969, through March, 1978, the publishers shipped 56,490 sets of the *Testimonies* to Adventist Book Centers. This represents an average of approximately 6,200 sets annually—at least three times the average before 1969.

Since there are nine volumes per set, the total sales of *Testimonies* equal 508,410 books. At \$30 per set, this means \$1,694,700 worth of retail sales. Thousands of sets have been distributed since March, 1978, and the prospects for the future are encouraging.

A vital factor in keeping the interest high in *Testi-*

mony study has been Testimony Countdown II, which began the first Wednesday night in 1975 in the Sligo church, Takoma Park, Maryland.

As more classes are being organized in Adventist churches and copies of the *Guidebook* and sets of the *Testimonies* are being purchased at camp-meeting prices, leaders at the Ellen G. White Estate and the General Conference give glory to God for Testimony Countdown's success.

Festivals inspire evangelism

The five Festivals of Faith conducted in North America in 1978 spawned similar festivals all over the world with good results. Not only have young people received a new vision in regard to their witnessing, but also as a result of the follow-up evangelistic meetings more than 300 persons have joined the church in North America. About 15 festivals have been held by local conferences since 1978.

The Festival of Faith (or Festival of the Word, as these youth thrusts are now called in North America) includes not only the three- or four-day youth congress, with its witnessing workshops and activities, but also an evangelistic series later. In most instances the evangelistic meetings are conducted by an evangelist or pastor, but in some areas the youth themselves hold Voice of Youth meetings.

This year four large Festivals of Faith were conducted in Brazil, Chile, and Peru, and many more are scheduled for other parts of the South American Division. Festivals also have been conducted in Panama City and Guatemala City in the Inter-American Division. A large festival is scheduled for the West Indies Union in Jamaica, November 30 to December 3. The Far Eastern Division will hold a festival in Baguio, Philippines, December 2-8, and in January youth from the Australasian Division will meet in Auckland, New Zealand, to share their faith.

While an accurate baptismal count has not been compiled from all of the festivals worldwide, John Hancock, General Conference Youth director, reports that hundreds of persons have been baptized already this year as a result of this youth witnessing plan. New churches have been established and new life has come to older churches as a result of the festivals.

Philippine clinic is upgraded

As a result of the Thirteenth Sabbath Special Projects Offering for the fourth quarter of 1978, Calbayog Sanitarium and Hospital in the Central Philippine Union Mission has been upgraded to hospital status. The former clinic now is fully accredited by the Accrediting Board of Seventh-day Adventist Health Care Institutions.

SIZZLE FRANKS. LOMA LINDA DISCOVERS THE MISSING LINK.



Other people have made meatless franks before, but they always left a lot to be desired. Namely, the real taste and texture that make franks such a favorite among both adults and kids.

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We call them Sizzle Franks, and we think you'll call them delicious. Because Loma Linda uses a special ingredient that combines two different vegetable proteins for better flavor and texture, and a more favorable nutritional balance.

Of course Sizzle Franks have something missing, too. Things like animal fat, preservatives and cholesterol. And chemicals like sodium nitrate and nitrite. So with Sizzle Franks you get all the flavor and fun that make franks so

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Sizzle Franks come packed in handy cans, ready to heat and put between a bun. They also make a hearty main dish served with beans and hot bread. Or you may cut them into scrumptious bite-sized hors d'oeuvres.

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Afro-Mideast

● In his address to the parents and student body gathered at Maxwell Adventist Academy, Nairobi, Kenya, in honor of the International Year of the Child, Zachary Onyonka, minister of housing and social services, called on the students to respect their parents, whose responsibilities are heavy in caring for their children. He also admonished parents not to give their children excessive freedom or to bow to their demands.

● As most of the Adventist school principals in Ethiopia are professionally unprepared for the responsibilities they carry, a program of upgrading and training has been started. A workshop, the first of its kind, was held at Ethiopian Adventist College, July 22-29, for 15 principals.

● For a week in July, Jim Neergaard, Egypt Field youth director, and a group of 30 young people and staff enjoyed recreational activities, spiritual enrichment, and fellowship at the Gabal Asfar Youth Camp on the outskirts of Cairo, Egypt. On Sabbath, Pastor Neergaard baptized four young people.

● A gain in membership of 2,555 for the East African Union has been recorded in the Afro-Mideast Division for the second quarter. With a working force of 643 ordained, licensed, and credentialed workers, this makes an average of four new members for each worker. The total membership gain for the division for this period is 3,607.

Inter-American

● Victor Portilla has baptized 32 persons as first fruits of the evangelistic series by Emilio Garcia-Marenko, of Central American Union College, and 18 third-year ministerial students. The meetings are conducted nightly in the auditorium of a public school in Alajuela, Costa Rica, and more than 400 are attending.

The students are studying with 55 persons who have requested baptism.

● Adventists are meeting for worship services in Capitanajo, Colombia, on the site where a new church is soon to be built. A church in this place will be a monument to religious liberty, for it was in this region years ago that three churches were burned and ten members killed in a time of religious persecution and violence.

● Latin-American employees of the Pacific Press Publishing Association have sent \$570 to Inter-America for emergency relief in the Nicaragua Mission.

● Two brothers, Omar and Elden Lopez, and Omar's wife, Vivian Lopez, all physicians, are operating the Adventist medical clinic in San Cristobal, Totonicapan, Guatemala.

● Antillian College, Mayaguez, Puerto Rico, has received accreditation from the Council of Higher Education of Puerto Rico for a Bachelor of Arts degree in music. Elman Concepcion, who has guided the growth of the music department for the past three years, has requested a leave of absence to complete his doctoral studies in music. The new department head is James Unger, from Inca Union College in Peru. Nelson Hall will continue as a staff member, along with two new teachers, Ellis Olson and Reynir Gudmundson.

● A new Adventist Book Center in the Surinam Mission was formally opened on July 1. Hundreds of books were sold on that day, and free literature was given to those who could not buy.

● During the six weeks of the Kenneth Cox Prophecy Crusade in Port-of-Spain, Trinidad, 417 persons were baptized, and more than 1,200 persons accepted Christ. The Prophecy Crusade tent, which seats approximately 5,000, was then shipped to Guatemala City, where Pastor Cox and his team opened an evangelistic series on September 22.

Trans-Africa

● *Monie* magazine, published by the Catholic Press, interviewed D. W. Holbrook and requested a feature article when Dr. and Mrs. Holbrook, from the General Conference, were in Malawi for a Christian Leadership Seminar. Other visitors from the United States who participated in the seminar were Philip Follett, Northern California Conference president, and his wife. Forty-two church administrators and departmental secretaries attended.

● Adventists reopened work in Fizi, Zaire, recently, beginning where the work was left off in 1965, when believers were evacuated. Pastor Mwemeramkiko is conducting meetings, and authorities have granted a site for a church.

● Three hundred and forty-one rural crusades have been conducted in the northeastern sector of Zaire. Laymen and youth conducted six-week series of meetings during June and July.

● Two Youth Ministry Workshops were conducted recently by Duane McKey, Zaire Union youth director, for 350 local youth leaders representing 26,000 young people of northeastern Zaire.

● "Harvest time in Africa" is more than a motto in Zaire, says M. M. Mbyirukira, Zaire Union president. In one small district, where a series of evangelistic meetings was conducted, 200 names were added to the church membership roll.

North American

Central Union

● The Good Neighbor Center in Lincoln, Nebraska, operated by the churches in the city, sent a group of 54 inner-city children to Camp Arrowhead in Lexington, Nebraska.

● Durango, Colorado, members enjoyed church services in the new church complex on

Florida Road, July 7. Work on the sanctuary has not begun, but several Sabbath school rooms are completed, and an all-purpose room is being used for the church services. Most of the work on this complex has been done by the members during the past year.

● Ward Scriven was presented a Citation of Excellence by Reuben Hilde, representing the General Conference Education Department, at the Colorado Eastern Slope camp meeting. Elder Scriven, who gave 15 years of service to the education department of the Colorado Conference, now is a field representative of the conference trust department.

● The Campus Ministry at Union College, Lincoln, Nebraska, will sponsor a Sacred Artist Series this year in the new College View church. This community outreach will provide quality religious programs for the Lincoln-Omaha communities.

Columbia Union

● The health unit of the newly organized Breath of Life church in Washington, D.C., recently conducted a series of eight lessons on healthful living in which 115 persons participated.

● Second-grader Lorraine Ponder was awarded a dictionary for reading 64 books, and Sixth-grader Brad Col-diron became a member of the Top Dog Club, during a Multiple Sclerosis Readathon at the H. J. Detwiler School in Suitland, Maryland.

● The Hilltop School in Uniontown, Pennsylvania, held a walkathon for the benefit of Faith for Today's new tele-cast, Harvest Time. Eleven students, age 8 to 13, earned \$260 during the ten-mile walk.

● Mary Larue, a 101-year-old resident of Laurel Nursing Center in Reading, Pennsylvania, was given a large-print Bible by senior youth who donated more than \$200 to the nursing home during camp meeting this year.

Lake Union

• Members of the Mio, Michigan, church broke ground for a new church on May 30.

• For a full week, meetings emphasizing religious liberty were held at the Capitol City church in Indianapolis, Indiana, earlier this year. Guest speakers included Stuart Kenworthy, director of operations for Americans United for Separation of Church and State.

• Eight people made decisions to be baptized after a Voice of Prophecy Bible Crusade conducted by Dan Schiffbauer, Illinois Conference evangelist, in Streator, Illinois, July 7-28.

• A float entered by members of the Clear Lake, Wisconsin, church was awarded second place in the Independence Day parade at Three Lakes, Wisconsin.

• A booth at the Du Page, Illinois, County Fair was staffed by members of the Elmhurst and Downers Grove churches, who took blood tests and gave away literature.

• Thirty-five of the 80 youngsters who attended the Downers Grove, Illinois, Vacation Bible School this year were from non-Adventist homes.

• Three persons were baptized recently by Carl Riebow, pastor of the Allegan and Otsego, Michigan, churches. Two of the persons baptized had their first contact with Adventists when they received a copy of *Steps to Christ* and a Bible-study request card in the mail. These items were part of a mass mailing project conducted by Ida Carson, of Benton Harbor, Michigan.

• Heavy winds buffeted the Grand Haven, Michigan, church school on August 10 and caused an estimated \$55,000 worth of damage to the building and its contents. The entire roof of one classroom was ripped off and demolished. Students are meeting at the Muskegon,

Michigan, church school until the building is repaired. A motto written after the storm on the blackboard of a damaged classroom, "Praise the Lord Anyhow!" revealed the spirit of the church members.

North Pacific Union

• Many volunteer workers are taking part in a project to build a church in Kotzebue in northwestern Alaska. Since there are no roads into the area, all materials have to be flown in or shipped by barge. Also, building on permafrost poses extra problems. Leading out in the construction, which is expected to be completed this fall, is Bob Wade, construction engineer for the Alaska Mission.

• Amateur radio operators from the Northwest got together recently for a meeting of the Northwest Adventist Radio Association, at Auburn Adventist Academy, Auburn, Washington. About 70 people attended the weekend session. Officers for the next year include Stan Pugh, Tacoma, Washington, president; Carl T. Jones, College Place, Washington, vice-president; and Howard Radke, Boring, Oregon, secretary-treasurer.

• Members of the Havre, Montana, church have concluded a successful stress-control clinic that met two nights a week for five weeks. Members sent invitations to the members of the area chamber of commerce, many of whom attended the sessions. Pastor David Moore and Dr. David Wilkins led out in the program. Follow-up is being conducted by Dr. Wilkins at his office on Monday nights.

• Six young Taskforce workers have completed their work in the Montana Conference this summer. Their main thrust was in the area of summer ministries for the young people. They spent two weeks in the city of Helena, doing door-to-door work on behalf of the church prior to evangelistic meetings this fall. They also helped with the conference junior camp.

• Nine persons have been baptized so far this year in the Eagle-Emmett, Idaho, district, by Al Heitzmann, pastor. Recently members of the Eagle church raised more than \$2,000 to sponsor the *Signs* magazine to 953 residents on rural routes.

• Groundbreaking ceremonies on September 9 marked the start of construction for the new Oregon Conference office. The structure will be located on a 33-acre site adjacent to I-205 on the south edge of Portland.

• A plaque in memory of Lorraine Hiebert has been placed in the main lodge of Camp Lorraine, the junior camp for southeastern Alaska. The Hiebert logging camp once was located on Vank Island, about ten miles from Wrangell, the present site of the youth facility. Mrs. Hiebert was among many persons who worked to make the junior camp a reality.

• About 100 deaf persons and their families met recently for a weekend camp meeting on the campus of Milo Academy in southern Oregon. Rex Rolls, a retired pastor from Portland, and Clarence Kohler, a pastor from Green Forest, Arkansas, led out in the sessions.

Southern Union

• Facilities of Camp Alamisco, Dadeville, Alabama, have been upgraded recently. A nature center and a tennis court have been constructed, split-rail fencing has been installed, and air conditioning has been added to the lodge chapel and dining hall.

• Personnel with the medical van of the South Central Conference provided health-screening services for hundreds of those attending the Annual Convention of the National Association for the Advancement of Colored People held June 23-30 in Louisville, Kentucky. M. E. Joiner, lay activities and inner-cities director, coordinated the health services. Addison Pinkney, General Conference associate temperance director, operated a temper-

ance booth. Bernard Minnis, a member of the Louisville Magazine Street church, and the church's youth choir presented music during the convention.

Southwestern Union

• Two conferences in the Southwestern Union held camps for the blind this summer. The Southwest Region Conference invited more than 100 visually impaired campers and their sighted escorts to Lone Star Camp near Athens, Texas. They enjoyed horseback riding, water sports, table games, and crafts. The Texas Conference hosted more than 50 boys and girls at their camp at Nameless Valley Ranch in Leander, Texas (west of Austin). They participated in archery, in addition to the activities already mentioned.

• When the new church building in Vernon, Texas, was completed, a Vacation Bible School was the first series of meetings to be conducted in it. An average of 15 attended daily. Graduation was held on Friday night, July 20, and the pastor, Robert Wood, preached his first sermon in the church on Sabbath, July 21.

• A total of 935 youth attended Arkansas-Louisiana camps this year—a gain of 23 percent over last year's 760. Decisions for baptism were made by 237 of these young people.

• Nathan Merkel, Texico Conference educational superintendent, was the speaker for a recent two-week series in Grants, New Mexico. Because there were many Spanish-speaking people in attendance, two slide projectors and a double-wide screen were used to present the message in pictures and English texts on one side, and additional pictures and corresponding Spanish texts on the other side. The speaker made his presentation in English and gave periodic summaries in Spanish. Six persons have been baptized, and about a dozen more are receiving Bible studies.

To New Posts

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

NORTH AMERICAN DIVISION

Gordon Blandford, Jr., pastor, Plant City-Ft. Meade, Florida; formerly pastor, Northern New England Conference.

Ken Burrill, pastor, Homestead-Islamorada, Florida, district church; formerly pastor, Montana Conference.

Ronald Christman, pastor, St. Matthews, Kentucky, church; formerly pastor, Texas Conference.

T. M. Fountain, interim pastor, Tuskegee, Alabama, church; formerly retired, living in Montgomery, Alabama.

David Hauck, intern, Louisville, Kentucky, First church; formerly student at Southern Missionary College.

David Lea, pastor, Paducah,

Kentucky, district church; formerly pastor, Texico Conference.

Richard Moseley, intern, Madison, Tennessee, Boulevard church; formerly student, Southern Missionary College.

W. Bryce Pascoe, director of health, temperance, and stewardship, Columbia Union Conference; formerly director of the Better Living Center, Philadelphia, Pennsylvania, and director of health for the Pennsylvania Conference.

James Lee Pleasants, youth and temperance director, Kentucky-Tennessee Conference; formerly associate youth director, Potomac Conference.

Harold L. Reiner, manager, Adventist Media Productions component of the Adventist Media Center, Thousand Oaks, California; formerly associate director, General Conference Communication Department.

Steven Ruff, publishing department director, South Central

Conference; formerly student, Oakwood College.

Byron L. Scheuneman, controller, Adventist Media Center, Thousand Oaks, California; formerly treasurer of the Voice of Prophecy.

George Whitsett, pastor, Clarksburg-Buckhannon district, Mountain View Conference; formerly pastor in the South Dakota Conference.

Regular Missionary Service

Ronald Keith Anderson (Mich. St. U. '75), to serve as principal, Far Eastern Academy, Singapore, **Mary Ina (Hoebeke) Anderson**, and two children, of San Francisco, left San Francisco, July 17, 1979.

Gladys Mae Martin (LLU '70), returning to serve as health educator, Ethiopian Union, Addis Ababa, Ethiopia, left San Diego, California, July 16, 1979.

Ruth Loretta Rowe (WWC

'67), returning to serve as nurse, Mwami Adventist Hospital, Chipata, Zambia, left Miami, June 27, 1979.

June Eleanor Wilson (PUC '47), returning to serve as nurse-tutor, Kendu Adventist Hospital, Kendu Bay, Kenya, left Los Angeles, June 25, 1979.

Bethel Yvonne Wareham (LLU '59), returning to serve as nurse, Malamulo Hospital, Mkwawa, Malawi, left New York City, July 16, 1979.

Nationals Returning

Pietro Emilio Copiz (U. of Mich. '75), to serve as director, department of education, Euro-Africa Division, Berne, Switzerland, **Kerta (Kipp) Copiz**, and two children left New York City, July 10, 1979.

Mamoru Shinoda (PUC '79), to serve as cook, Tokyo Sanitarium-Hospital, Tokyo, Japan, **Yoshiko Shinoda**, and three children left San Francisco, June 12, 1979.

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Conflict of the Ages books by Ellen G. White

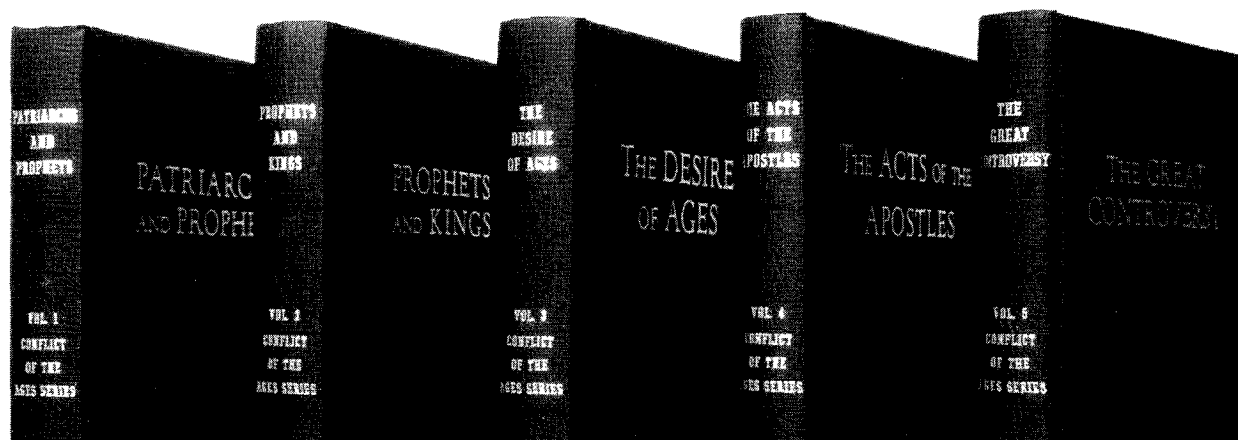
This complete story of man and his relationship to God follows the chronology of the Bible in an inspired commentary. Written in a bold and appealing style, inspiring, informative, without parallel in Christian literature except the Bible. Only U.S. \$19.95 for the entire five-volume series in a beautiful black hard cover.

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Brought to you by Pacific Press Publishing Association



Peter Maartan van Bemmelen (AU '71), to serve as theology teacher, Newbold College, Bracknell, Berkshire, England, **Jacoba H. G. van Bemmelen**, and three children left Chicago, July 9, 1979.

AFRO-MIDEAST DIVISION

Ronilo Ang, nurse, Abonsa Clinic, Ethiopia; formerly from the Philippines.

Robert Blinci, secretary-treasurer, Egypt Field; formerly from Tehran, Iran.

Lyda England, chairman, English department, Middle East College; formerly from the U.S.A.

Bernard Helms, math teacher, Ethiopian Adventist College; formerly from Kama-gambo High School and Teachers' College, Kenya, East Africa.

Keith Moses, vocational instructor, University of Eastern Africa; formerly from Ethiopia Adventist College.

Leonard Nelson, Middle East College, on SOS from the U.S.A.

Beat Odermatt, Bible and math teacher, Gimbe Adventist School, Wollega, Ethiopia; formerly from Canada.

E. H. Sequeira, chaplain to Adventist students, University of Nairobi and Kenyatta College; formerly from East African Union Ministerial department.

Ordinations

David Anderson, pastor, Stanley, Luray, and Rileyville, Virginia, on June 16, in New Market, Virginia.

Leonard Andrews, pastor, Manistee and Ludington, Michigan, churches, at the Michigan camp meeting, on July 21.

Denis Breetzke, pastor, Buena Vista and Covington, Virginia, on June 16, in New Market, Virginia.

Reid Coolen, secretary-treasurer, Maritime Conference, at the conference camp meeting in Pugwash, Nova Scotia, on July 14.

Ralph Darrough, pastor, Hartford and Covert, Michigan, churches, at the Michigan Conference camp meeting on July 21.

John Garner, associate pas-

tor, Sligo church, Takoma Park, Maryland, on June 16, in New Market, Virginia.

Fred Hardinge, associate pastor, Capitol Memorial church, Washington, D.C., on May 19, in Washington, D.C.

Kwang Oh Kim, pastor, Detroit Korean church, at the Michigan Conference camp meeting, on July 21.

Ephraim A. Pembleton, pastor, Caruthersville, Missouri, church, at the Central States camp meeting.

Maxwell Webster, district pastor, East Caribbean Conference, on May 9, in St. John's, Antigua.

Dennis Wysong, pastor, Marystown, Newfoundland, church, at the Newfoundland camp meeting on July 21.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Philippines

Miss Caritina Rambano, Bureau, Leyte, Philippines: Bibles, songbooks, evangelistic and branch Sabbath school materials.

J. S. Ramos, Secretary-Treasurer, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: Bibles, hymnals, books, and magazines.

Mrs. Lydia I. Ramos, Ozamis SDA Elementary School, P.O. Box 13, Ozamis City, Philippines 9101: children's books, magazines, visual aids, and used greeting cards.

A. Z. Roda, Tagudin, Ilocos Sur, Philippines: magazines.

Mrs. J. T. Sabrine, Parent-Home Education and Child Evangelism Director, Negros Mission of SDA, P.O. Box 334, Bacolod City, Philippines 6001: *Insight*, *Guide*, *Primary Treasure*, *Signs*, memory verse cards, used greeting cards, Picture Rolls.

Mrs. Whelma V. Salubre, Starman Traders, 76 Luna Street, La Paz, Iloilo City, Philippines: *Listen*, *Life & Health*, *Signs*, Bibles, Picture Rolls, *The Great Controversy* (paperback).

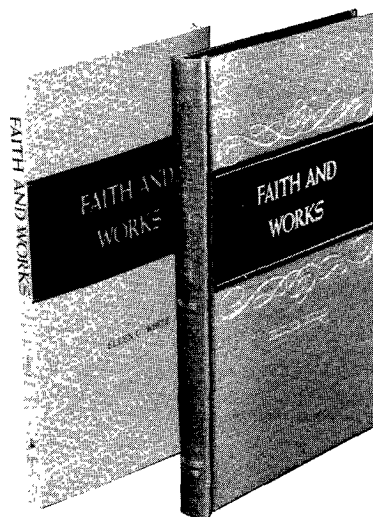
Mrs. Magdalena S. Sanes, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: Spirit of Prophecy books, colored pictures, youth magazines.

Manuel S. Sanes, Education Director, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: *Signs*, *Guide*, *Insight*, Picture Rolls, books and materials for youth, used greeting cards.

Solomon Islands

Miss Helen Hay, Atoifi Adventist Hospital, Atoifi Postal Agency, Uru Harbour, Malaita, Solomon Islands: Bibles, songbooks, *Signs*, children's magazines.

NEW FROM E. G. WHITE ESTATE



Faith and Works By Ellen G. White

Righteousness by faith is hardly a new topic. And it wasn't new in 1888 either. In fact, as early as 1881 Ellen White was writing on this subject.

And now, some of her key statements have been compiled by the White Estate and presented chronologically to give an inspired viewpoint on these factors that have caused so many problems to so many.

Get your copy of **FAITH AND WORKS** at your nearest Adventist Book Center. Or order by mail from ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada send your order to Box 398, Oshawa, Ontario L1H 7L5. Please include local sales tax and add an extra 10 percent (75¢ minimum) for postage and handling.

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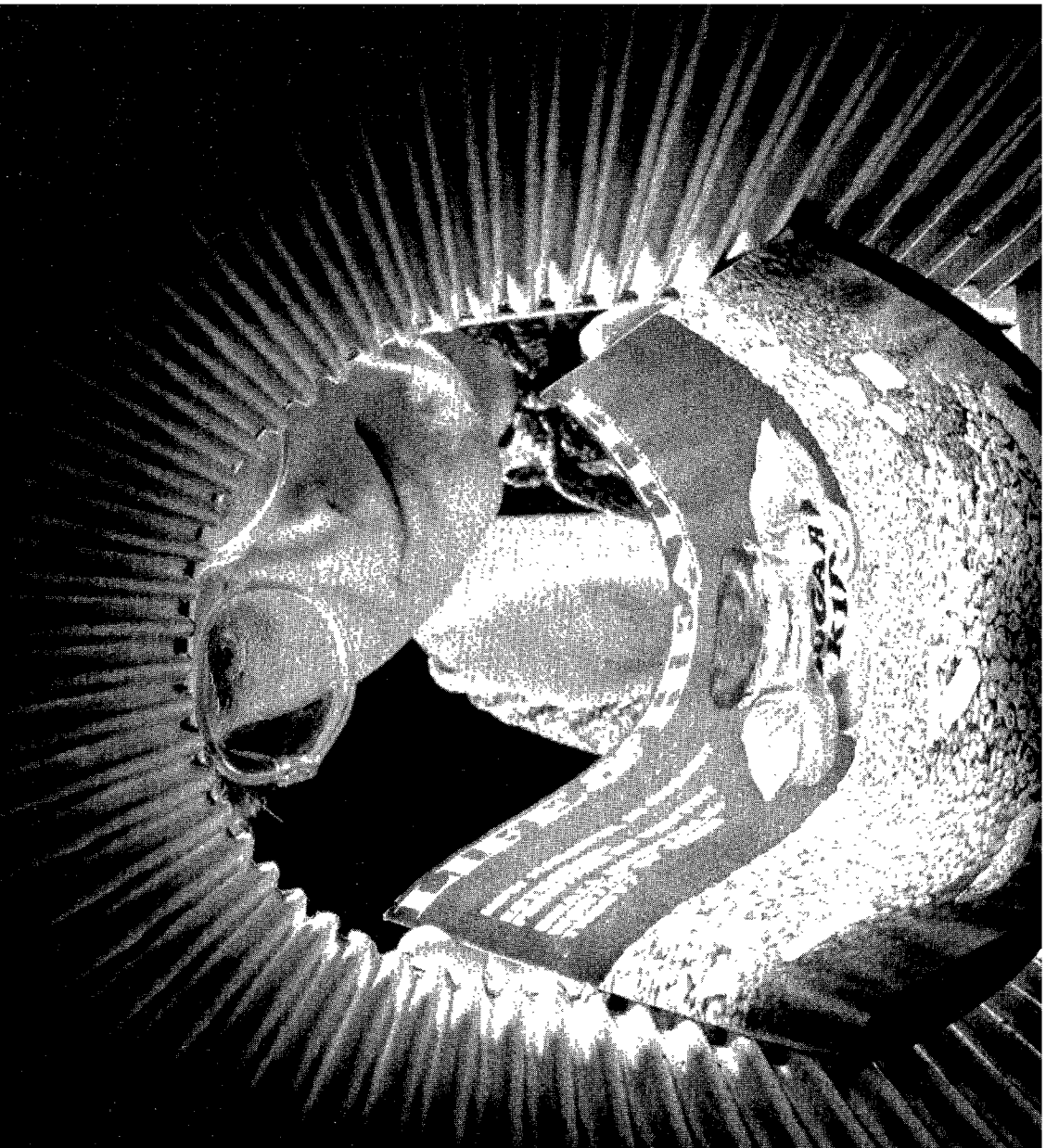
Paper, US\$1.95

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Workers sought for AMD

The General Conference Secretariat is looking for physicians and an automotive technology teacher to fill calls in the Afro-Mideast Division.

Work is being done on the rehabilitation of the physical plant at Ishaka Hospital in Uganda. Two physicians—one general practitioner and one surgeon—are urgently needed in order to operate the hospital.

A general practitioner and surgeon are also needed at the Kendu Mission Hospital in Kenya.

An obstetrician-gynecologist is needed at the Nairobi SDA Health Services Center, Kenya.

The automotive technology program at Ethiopian Adventist College is important to the successful operation of the school. An automotive technology teacher with a Master's or Bachelor's degree is urgently needed.

Persons interested in learning more about these openings should contact the Secretariat, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012, Telephone (202) 723-0800.

Brazil campsite is dedicated

Approximately 1,000 persons from Brazil, Argentina, and Paraguay were on hand July 1 for the dedication of the Parana Conference permanent campsite in Brazil. The camp is situated eight kilometers (five miles) from the famous Iguacu Falls on the border of Argentina and Brazil, second only to Rio de Janeiro in popularity as a tourist attraction in the country.

Joao Wolff, South Brazil Union president, gave the keynote address, reminding the people of Adventist youth ideals and objectives. Several choirs participated in the program. Arlindo Rossi, Parana Conference youth director, reports that the camp includes a cafeteria and an auditorium

for 300 people. There are ten cabins for ten persons each, showers, camping areas, basketball and volleyball courts, areas for other sports, and a river with crystal-clear water for swimming. There are plans to build eight more cabins. LEO RANZOLIN

For the record

Help for Nicaragua: Sixty thousand dollars were voted by the General Conference to help maintain the Hospital Adventista de Nicaragua, a 70-bed facility in La Trinidad, Nicaragua, until socialized medicine is introduced in the country. Additional funds will be provided by the Inter-American Division and the Central American Union. During recent fighting in Nicaragua, the union president, Robert S. Folkenberg, told General Conference Treasurer Kenneth H. Em-

merson that practically all work came to a standstill, food was at a premium, people could not attend church, and as there was no income to the Nicaraguan Mission, workers were not paid for two months.

Hurricane David update: The Antillian Union has requested emergency food supplies for the Dominican Republic, where an estimated 150,000 persons are homeless, according to R. R. Drachenberg, Inter-American Division treasurer. Medical cadets there are distributing food in Santiago and Azua. So far no reports have been received of Adventists' losing their lives in the Dominican Republic, but thousands have lost their homes and all their earthly possessions.

The full force of Hurricane David went through the middle of the island of Dominica, leaving an estimated 60,000

of its 80,000 inhabitants homeless. A shipment of food, clothing, and medicine has been sent by Seventh-day Adventist World Service (SAWS) and US AID to the island, and officials of the East Caribbean Conference and the Caribbean Union are assisting with the program of distribution.

From Solusi to Bulawayo: Owing to conditions in Zimbabwe-Rhodesia, the church has had to abandon Solusi College temporarily, although some Adventists are still caring for the farm and buildings there. Trans-Africa Division plans temporarily to relocate the college in Bulawayo on property presently being used as a school by the Episcopalians. Of the total purchase price of \$225,000, the General Conference has voted an appropriation of \$35,000. It is understood that at such time as the college returns to Solusi, the property in Bulawayo can be used as a union office.

Columbia Union growth: A total of 744 more people united with the church in the Columbia Union during the first half of this year than during the same period last year—2,148 compared to 1,404. Tithe income jumped from \$10,645,663 during the first half of 1978 to \$12,163,389 for the same period this year.

Countdown II cassettes: Ten cassette tapes of the original Sligo church Testimony Countdown II programs are now available from American Cassette Ministry, P.O. Box 922, Harrisburg, Pennsylvania 17108. The set of tapes, each 75 minutes long, costs \$20. Testimony Countdown II Pastor's Kits with teaching helps are available from the Ellen G. White Estate, Inc., 6840 Eastern Avenue NW., Washington, D.C. 20012. The cost is \$3.00.

Died: Archie H. Field, 85, mission director and departmental secretary in Peru for 17 years, on August 29 in Riverdale, California. □ Frank Unger, 70, overseas worker in Africa for 22 years, on August 24 in Hendersonville, North Carolina.

Adventist Review: a necessity

The weekly visit of the ADVENTIST REVIEW has been considered a necessity in our home for many years. In fact, it was a regular visitor to the home in which I grew up. Like family worship and the Sabbath, it was considered necessary to our spiritual growth. It is difficult, therefore, for us to conceive of an Adventist home where the ADVENTIST REVIEW is not present. There are so many benefits that may be lost by being without it.

Paul speaks in 1 Corinthians 12 of the unity of the body of Christ. This unity, he declares, is brought about by the Holy Spirit, who accomplishes this purpose in various ways. In a generation that is bombarded by stimuli from all directions, this unity can easily be lost unless we take steps to preserve it.

The ADVENTIST REVIEW is one way by which church members become aware of one another around the world. We can suffer and rejoice with one another as we read of the trials and blessings that come to our fellow church members everywhere. United action is possible when the membership of the church is informed, and this function is performed well by the ADVENTIST REVIEW.

It is also a blessing to have Adventist writers keep us informed as to the meaning of the religious crosscurrents among the nations. Without this assistance it would be more difficult to keep a united perspective of the world scene.

For our home, the ADVENTIST REVIEW is a necessity. I hope it is for yours, too.

FRANCIS W. WERNICK
General Vice-president
General Conference

SEVENTH-DAY ADVENTIST NURSE QUESTIONNAIRE

The Seventh-day Adventist Church is interested in making the best use possible of its nursing resources in furthering our unique health mission in local health evangelism, in health institutions, and in overseas service. We need to know where you are so we can communicate. You are special because you are a Seventh-day Adventist nurse and there is a special role for you in restoring man to the image of God—physically, mentally, and spiritually.

I am completing this questionnaire: for the first time ☐ , because I am moving to a new location ☐ , because there has been a major change in my position ☐

YOUR EDUCATIONAL HISTORY

Circle your initial licensure:

1. L.P.N./L.V.N.
 2. Dip.—R.N.
 3. A.S.—R.N.
 4. B.S.—R.N.
- Year Granted: _____ 19____

State or Granting Authority _____

School of Nursing _____

If you have education beyond your initial licensure, circle your highest degree:

2. Dip.—R.N.
 3. A.S.—R.N.
 4. B.S.—R.N.
 5. M.A./M.S.
 6. Doctorate
- Year and Institution Granting Degree: 19____, By _____

I have Certification as a:

- ☐ Family Health Practitioner
☐ Pediatric Nurse Practitioner
☐ Geriatric Nurse Practitioner
☐ Midwife
☐ Other. Please specify _____

Certified by: ☐ ANA ☐ Other _____

(If Other Please Specify) _____

Length of Program in Months _____

YOUR WORK EXPERIENCE

1. In what year did you first practice nursing? 19____

2. To the nearest year, how many years have you practiced nursing full-time? _____ Years

3. To the nearest year, how many years have you practiced nursing part-time? _____ Years

4. To the nearest year, how many years since your initial license have you not practiced nursing either full-time or part-time? _____ Years

If you are working in an SDA institution (hospital, self-supporting institution, college, clinic, doctor's office, etc.) please name the specific institution. _____

NURSING POSITIONS AND SETTINGS

Circle all the positions and/or settings in which you have practiced or are practicing:

2. Staff Nurse
3. Team Leader/Charge Nurse
4. Middle Manager for Nursing
5. Coordinator of Staff Development
6. Top Management
7. Clinical Specialist
8. Instructor, School of Nursing
9. Instructor, Staff Development
10. Researcher
11. Educational Administration

Circle all the types of settings in which you have worked:

21. Community Health
22. Educational
23. Extended Care
24. Hospital
25. Independent Practitioner
26. Industrial
27. Physician's Office
28. Private Duty
29. Other _____

SPECIAL CLINICAL AREAS

To the left of each is a W and an E. The W stands for work and the E for education. Circle each W or E which applies. You can circle both for a single clinical area if you have both work experience and education. Do not circle E unless you have completed a minimum of a one week extension program or have formal education in the area

- W E 41. Patient Education
W E 42. Emergency Room
W E 43. Coronary Care Unit
W E 44. Community Health
W E 45. Intensive Care Unit
W E 46. Medical
W E 47. Mental Health
W E 48. Obstetrics
W E 49. Operating Room
W E 50. Pediatrics
W E 51. Rehabilitation
W E 52. Surgical
W E 53. Other _____

Please circle your marital status:

1. Single
2. Married
3. Widowed
4. Divorced/Separated

Last Name		First Name		19____	Year of Birth
Number	Street	P.O. Box	Apartment No.	Sex	
City	State	Zip Code			
Phone () _____		Spouse's occupation _____			

I am working in a non-SDA: Hospital ☐¹, doctor's office ☐², clinic ☐³, public health center ☐⁴, Other ☐⁵.

I am not working in a nursing position ☐⁶.

I am not working for a church institution at this time but would like to do so ☐⁷.

I might be interested in foreign mission service within the next two years ☐⁸.

I am a member of the Association of SDA Nurses (ASDAN). ____ yes ____ no

Please send me information about ASDAN. ☐

-----FOR THOSE WHO WISH TO JOIN OR RENEW ASDAN MEMBERSHIP, PLEASE COMPLETE THE FOLLOWING-----

I wish to join ☐ ASDAN.

I am a member of the _____ SDA church.

My current nurse's registration number is _____.

Enclose check: \$15 regular member ☐
\$7.50 retired, or student membership (associate) ☐
\$250 lifetime membership ☐