

Adventist Review

General Organ of the Seventh-day Adventist Church

July 16, 1981

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good news of
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“Behold
the beauty of
the Lord”
(Ps. 27:4).



THIS WEEK

Ordinarily Aileen Sox writes this column. But when she is away on assignment, as she is at this writing, some of the other editors fill in for her. We selected this week's cover because we thought it appropriate for this time of the year and because of the inspiring challenge presented by the text taken from Psalm 27:4; also, because Aileen and her husband, Bob, are fond of butterflies. Anyone stepping into her office in the REVIEW suite would recognize that fact immediately by the several pictures and cards displayed there that attest to her interest in butterflies. Our selection of this cover expresses in a particular way our appreciation for Aileen for her faithful work and buoyant spirit.

Our cover picture also attests to the beauty and sheer exuberance to be found in the natural world. God has decorated our world with a host of colorful and interesting plants and creatures that add to the joy of life. The greatest joy of all is the "complete" joy V. Norskov Olsen attests to in his article "Joy in the Good News of Salvation." The angels "shouted for joy" at the creation of the world but "rejoiced with exceeding great

joy" at the incarnation of Jesus when they announced the evangel of redemption through the Baby who had been born. Dr. Olsen points out that "it is the Holy Spirit who brings joy to the human heart" and that "God-given joy cannot be interrupted by men, altered by circumstances, or blocked by the devil."

Lions, witch doctors, and a voice that kept insisting that he should not work on Sabbath all played a part in Tom Nkunga's dramatic conversion, which he relates in a first-person narrative style beginning on page 7. Dr. Nkunga admits that except for the special working of God's grace and love in his behalf, he would not be serving as education director for the Trans-Africa Division today.

The 1980 Annual Council voted to ask Seventh-day Adventists around the world to join in "a prayer offensive for the spiritual needs of their communities, their nations, and those places, both within and outside their areas, where the Adventist message is not known." As Miriam Wood reminds us in her column on page 10, what she prefers to call the prayer *campaign* was not intended to be limited to the first

few weeks in April, when it was first introduced, but with Heaven's blessing was to initiate a great wave of spiritual power, witnessing, and soul winning in preparation for the soon coming of our Lord. It is a "consistent, steady, private (and sometimes group) prayer campaign" that is designed to continue until the glorious objective is achieved. We encourage you to renew your personal participation in the church's ongoing prayer campaign.

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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.

Soap operas

"Breaking the TV Habit" (June 11) was of special interest to me. Like the author, I too was well acquainted with afternoon soap operas. I watched at least two hours five days a week. In the evenings I spent another two or three hours watching programs that did not do one thing to help my spiritual growth. It is sad to think of how much closer I felt to the people on the television than I did to Jesus.

Probably I still would be addicted to soap operas if the Lord had not worked a miracle. In 1977 my husband and I attended a marriage enrichment seminar. During that weekend the Holy Spirit spoke to us in a personal way and brought about a change

in our lives such as we had never experienced before.

I was strongly convicted about my soap opera addiction. The Lord gave me the victory over soap operas that weekend and replaced my addiction with a desire to know Him. My husband and I started spending a lot of time reading spiritual books that had never held much interest for us before.

Several months later when our television broke, we decided not to have it repaired. This was one of our wisest decisions.

ARLENE JENKINS
Ooltewah, Tennessee

Make the Sabbath positive

Re "Divine Rest for Human Restlessness" (April 30). Let us place the holy Sabbath in its proper place. If we are to present it to the world in the most attractive manner, it must have power, desire, love, and beauty.

I hear so many well-meaning people say, "I cannot work because it's my Sabbath." That makes it a burden, a restriction,

something to avoid. Why could they not say, "Because it is God's holy day," or "Because it is my Lord's Sabbath day"? How are people going to love to learn about the Sabbath and want to keep it holy if it is presented to them in a negative setting?

If we keep the Sabbath as God's holy day we can live it, love it, and be happy through every minute of it.

HAROLD W. FITTS
Groveland, Florida

Let the Holy Spirit lead

Re "More Baptisms for Our Dollars?" (June 18).

Neither the evangelist nor the church makes converts; the Holy Spirit does. Placing more effort in one area does not necessarily eliminate the work in any area. The church should cooperate with the Holy Spirit, not ignore Him. The church should put its money and effort where the Holy Spirit is working. Let the Holy Spirit lead the church.

HENRY F. HOWES
Louisa, Virginia

Adventist Review



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Heaven's "safety net"

In arguing for his economic package, President Reagan and spokesmen for his administration frequently mention a "safety net." This safety net is made up of policies and funds designed to "catch" both individuals and the nation if they seem to be falling too low economically. Whether the President's economic policies and "safety net" will advantage the nation without imposing undue hardships on people with low incomes remains to be seen. Friends hope for success; enemies predict failure.

But better than any "safety net" offered by government is the spiritual undergirding pictured in God's Word. Shortly before he ascended the heights of Mount Nebo to die, Israel's great leader Moses blessed the people, tribe by tribe, then concluded with a panegyric to God. "'There is none like God,'" he said, "'... who rides through the heavens to your help, and in his majesty through the skies'" (Deut. 33:26, R.S.V.). Addressing Israel under the poetic name of Jeshurun, he said: "'The eternal God is your dwelling place, and underneath are the everlasting arms'" (verse 27, R.S.V.).

In our view the picture of God's people being undergirded and upheld by "the everlasting arms" is one of the most beautiful and reassuring in all Scripture. Infants seem to have only two basic fears—fear of loud noises and fear of falling. Babies find wonderful assurance in being held in the arms of either father or mother. But if the gentle but firm hold seems to loosen even slightly, and the baby feels it is in danger of falling, it gasps and thrusts its tiny arms upward to save itself. Thus, the promise "Underneath are the everlasting arms" meets a strong human need. It says, Don't be afraid; God is holding you; you are safe; He will keep you from falling.

Arms are a symbol of strength. Throughout the world where monuments are erected to people involved in manual work—miners, farmers, builders—strong arms, with bulging muscles, are featured prominently. In athletic events, arms contribute greatly to success—in weight lifting, wrestling, baseball, football, tennis, golf, boxing, arm wrestling, archery, and discus throwing. But human arms, strong as they may be, are not "everlasting." Though their strength may be more than adequate to hold a baby or child without letting it fall, eventually if used continuously to support extremely heavy objects (e.g., pianos and small automobiles) they will give way. Not so with "the everlasting arms." Their strength is infinite. No weight is too great for them to bear.

Doubtless the purpose of Scripture in declaring that "underneath are the everlasting arms" is to encourage us to trust God and rest in the knowledge that He cares for us.

When exhausted, a baby sinks into his mother's arms and promptly falls asleep, confident in her love. He has no fear of falling; he knows that she will protect him, that he can trust her. Using a slightly different metaphor, but with a similar thought, Jesus invited, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29). How wonderful it would be if Christians, with jaded nerves, worried minds, and anxious hearts, would accept Christ's invitation and remind themselves frequently that "underneath are the everlasting arms." How wonderful if they would sink into those arms, by faith, and trust their heavenly Father even as a baby trusts his earthly parents.

The "everlasting arms" illustrate well an important aspect of the salvation experience. Let us visualize a swimmer in distress. The cause of the distress is unimportant. It may be that leg cramps have rendered the swimmer helpless; it may be that attempting to swim too great a distance has left him exhausted; it may be that inhaling water has caused him to sink, drowning, beneath the waves. But whatever the cause, if he is to be rescued successfully, he must cooperate with the lifeguard. He must cease to struggle; he must trust in the wisdom and strength of his rescuer, leaning back, as it were, on the lifeguard's arms.

An almost parallel situation exists if a sinner is to be saved. He must surrender his will and obey orders. He must cease struggling with his Rescuer. He must cease trying to manage his own life. He must cooperate with his Rescuer, trusting fully in "the everlasting arms."

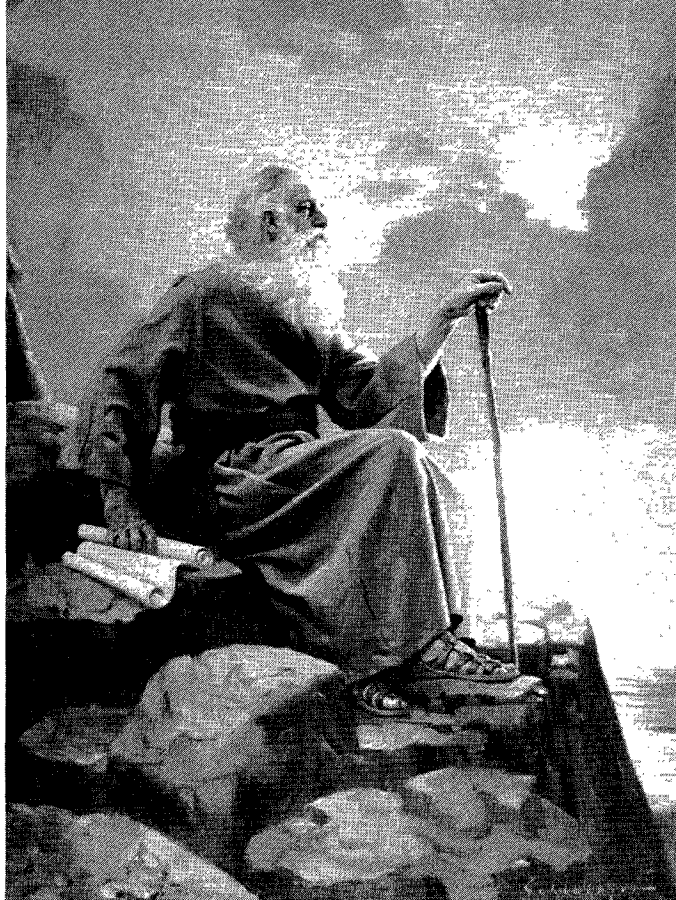
Inspired applications

In numerous places in her writings Ellen White borrows the language of Deuteronomy 33:27 to underline the importance of God's everlasting arms in various situations. In the context of the mother's needs in the home she says: "Your compassionate Redeemer is watching you with love and sympathy, ready to hear your prayers and to render you the assistance which you need. He knows the burdens of every mother's heart and is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother."—*The Adventist Home*, p. 204.

To busy physicians she says: "The way to the throne of God is always open. You cannot always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you."—*Counsels on Health*, p. 362.

Commenting on the case of a person who had been mistreated by fellow Christians, she says: "God's everlasting arm encircles the soul that turns to Him for aid, however feeble that soul may be. The precious things of the hills shall perish; but the soul that lives for God,

Continued on page 15



To the apostle John on Patmos God gave a revelation of His blessings.

The beatitudes in Revelation

The desire for our Lord's coming and the heavenly home is the test of our spiritual condition.

By ERNEST LLOYD

The Beatitudes in the Sermon on the Mount are well known wherever the gospel story is read. The beatitudes in the book of Revelation should be better known. They form a golden chain of glorious promises running through this wonderful book and are a source of comfort and inspiration to all believers. Let us examine briefly these Revelation beatitudes.

1. "Blessed is he that readeth, and they that hear . . .

Ernest Lloyd was editor of Our Little Friend for 25 years. Presently living in Deer Park, California, he observed his 101st birthday this past February.

and keep those things" (chap. 1:3). These words suggest a congregation, or family, in worship where one reads aloud. All are blessed in reading and hearing the words of life. The book of Revelation is the only book of the 66 in the Bible that contains a declaration of a special blessing to the readers and the hearers, thereby indicating the extraordinary importance of its contents.

2. "Blessed are the dead which die in the Lord . . . [that] rest from their labours" (chap. 14:13). They *were* blessed in holding fast to their faith and hope. They *were* blessed in the knowledge that they would share in the rest remaining for the people of God. They *now* are blessed in resting from their toils. This belief has brought great comfort to the Lord's true followers through the centuries. Being either alive or dead in Christ is but one aspect of the great principle of inner union with Him.

3. "Blessed is he that watcheth, and keepeth his garments" (chap. 16:15). To keep persistently awake is the message here. In John's day Roman guards met with disgrace if they were found asleep. The inspector would remove the sleeper's cloak, leaving the man exposed to the jests and scoffs of his fellow guards. We are to be awake and "gird up our loins." There is to be no lack of alertness, no desire for ease and softness of situation. We must be always vigilant lest we succumb to spiritual drowsiness. The blessing is for the watchful.

4. "Blessed are they which are called unto the marriage supper of the Lamb" (chap. 19:9). What an honor and privilege! What unspeakable joy in having a part in that glorious event! The greatest chorus of praise this universe can provide will then be heard.

5. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (chap. 20:6). They can pass unharmed through the elements that will destroy the wicked like chaff. "Blessed and holy." It is the holiness of the Lord that possesses, energizes, and envelops these blessed ones, as it did the three Hebrews in the fiery furnace.

6. "Blessed is he that keepeth the sayings of the prophecy of this book" (chap. 22:7). "That keepeth," or *lays to heart*. We are to treasure the sayings within. They are to shape our thinking, our living, our planning, and our hoping. "The solemn messages that have been given . . . in the Revelation are to occupy the *first place* in the minds of God's people."—*Testimonies*, vol. 8, p. 302. (Italics supplied.)

7. "Blessed are they that do his commandments" (chap. 22:14). Obedience is the great test. The blessing is upon the *doers*, not upon those who wish to do or hope to do, but those who *do*. It is significant that the final blessing of the book is for commandment keepers. The Revised Standard Version has an interesting translation of this verse: "Blessed are those who wash their robes." Here are the people of God, who shall again have access to the tree of life. The desire for our Lord's coming and the heavenly home is the test of our spiritual condition. May that desire grow in every believer's heart as we approach the full realization of the blessed hope. □

Joy in the good news of salvation

The religion of Christ imparts the freshness, power, and joy of perpetual youth.

Condensed from a 1980 Annual Council devotional address.

By V. NORSKOV OLSEN

The acid test of our redemptive experience, Christian living, service, and mission is whether we have joy in the Lord. Jesus said: "I have spoken thus to you, so that my joy may be in you, and your joy complete" (John 15:11, N.E.B.).

Joy comes through self-involvement in meaningful processes and authentic person-to-person relationships. It is to be found in a relationship with God: "Those who in everything make God first and last and best, are the happiest people in the world. . . . Let us never lose sight of the fact that Jesus is a wellspring of joy."—*Messages to Young People*, p. 38.

We need not join modern humanity's feverish quest for joy through involvement in excessive sports, sinful pleasure, zeal for riches, incessant travel, debilitating amusements, and self-gratification, for these are futile. On the contrary, "to honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy" (*Education*, p. 297). Tryon Edwards said: "Happiness is like manna, it is to be gathered in grains and enjoyed every day. It will not keep; it is not to be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it is rained down from heaven at our very doors."

A simple acrostic expresses the same profound truth. In the word *joy*, *J* stands for Jesus; *O* stands for zero, or nothing; and *Y* stands for you. When there is nothing between Jesus and you, then there is joy. The formula is simple, the result grand—unlimited, eternal bliss. Here in a nutshell we find the truth about joy. Collectively we may fulfill the words of the psalmist: "Happy is that people, whose God is the Lord" (Ps. 144:15).

The great acts of God in salvation are framed within an experience of joy. The very angels shouted for joy over the creation of our world. Job tells us that "the morning stars sang together, and all the sons of God shouted for joy" (chap. 38:7) on that first Sabbath of joy.

V. Norskov Olsen is president of Loma Linda University, Loma Linda, California.

At the incarnation of Christ, when the shepherds saw the star, "they rejoiced with exceeding great joy" (Matt. 2:10), and the angel said unto the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

The prophet Isaiah speaks about the new earth in these beautiful words: "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people" (chap. 65:18, 19). To the faithful servant Jesus says: "Enter thou into the joy of thy Lord" (Matt. 25:23).

The joy of a hoped-for experience of salvation was expressed from the very beginning. About Abraham, Jesus said: "'Your father Abraham was overjoyed to see my day; he saw it and was glad'" (John 8:56, N.E.B.).

Isaiah, the gospel prophet of the Old Testament, tells us: "With joy shall ye draw water out of the wells of salvation" (chap. 12:3). For the most part the New Testament is the story of that joy. When the shepherd found the lost sheep, he said: "Rejoice with me." When the woman found the lost piece of silver, she invited: "Rejoice with me." When the prodigal son came back, the father rejoiced.

Christ's joy

Christ could speak of joy even when He was facing the crucifixion. On the last evening of His earthly life He said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (chap. 16:22). "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves" (chap. 17:13).

Likewise, the Ethiopian's acceptance of Philip's preaching led him to go "on his way rejoicing": "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:35-39).

By contrast, the rich young ruler "went away grieved" (Mark 10:22). He asked Jesus, "What shall I do to inherit eternal life?" (Matt. 18:8). He wanted to know the way. He was young, athletic, moral, religious, and rich. He was popular; he was a ruler. He had everything. Everything? No—"One thing thou lackest," Christ said (Mark 10:21). The young man had not yielded to God. He thought of the large barns at his father's place, the ships at Tyrus, the tin trade at Cornwall, and the salt business at the Dead Sea.

Despite the fact that Jesus loved him, despite the opportunity before him, he clung to his possessions and self-will, and so went away sorrowful.

But when we yield to Christ, everything becomes new. Joy comes when there is nothing between Jesus and us. "The only path of . . . happiness is found in obedience to His [God's] will."—*Child Guidance*, p. 233. Further, "Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory."—*Steps to Christ*, p. 124.

It is the Holy Spirit who brings joy to the human heart. We read that "the disciples were filled with joy, and with the Holy Ghost" (Acts 13:52). There is "peace, and joy in the Holy Ghost" (Rom. 14:17), and "the fruit of the Spirit is love, joy, peace" (Gal. 5:22). God-given joy cannot be interrupted by men, altered by circumstances, or blocked by the devil. The apostle Paul testified of the Christians in Corinth that "in a great trial of affliction the abundance of their joy . . . abounded" (2 Cor. 8:22).

Paul himself knew the joy of the Lord, even in hardship. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24). Contrary to human circumstances Paul lived and finished his life in joy, thus demonstrating the truth of Ellen White's statement, "It is in a life of service only that true happiness is found."—*Review and Herald*, May 2, 1907.

"Fulness of joy"

In a beautiful prayer the psalmist expresses the great truth that in God's "presence is fulness of joy" (Ps. 16:11). Christ's presence imparts a joy that radiates from the entire personality, advertising the nature of Christianity better than any words.

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way,
Is Christ expressed.

The early Christians were alive as others were not alive. They possessed a transcendent happiness, a joy that others caught from those who knew His presence in their hearts. "Unselfish liberality threw the early church into a transport of joy."—*The Acts of the Apostles*, p. 344.

Their experience may be ours today: "In those who possess it, the religion of Christ will reveal itself as a vitalizing, pervading principle, a living, working, spiritual energy. There will be manifest the freshness and power and joyousness of perpetual youth."—*Christ's Object Lessons*, p. 130.

Though the schedule is full from early morning to late at night, our hearts may be filled with quiet joy. The presence of Christ preserves a space of silence around the soul so that whatever bombards us during the day cannot

penetrate that space of silence, and within is serenity and joy.

The joy of Jesus meant—and means—a love that goes out to all people, to our critics and enemies; a love that not merely loves the lovable but seeks no reward; a love that is creative enough to see something lovable in all persons; a love that changes coldness and bitterness into warmth and sweetness and radiance.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead.

Theologian Karl Barth speaks about the relationship between joy and love in these words: "Love and joy have it in common—and therein reveal their profoundly necessary interconnection—that neither of them is ordered or can be produced or practiced in order. Both grow of themselves from God the Liberator, and from the occurrence of His act of liberation. And the one is the infallible criterion of the other. The man who genuinely loves is also a cheerful man—if he is not he does not genuinely love. And the genuinely cheerful man is also one who loves—if he is not he has good reason to ask how genuine is his cheerfulness."—*Church Dogmatics*, vol. 4-2, p. 780.

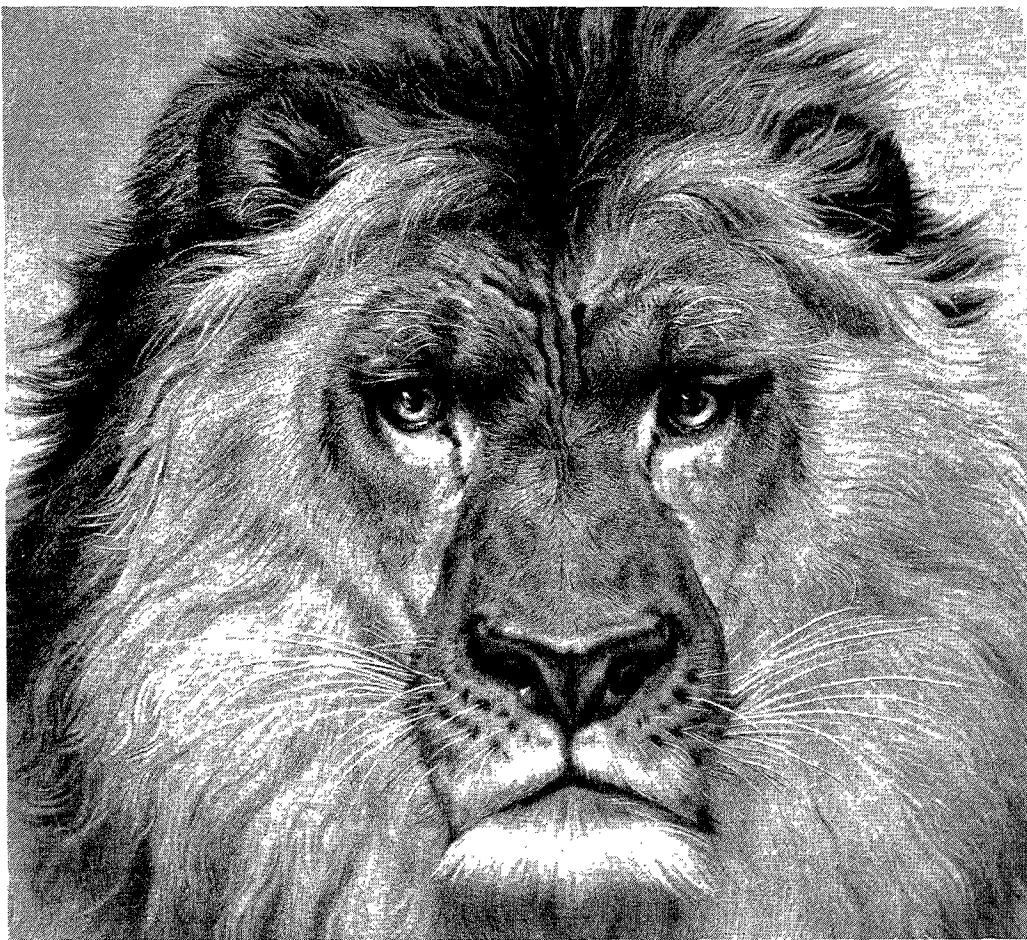
The idea that being religious has consequences is a common feature of world religions. Religions differ about what it means to be properly religious, but each religion expects that its ideas will transform individual lives, and in the process presumably change the character of social life.

In the Sermon on the Mount Christ speaks about the blessed ones. *Makarios*, the Greek word translated "blessed," means "happy." The Beatitudes point to a happiness that is identified with pure character. The theology question—What do we believe?—and the ethics question—What is right and wrong?—cannot be separated. Notice how the Beatitudes identify happiness with Christlike character:

Happy are the gentle,
for it is they who will inherit the earth. . . .
Happy are the merciful,
for it is they who will have mercy shown them.
Happy are the pure—in heart,
for it is they who will see God (Matt. 5:5-8, *The Twentieth Century New Testament*).

Heaven is a joyful place. Ellen White wrote: "Heaven is full of joy. It resounds with the praises of Him who made so wonderful a sacrifice for the redemption of the human race. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, vol. 7, p. 244.

It is our privilege to accept individually the divine encouragement expressed by Paul: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). □



Lions in my path

Neither lions
nor witch doctors
could prevent the
author from fulfilling
God's plan
for his future.

By TOM H. NKUNGULA

I can testify to the value of missions and Christian education. Let me share my story with you.

I was born into a poor family in a village in the heart of Malawi, Africa. My mother cannot read or write, my father only a little.

When I was young I overheard my mother say that I was the next one to go—to die. Although I was the first of her children to live, I was not the oldest; several had died before I was born. I was sickly. Whenever I walked more than a mile blisters came out on my lips and my feet. I coughed badly. Everything seemed to be wrong with me.

My parents and my uncles worshiped idols. Almost every year at the beginning of the rainy season they brewed some beer and killed some chickens, then went to a hut outside the village. With great respect they would pray there, saying, "Those of you who are out there, please listen to us. We need some rain." Then they would bow down reverently. We children would watch . . . and sure enough, we got the rain.

Through the providence of the Lord I survived the early trials and began to improve healthwise. We had only one meal a day—no breakfast, no lunch, just one meal at about four o'clock. (No wonder I am only 5 feet 2 inches tall! My 9-year-old son already reaches to my chin.) We lived

off the soil, since my parents had no money. I wore a piece of cloth that I would wrap around myself during the day. In the evening I used it as a blanket.

When I was about 10 a teacher came to our village. He went from hut to hut inviting the children to come to a school about a mile from the village. Up to that time I had not attended school. That school provided my first contact with the Seventh-day Adventist Church.

At school we sang songs and stared at our teacher. He was neatly dressed in short trousers and a shirt. He told us about a Man in heaven called Jesus. This was the first I had heard about this Man. I was interested. When I returned home I told my parents that I wanted to go to school. I asked for some money, but they had none to give me. They suggested that I ask my uncles. But they were not interested in helping me. They thought the best thing for me to do was to stay in the village.

Finally, I asked my father for permission to look for work. He said he would let me if I promised to work in the garden from 4:00 A.M. to 9:00 A.M., then work for someone else. After that I could go to school. I promised I would. I volunteered to look after goats for a man who agreed to pay me 15 cents per month.

Every time I went to work I would put a mark on the stick I carried, since I did not know how to count. When I got my first 15 cents I spent five cents for my school fees and five cents more for my brother's fees, as the two of us

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were going to school. That school had only two grades. After finishing those two grades I moved to the mission for one year.

But I could not afford the tuition. I had to leave school in the fourth grade. I was about 14 years old when I returned home. I remember my father's telling me that in two more years I would be getting married. He told me that I had better learn how to make baskets or hoes or something.

Not wanting to get married, I decided to leave the village. I first went to Blantyre (Malawi) and then to Limbe to find work. I got a job as a baby-sitter for a family for 40 cents a month. I stayed for a month or so, but then ran away because they gave me no free time at all. I had to wash the dishes and clean the place, besides looking after the baby.

Going back to Blantyre, I got a job at the Blantyre Sports Club as a waiter, earning about \$1.25 a month. While there some of the Europeans from Zimbabwe (then Rhodesia), who were spending the weekend in Blantyre, asked me why I was not in school. I told them that I wanted to go to school but I had no money. They said that I should go to Zimbabwe, since education was free there.

Slept in trees

Early one Sunday morning I left for Zimbabwe with other travelers. We walked until 1:00 P.M., then rested for a few minutes, and walked again until 4:00 P.M. Sometimes we hitchhiked. After we had eaten we would look for a place to sleep. We slept in trees, tying ourselves to the limbs so we would not fall out. I did not understand why until I was told that there were lions that would devour us if we slept on the ground. That first night after we tied ourselves in the trees we soon saw two lions roaming beneath us. I was frightened and wanted to go back.

The next morning, about seven o'clock, we climbed down, had a quick meal, and started walking again. Some nights we would build a fire and try to sleep around it while someone from the group kept watch. Since I was the youngest, I was allowed to sleep and did not have to keep watch. We always made sure to cover our heads while sleeping, because we understood that a lion will not attack if it does not know where a victim's head is.

After many weeks we arrived in Salisbury. It was cold, and I had no idea where to go or what to do. I remembered that my mother had told me that I had an uncle in Bulawayo (Zimbabwe) and that he worked at Barclays Bank. That was all I knew. I could not walk another 300 miles to Bulawayo, but one of the men in the group who had taken a liking to me also wanted to go to Bulawayo. He offered to pay for my ticket, provided I would repay him. We both took the train that night, arriving in Bulawayo the next morning. It was September, and cold. When I asked the people to tell me where the Barclays Bank was I could not understand their answers, since they talked Sindebele. But they pointed in the direction of the bank, and I eventually found it.

I was not prepared for what I heard there. My uncle was away on vacation and would not be back for three weeks. I did not know what to do or where to turn, so I started crying. One man, also from Malawi, wanted to know what I was doing there. I explained the situation. He offered to keep me at his house. I stayed at his farm and for the first time in many weeks ate a full meal and slept in a warm place.

After a few days he asked me whether I wanted to work for him. Not realizing that he was a witch doctor, I accepted his offer. The next day he brought me a hoe and about ten empty sacks. He named different trees from which I was to dig the roots and fill the sacks. I spent the whole day filling the sacks and then put them on the backs of two donkeys for the trip home. He was happy to see the result of my work.

As I worked for him I watched him closely. Some of the people who came to him had marital problems. One person told him that an uncle was bothering him. The witch doctor asked for a container with water in it. Through magic the faces of different uncles appeared in the water. The man was asked to point out which uncle was troubling him; then a needle was pushed in that man's face and the water turned to blood. Unless that uncle went to another witch doctor to have the spell taken off, the man was told he would likely die.

One time a girl of 14 was brought on a stretcher by the people of her village. She had a deep gash down the middle of her head. Every time such a desperate case would come the witch doctor would consult his ancestral spirits to find out if he would be able to heal that particular person. Usually a voice would be heard saying Yes or No. I heard it sometimes myself, but could not really understand what was going on.

Three men among those who had brought the girl were asked to leave the house because they were the ones the witch doctor said were trying to kill her. Then he started the treatment. As usual, I crushed the ingredients as he instructed, then put in something else, and mixed everything together. I fed this potion to the girl, and within three days her head was healed. She even went to the river and carried back a pot of water on her head.

After three weeks my uncle came back from vacation. I was glad to see him. The first thing he told me was that he had found a job for me. I was to work at the Rhodesian Tin and Steel Wares factory and would be getting \$1.25 per week.

When I told him that I wanted to go to school, he replied that I was too old. He wanted me to work for him so that he could use my money to buy liquor, since he was a heavy drinker. Every week I brought my money to him, and he would take a dollar and leave me 25 cents for bus fare. I had only tea in the morning, had no lunch, worked all day, and then had supper when I got home. I worked for three or four months and kept waiting to get my money, which my uncle said he was keeping in the bank for me. But he had spent it.

One day the witch doctor asked my uncle to let me go to



school, but my uncle would not hear of it. Then the witch doctor asked me whether I would be willing to come and work for him on weekends. He said he would take care of me and would give me enough money to buy food and the other things I needed.

I resigned my job and went to my uncle to ask him for my money to buy some decent clothes, since I would be going back to school. He was cross with me and made quite a fuss.

The first day I went to school in Bulawayo the headmaster asked me for a letter of reference from the other school I had attended. Since I did not have one I told him I had lost it while crossing the Zambesi River. He decided to put me on probation for three months. I worked hard. The hardest task for me was learning Sindebele. I studied day and night but would go to the witch doctor's every weekend to work. He gave me a little money so that I could take the bus to his farm. Often in the afternoon after school I would go to the teachers' houses and ask for work.

While at school I made some friends who invited me to drink with them in the bush. I was introduced to drugs and joined them in doing many wrong things. Sometimes we would steal shirts and other items from local shops.

During my last year at the primary school something unusual happened. I was still living with my uncle. One afternoon I found a long envelope on the table that had been sent by the Voice of Prophecy in Cape Town, South Africa. Thinking that my uncle would not read the letter I took it and read it. It told of Jesus, reminding me of my years in Malawi where I first heard about Him. There were lessons and questions. I decided to answer the questions, because if I passed that would mean that I had mastered the

English language. After two or three weeks I received the reply "Very Good." I showed it to my friends and told them that my English was good now. More lessons were sent and again I answered the questions. After I finished the course I received a certificate. Those correcting the lessons wrote me encouraging letters.

I also took the course on Daniel and Revelation. After that the correspondence school sent a letter asking whether I wanted to be baptized. Not expecting that, I decided to tell them the truth. I was still drinking, smoking, dancing, and working for a witch doctor. In their next letter they asked me again whether I wanted to be baptized, since I had completed the lessons. Because I lived about 2,000 miles from Cape Town and was sure that they would not be able to send anyone to visit me, I replied Yes.

Several weeks later Pastor Chiwani knocked on my door. He said that he had come from the Seventh-day Adventist church in Bulawayo to arrange for my baptism. After a while I was baptized, but I still worked for the witch doctor. However, I tried to be careful about not smoking or drinking.

When I finished my elementary school education I decided to go back to Malawi to work. For a long time I had wanted to work as a postal clerk. When I was unable to get that job, I found employment in the Ministry of Works. I worked on Sabbaths. But one day I heard a voice telling me that I should not be working on the Lord's day. When I turned around to see who had spoken I could not see anyone. This happened several times. After working there for six months, I found courage to tell my boss that I was going to resign. He said that they had had a meeting on the previous day and had agreed to promote me from dispatching clerk to filing clerk. My salary would increase from \$5 to \$10. So I withdrew my resignation.

The voice grew louder

The next Sabbath the voice grew louder, and this time I decided I must quit. When I told my uncle that I had resigned, he thought I was crazy. Eventually I went back to my village. Once again my parents talked to me about getting married. They took me to see a girl that they had selected, but I refused to marry her. They decided to find someone else for me. When I refused to consider marriage they asked me to leave home.

Not knowing what to do I went to the mission office in Blantyre. They suggested that I start literature evangelism. I was told that I would get 50 percent if I sold all the books. I went from one place to another but did not sell any books. Tired and hungry, I returned the books to the mission.

What could I do? I had heard what seemed to be God's voice and had resigned my position. Now I did not know where to turn, so I decided to pray. After I had spent a long time praying and crying to God, my knees were shaking, but I continued. Yet I did not hear the voice again.

The next day I felt impressed that I should try again to sell books. This time I was surprised to find that people would ask for such and such a book. It happened over and

over again. Within a month I was the top salesman. I sold \$200 worth of books.

Having earned enough money for tuition and fees, I went to Malamulo College for a teacher training course. Upon graduating I was assigned to teach at Tekarani. However, there was one thing I had not learned, and that was how to add. Often I heard students talking about it, but I could not follow their discussion. Because my money had run out I went to one of the missionaries and asked to borrow money in order to continue my studies. When she agreed to help me I started my secondary education. The Lord helped me finish and I decided I would go back to canvassing. Because I spent a lot of time praying I was able once again to sell many books.

With that money I attended Solusi College. The first thing I did when I arrived there was to pay my tithe, asking the Lord to provide what I would need for my education. Soon my money ran out, but the Lord made it possible for me to stay there for five years. Not once was I dismissed

from class because I could not pay my fees. I worked hard and did different jobs in order to get money.

While I was at Solusi I heard that a girl from Malawi named Alice was coming to school. I made sure I met her. Our friendship grew and deepened. After we had prayed much about it we decided to get married. She had planned to return to Malawi when she finished high school. I decided to go back too. Upon returning I found that my parents did not want me to have a wife from the north and that her parents did not want her to marry someone from the south. But we trusted God to work things out, and He did.

Except for God's grace and love, I would not be in His work today. I would have died when I was a baby, or have been devoured by lions—literal ones and figurative ones. But the Lord took care of me, and I am where I am because He loves me. My heart thrills each time I read John 3:16, because I feel that this text was written especially for me. I have given my life to work only for Him. □

FOR THIS GENERATION By MIRIAM WOOD

A prayer campaign

As you read this column, the "prayer campaign" of our church is in full swing. I have the feeling, though, that perhaps not all members are aware of this campaign, especially younger readers, and so I'd like to discuss it.

As you probably know, the general business session of the church is held in October each year. At that time the budget for the next year is adopted, with a full record of the past year's business and spiritual achievements being reported. Presidents of the local and union conferences in North America are in attendance, in addition to the presidents of the world divisions (and, alternating from year to year, the treasurers and secretaries). Methods of more efficient work are studied; an inspiring devotional service is held each morning of the week of the session, and a serious attitude is maintained. Plans for the coming year are adopted, including definite plans for soul winning.

That is the origin of the "prayer campaign," which is to continue during this quinquennial. Actually, in the docu-

ments, which were produced after the Annual Council in October, 1980, the campaign is referred to as the "prayer offensive." I understand perfectly that *offensive* in this case means being active rather than passive, but I feel a bit more comfortable with *campaign*. The genius of this plan is that every church member, no matter how small, young, infirm, or elderly, can participate. No special talents are required; no money is invested; no skills must be developed. This is simply a consistent, steady, private (and sometimes group) prayer campaign that goes on and on.

Of course you are entitled to ask the purpose of a whole body of believers uniting in prayer; in fact, it would be strange indeed if you started a prayer campaign with no definite goal in mind. So here is the action: "VOTED, to issue from the 1980 Annual Council of the Seventh-day Adventist Church a call to every member in all countries of the world to join in a prayer offensive for the spiritual needs of their communities, their nations and those places, both within

and outside their areas, where the Adventist message is not known."

Another word that we must consider at this time is the word *intercessory*, for that is what this kind of prayer is. The *American College Dictionary* defines *to intercede* as "to interpose in behalf of one in difficulty or trouble, as by pleading or petition." It follows, then, that "intercessory prayer" is unselfish prayer that pleads for the well-being of others.

Since the human family can never be well, spiritually, without a full knowledge of Christ, the purpose of this prayer campaign is to prepare the hearts of nonbelievers to receive the message of Christ's salvation. How this message will be brought to them is, of course, another facet of church planning. When you consider that most of the world population is non-Christian, surely the need for intercessory prayer is apparent.

As you attend your own home church, I am quite certain that you will be told how this prayer campaign is going to be implemented in your area. There are many ideas and suggestions that have been made, and there is no need for us to consider them here. Perhaps you already are deeply involved in this program and are feeling the spiritual uplift that comes from concen-

trating on needs of someone other than yourself.

Perhaps one of the greatest benefits each church member will receive is the novel (in some cases) experience of not enunciating constant "Please give me . . ." prayers. I will hazard a guess that if we were honest, we would admit that our prayers are pretty heavily loaded with requests, both affirmative and negative, which deal only with ourselves and with those so near and dear to us that our sense of identification with them is almost total. If we may use the word *pure*, this is what intercessory prayer is when it involves people we do not know at all or know only slightly, or even neighbors who have been unpleasant to us and who have indicated that they do not desire our friendship. It is selfless prayer.

Another logical question is this: Since God knows our needs before we ask, and since He longs to save everyone, why should we pray for the enlightenment and salvation of the world? I think that part of the answer to that question is found in *The Great Controversy*, page 525: "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."

I hope that every young person will participate actively in this beautiful plan.

A time to be faithful

The apostle Paul took the position that every soul must have a genuine experience in righteousness.

By ELLEN G. WHITE

We greatly desire that the work of the Lord shall move forward in right lines. As a people we are to make an entire surrender of ourselves to God. God calls upon every church member to enter His service. Truth that is not *lived*, that is not *imparted to others*, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

When the early Christians of the church at Antioch ministered before the Lord, and fasted, the Lord directed them in the sending forth of their laborers. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed" (Acts 13:2-4).

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in their work. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples" (Acts 14:27, 28).

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and

prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:1-8).

The experience of Paul and Barnabas is recorded for the instruction of the churches today. "Arise, shine," the Lord commands, "for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). The Holy Spirit was given to these disciples who were especially set apart, and the same presence will go with every one who will be a laborer together with God, seeking His counsel, and surrendering the will to His will. The Holy Spirit—this is the sacred endowment of those who humble their hearts before God, and submit to His guidance; this is the secret of their power. Much prayer, and a humbling of the heart, a constant surrender of the will to God, will bring the help pledged to every worker by the Father, the Son, and the Holy Spirit. Angels of God will work for those who yield themselves to the leading of the Spirit.

Through deceit Satan seeks to draw converts from the faith.

Believers must not expect to gain eternal life without meeting trial and difficulty. They are to prepare to do the work that Christ did, and to meet the trials that He daily experienced. Christ and Belial are at work in the world, and there is no peace or unity between them. The enmity which in the garden of Eden God declared should exist between the serpent and the Seed of the woman is very apparent. Satan is constantly seeking to lead men into error. He is the god of all dissension, and he has no lack of isms to bring forward to delude. New sects are constantly arising to lead away from the truth; and instead of being fed with the bread of life, the people are served with a dish of fables. The Scriptures are wrested, and, taken from their true connection, are quoted to give falsehood the appearance of truth. The garments of truth are stolen to hide the features of heresy.

Paul planted the pure truths of the gospel in Galatia. He preached the doctrine of righteousness by faith, and his work was rewarded in seeing the Galatian church converted to the gospel. Then Satan began to work through false teachers to confuse the minds of some of the believers. The boasting of these teachers, and the setting forth of their wonder-working powers, blinded the spiritual eyesight of many of the new converts, and they were led into error. . . . [Gal. 1:6-8; 3:1-3, 5 quoted].

For a time Paul lost his hold on the minds of those who had been deceived; but relying on the word and power of God, and refusing the interpretations of the apostate teachers, he was able to lead the converts to see that they

had been deceived, and thus defeat the purposes of Satan. The new converts came back to the faith, prepared to take their position intelligently for the truth.

Paul's object was to preach the righteousness that comes by faith on Jesus Christ. He took the position that every soul must have a genuine experience in this righteousness. The burning zeal in the heart of Paul compelled him to give the message. He gave assurance of his own faith in the message he bore, and the Holy Spirit accompanied his words with convincing power.

It was a tremendous step for Paul to take when he first acknowledged Christ as the Son of God; but he knew that which he affirmed. In heavenly vision God revealed to him a knowledge of the Word. This revelation led him to speak with assurance of his faith. In clear and unanswerable argument he set forth Christ as the resurrection and the life to all who would believe in Him. Paul's enemies tried again and again to take his life, but truth bore away the victory. Angels of God were on the ground to fight for the one who would not fight for himself.

Those who engage in the work of God's cause today will meet just such trials as Paul endured in his work. By the same boastful and deceptive work Satan will seek to draw converts from the faith. Theories will be brought in that will not be wise for us to handle. Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap. Today we need to speak the truth with holy boldness. The testimony borne to the early church by the Lord's messenger, His people are to hear in this time: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). . . .

A righteousness of faith

When we bring our lives to complete obedience to the law of God, regarding God as our supreme Guide, and clinging to Christ as our hope of righteousness, God will work in our behalf. This is a righteousness of faith, a righteousness hidden in a mystery of which the worldling knows nothing, and which he cannot understand. Sophistry and strife follow in the train of the serpent; but the commandments of God diligently studied and practiced, open to us communication with heaven, and distinguish for us the true from the false. This obedience works out for us the divine will, bringing into our lives the righteousness and perfection that was seen in the life of Christ. . . . [1 Peter 5:1-4 quoted]. . . .

Those who receive the holy calling to bear God's message to the world, will exalt the message, not self. They will walk humbly with God day by day. If they will work under the guidance of the Great Shepherd, proving themselves caretakers, worthy of such responsibility, God will exalt them in due time. Whatever his position, man is never to teach his fellow man to look to him for wisdom. Human beings are never to take the place of

God; man is never to put his trust in man, nor make flesh his arm. The Lord is to be our trust. We are to look to Him for guidance. And when we receive counsel from the Lord, we are to follow that counsel.

Heresies are now arising among the people of God, and they will continue to arise. As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. The ministers who teach the truth for this time are to strengthen their hearts by studying the word of God. "It is the spirit that quickeneth," Christ said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). Those who are guided by the word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. 2:14-17).

These words of Paul do not denote a spiritual pride, but a deep knowledge of Christ. As one of God's messengers sent to confirm the truth of the word, he knew what was truth; and with the boldness of a sanctified conscience he gloried in that knowledge. He knew that he was called of God to preach the gospel with all the assurance which his confidence in the message gave him. He was called to be God's ambassador to the people, and he preached the gospel as one who was called.

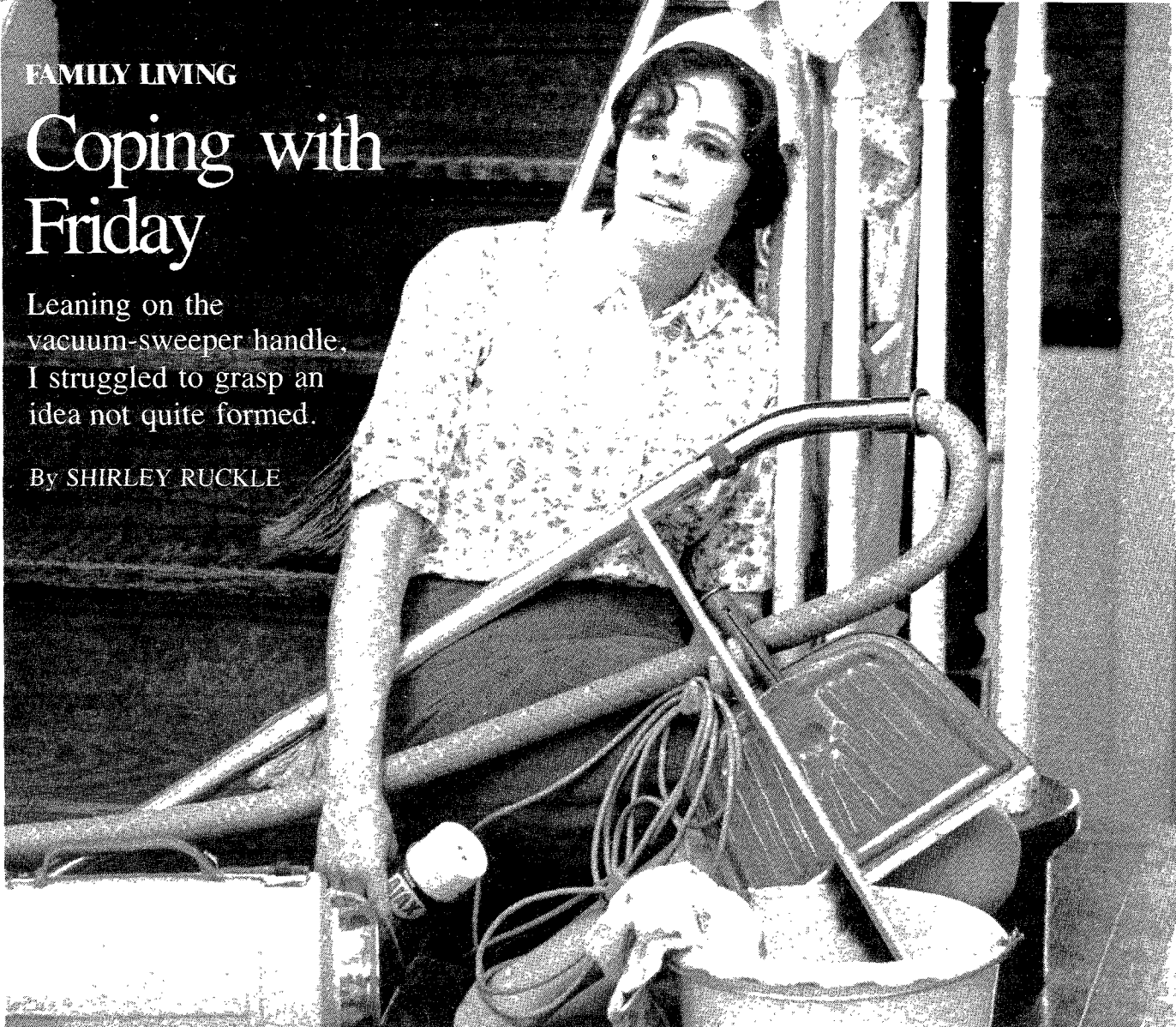
"I thank my God always on your behalf," he wrote, "for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:4-10).—Manuscript 43, 1907 (March 12, 1907). □

Coping with Friday

Leaning on the vacuum-sweeper handle, I struggled to grasp an idea not quite formed.

By SHIRLEY RUCKLE



The vacuum sweeper nosed across the carpet, growling impatiently at the too-soon-accumulated debris in its path. My thoughts, far from pleasant, tumbled about in disarray as I guided and pushed the helpful machine through its share of the Friday chores.

"Did God curse us with Fridays to make Sabbaths seem more pleasant in contrast?" I fretted. It was the third in a series of rainy days, and entertaining two typically energetic preschoolers seemed mutually exclusive to housecleaning. Outside, the storm wailed, but within the confines of my mind another storm thundered. I hated Fridays.

Off to a good start with a game of "rubbish man" (children collecting scattered toys and memorabilia in the doll buggy and trucking them to the "dump," where, of course, I officiated), we had plowed through our duties.

There was pleasant, but worse-than-useless, assistance with Sabbath baking that ended with sticky fingers,

smudged clothes, a floury floor, piles of used kitchen necessities, and a mother sighing heavily.

I called timeout and channeled the children's energies into drawing, cutting, pasting, and taping. Matt produced a sailboat with egg-carton hull, drinking-straw mast and boom, paper deck, and tissue sails. Susie drew and assembled a "He Cares for Me" book—a grim procession of legless, armless stickmen portraying (she said) God's protection. The children's eyes glowed. Bodies tense with joy, they danced with the pleasure of accomplishment, never noticing the scraps of paper, discarded tape, and torn crayon labels scattered on the carpet. When I noticed the glue globs on the table I moaned softly.

Next Matt volunteered to clean a bathroom, depositing gritty scouring powder in place of dirt.

Now time was racing, tension mounting. I felt the irritation increasing within me at repeating activities and redoing tasks. Hearing a door slam, I turned to see my best helper tracking mud across the just-mopped entryway, bringing in useless water-soaked wood for our evening fire. I snapped. I scolded. I fretted. I berated. And I hated

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myself. Then, all too aware that most of my reactions that day were mingled with a good deal of anger and impatience, I hurled my vague questions and complaints at God.

Where was His grace that was sufficient for mothers, for preschoolers, for rainy days, for Fridays? There never was enough love to absorb all frustration, overlook all inconvenience, and ignore all nuisance. What was wrong in my home? What was wrong with me? How was I to grasp the peace and power so freely offered, yet apparently so difficult to claim? Was I missing some key? Could I have been exposed to Christian theory all my life and yet have overlooked the answers to some basic practical needs?

Hands clenching the vacuum handle, I screamed inwardly, "You've promised, dear Lord. Something has to work. You just *have* to make me good!"

Anger mounted, exploded, subsided

Ideals like flags flying from Mount Everest mocked me as I groveled in the low-lying slough of despair. Anger mounted, exploded, subsided.

Apologies and kisses later, I grappled with the greedy vacuum, once more musing over a childhood myth: "Parents don't struggle with the sin problem. They don't do bad things like oversplash the bathtub, or forget to come home at five o'clock, or, yes, even tear the paper off crayons." How far from the truth! How big and deep and all-pervading sin becomes! And how it stretches grace!

As my thoughts turned to evening worship I examined various possibilities for something special. Should we act out a story? Learn a new song? Draw pictures? Surely the children were old enough to attempt memorization of the Lord's Prayer—and with that my mind began a thoughtless ramble over the words: "Our Father who art in heaven. . . . Thy will be done. . . . Give us this day. . . . Forgive us our trespasses as we forgive those who trespass against us . . ." Those who trespass against us?

Mental bells rang. Lights flashed. I groaned, "Dear Lord, not a sermon today!"

But He persisted. "Who *are* your trespassers?"

"Neighbors—no. Relatives—surely not. Maybe I can discover some enemies?"

"Look a little closer, dear child."

"Oh, Lord! Little helping hands. Little endless voices. Little trespassing feet. My own two precious little trespassers."

Something relaxed inside me. I smiled. Then I laughed. "Thank You, God!"

Leaning on the vacuum handle, I found myself struggling to grasp an idea not quite formed. God was giving me something, but what? It was not inspiration, or keys, or patience, or answers. Not this time. What, then? There it was—laughter! Yes, a delightful gift of His own good humor—light, expanding, rollicking, cleansing fun. I felt refreshed totally.

Just then a cloud bowed aside, and the sun winked at me through a western window. □

FOR THE YOUNGER SET

Taming the bully

By KAREN PAULIK NUESSELE

Aaron was afraid, but he stood his ground.

Terry, who was bigger than Aaron, took a step closer and clenched his fist.

"Listen here, little kid, get out of my way. I can say or do what I want!"

Aaron stood very still in front of Jeanie where she sat on the ground nursing her knee. Terry had pushed her down and hurt her.

"No need for you to get knocked around, Aaron," Jeanie said, getting to her feet.

She tried to step in front of him, but Aaron stayed where he was.

"I'm going to knock you flat, little kid." Terry took a step closer.

Aaron had to look up quite a way to see the determined scowl on the other boy's face.

"Since you're planning to make mincemeat out of me anyway," Aaron said quietly, keeping Jeanie behind him with an insistent hand on her arm, "I think that a big boy who needs to knock down little girls to feel important must be a pretty big coward."

Terry grabbed Aaron's arms and slammed him against the wall, holding him there with a tight grip that hurt.

"And a big boy who picks on a little one looks smaller too. If people could see us, they'd

think I was brave and call you a coward."

Terry's grip tightened and his face grew red. Aaron almost gasped, but he remained silent.

In the meantime Jeanie had slipped away to bring reinforcements. She found her brother first and hurried him back to rescue Aaron.

But when she and her brother arrived Terry and Aaron were sitting on the curb deep in conversation. Jeanie's eyes searched Aaron's face for bruises, but saw only the reddened marks on his arms where Terry's fingers had dug in.

"What's going on here?" Jeanie's brother asked.

"Nothing much," Aaron answered, throwing a glance at Terry. "Did you know Terry's dad travels a lot and isn't home much? Terry is on his own most of the time and doesn't have a lot to do."

Jeanie's brother shrugged and walked away, but Jeanie sat down beside Aaron.

"I guess you need a friend or two," she said, shyly looking at Terry's face.

He looked down at his feet.

"Jeanie," said Aaron, "we need somebody big and strong to help us finish building the clubhouse in the tree. Terry is tall enough to hand the boards up without a ladder. He could be a great help."

"We do lots of fun things, too, Terry," Jeanie added. "There are four of us now and you're welcome if you want to join. We sure could use your help. You're so much bigger than most boys your age."

Terry grinned.

Aaron was surprised to realize that this was the first time he had seen a happy expression on Terry's face.

"Come on, Terry and Jeanie, I'll race you to the clubhouse!" Aaron shouted as he took off in a run.



“Here Am I—Send Aaron!”

Sometimes we come across an idea or expression that makes us say, “I wish I had thought of that first.” We felt that way when we came across the title of Jill Briscoe’s latest book, *Here Am I—Send Aaron* (published by Victor Books, Wheaton, Illinois).

In developing Moses’ excuses made to God at the burning bush, when the Lord called him to return to Egypt and deliver Israel, author Briscoe discovers four such excuses. The first thing Moses said in response to the call of God was, “Here am I.” But, when he was told what

was expected of him, Moses began to make the following excuses:

1. “Here am I, but who am I?”
2. “Here am I, but who are You?”
3. “Here am I, but they won’t listen.”
4. “Here am I—send Aaron!”

Of course, we make these same excuses today. Concerning the last of these Briscoe suggests: “It’s a wasted argument because God may answer that request fully, but He also intends to send you right along with Aaron. . . . He is determined to send us on our way. Maybe He will even send a ‘brother’ into our desert to accompany us and show us how to carry out His orders. . . . When you can’t go by yourself, take someone with you: an Aaron. But whatever you do, don’t tell God to send him and not you. He won’t listen.”—Page 39.

Both Moses and Isaiah witnessed a manifestation of God and spoke with Him. Both responded, “Here am I.” But Moses hesitated, suggesting “‘Lord, please send someone else’” (Ex. 4:13, N.I.V.). In contrast Isaiah responded, “Send me” (Isa. 6:8). They both went, but how much better it is to go willingly and eagerly wherever and whenever the Lord sends us.

L. R. V.

Angel in the park

By JUNE M. SCHRÖDER

The bright, clear morning helped me enjoy my short walk to the little park near our home. Few people were about that early on Sunday, although, as it was summer, the sun had long since risen with the promise of a beautiful day. Strain and anxiety over a personal problem had deprived me of sleep, causing me to spend much of the previous night in prayer. With the dawning of the new day I felt the need for fresh morning air and for communion with the Lord in the stillness of the outdoors under the trees. As I made my way toward a bench in the park, a man greeted me. When I returned the greeting, he endeavored to engage me in further conversation, but when I asked him to leave me alone, he disappeared from view.

After spending some time in earnest, silent supplication for patience, faith, love, and strength to face the day, I rose to my feet and started to walk back toward the gate through which I had entered the park. Walking toward me was the same man who had spoken to me previously. As we approached each other, I stepped aside to allow him to pass, but he stepped in front of me to block my way.

“Don’t scream. Don’t scream,” he commanded. To my terror, I saw that he held in his hand a sharp, pointed knife with which he was threatening me.

My mind grappled desperately with the question of whether to attempt to run, to scream despite his warning, or to remain silent. The park was deserted, and there was no one to help me. As I stood rooted to the spot with fear the man looked past me, and I heard him mutter, “Sorry, madam. Sorry, madam.” With that he lowered the deadly-looking knife and walked away, leaving me to stumble home to safety.

I do not know what that man saw behind me, nor can I say how close I may have come to injury or death that morning, but I am convinced that he saw someone standing behind me who was invisible to other human eyes.

Heaven’s “safety net”

Continued from page 3

unmoved by censure, unperturbed by applause, shall abide forever with Him. The city of God will open its golden gates to receive him who learned while on earth to lean on God for guidance and wisdom, for comfort and hope amid loss and affliction.”—*Testimonies*, vol. 4, p. 328.

Many years ago as a young editor on the staff of the REVIEW I was virtually crushed by the weight of numerous professional and personal problems. Seeking a measure of relief I unburdened myself to my chief, the late F. D. Nichol, in the quiet of his office. He listened attentively, then leaning back in his chair, said quietly: “Kenneth, don’t forget that ‘underneath are the everlasting arms.’” The moment made a lasting impression on me. Often during the years that have passed since then, I have relived it and reminded myself of God’s strength, His interest in us, and the importance of our trusting fully in Him.

Today, in a world of tension and disappointment, a world of confusion and conflict, a world of threatened economic collapse and nuclear destruction, Christians should remind themselves often that “underneath are the everlasting arms.” This thought, coupled with the inspired counsel, “Be still, and know that I am God” (Ps. 46:10), will enable them to face trials calmly, meet temptation victoriously, and look to the future confidently. And onlookers from both this world and others throughout the vast universe will be able to exclaim in amazement, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12).

K. H. W.

Theological committees meet at Andrews University

By WILLIAM G. JOHNSON

Two General Conference committees involved with theological concerns met recently at Andrews University. The Biblical Research Institute Committee (BRICOM) met May 13-17, and the Daniel and Revelation Committee May 18-19.

BRICOM's schedule of meetings normally calls for two sessions each year. The committee customarily meets at Loma Linda University in January and at Andrews University in May. Chaired by W. Richard Leshner, director of the Biblical Research Institute, the committee is made up of 35 members, most of whom are drawn from the religion faculties of Seventh-day Adventist universities and colleges in North America. BRICOM reports to the General Conference Committee through the Biblical Research Institute Administrative Committee.

The recent session of BRICOM was devoted to consideration of papers to be presented at the Bible Conferences in the Euro-Africa Division, June 20 to July 31, 1982. The theme of the conferences is Prophecy and Eschatology. Each paper to be used at the conferences is presented twice to BRICOM, first in draft and later in revised form.

Topics and writers for the conferences are as follows:

A. Hermeneutics

"Origin and Nature of the Prophet's Task" (Johannes Mager); "Schools of Prophetic Interpretation" (Hans Heinz); "SDA Approach to Prophecy" (John Wood);

William G. Johnson is an associate editor of the ADVENTIST REVIEW.

"Conditional Prophecy" (William Johnson); "Fulfillments of Prophecy" (Gerhard Hasel).

B. Exegesis

"Literary Structure and Interpretation" (John Wood); "Daniel 7" (Gerhard Hasel); "Daniel 8" (Gerhard Hasel); "Daniel 9" (William Shea); "Year-Day Principle" (William Shea); "Selected Passages in Revelation—Rev. 13" (William Johnson); "A Classical Prophecy" (Niels-Erik Andreasen); "Relations Between Daniel and Revelation" (Richard Lehmann).

C. Theology

"Theology of Judgment in Old Testament" (Niels-Erik Andreasen); "Theology of Judgment in New Testament" (Sakae Kubo); "The Investigative Judgment" (Richard Leshner); "Hastening Our Lord's Return and Theology of the Delayed Advent" (Richard Lehmann); "Practical Applications on Preaching Prophecy, I" (Mark Finley); "Practical Applications on Preaching Prophecy, II" (Mark Finley); "Practical Applications on Preaching Prophecy, III" (Mark Finley); "Prophetic Proclamation" (Johannes Mager).

The meeting of May 18-19 was the initial session of the Daniel and Revelation Committee. Appointed in January, 1981, this committee fulfills the assurance given to the church by the General Conference leadership at the Glacier View conference last August, that means would be provided for the ongoing study of issues in Daniel.

Although the Daniel and Revelation Committee is new, its roots are in the Daniel Committee that met from 1962 to 1966. While 45 papers

were discussed by the original Daniel Committee, no minutes of meetings were kept, nor was any report eventually submitted, because the committee could not reach unanimous agreement. The new committee is wider in scope of subject area, in harmony with Ellen White's counsel that Daniel and Revelation should be studied in conjunction.

The Daniel and Revelation Committee is not attached to BRI, although its chairman is W. Richard Leshner. It reports to the General Conference Committee through PREXAD, the President's Executive Advisory Council. The committee consists of 21 members, as follows: W. R. Leshner (chairman), Frank Holbrook (secretary), N. E. Andreasen, D. D. Baldwin, I.

T. Blazen, R. F. Dederen, W. D. Eva, Madelyn Haldeman, G. F. Hasel, W. G. Johnsson, H. K. LaRondelle, C. M. Maxwell, James Melancon, Beatrice Neall, Enoch Oliveira, R. W. Olson, Jan Paulsen, Elbio Pereyra, W. L. Richards, K. A. Strand, and E. E. Zinke.

At its first session the committee was concerned to establish procedures, guidelines, and an agenda for future papers. In contrast to the Daniel Committee, it voted to keep minutes and to report to the church from time to time. It also voted to meet at least twice each year and to call upon resource personnel, including those outside North America, from beyond the regular membership of the committee.

Most of the time of the

Topic areas for Daniel and Revelation

1. Purpose, structure, and theology of Daniel.
2. Purpose, structure, and theology of Revelation.
3. Nature of apocalyptic:
 - (a) Hermeneutic of apocalyptic
 - (b) Conditionality of apocalyptic prophecies (particularly time prophecies)
4. Daniel and Revelation as eschatological books and their eschatology.
5. Exegesis of Daniel 8:
 - (a) Dan. 8:11-14
 - (b) Dan. 8:14—*nitsdaq/katharizō*
 - (c) Origin, nature, and interpretation of the little horn of Dan. 8 (including Antiochus Epiphanes)
 - (d) The nature of the *tamid* in Dan. 8:14 (cultic interpretation—1150 days)
 - (e) The year-day principle
6. Exegesis of Daniel 9:24-27.
7. Studies in Leviticus:
 - (a) Day of Atonement (Lev. 16, 23)
 - (b) Examination of transfer of sin
8. Studies in Hebrews:
 - (a) Exegesis of Heb. 6:19, 20
 - (b) Exegesis of Heb. 8-10
 - (c) Typology in Hebrews
 - (d) Heavenly sanctuary in Hebrews (including *ta hagia*)
 - (e) Cleansing in Hebrews
9. Studies in Revelation:
 - (a) Revelation 13/14 (exegesis)
 - (b) Judgment/Sanctuary
 - (c) Festival imagery in Revelation
 - (d) Judgment/seven last plagues
10. Contextual setting of judgment in Daniel 7, 8: Are the saints judged, and in what manner?
11. Final judgment and assurance; judgment and justification.
12. Development of SDA interpretations:
 - (a) The investigative judgment to 1860
 - (b) The sanctuary doctrine, a survey
 - (c) Interpretation of selected symbols in Daniel
 - (d) Interpretation of selected symbols in Revelation
 - (e) Use of the word *atonement*
13. Review of literature and contemporary trends:
 - (a) SDA literature since beginning of World War II
 - (b) Recent SDA literature (past three years—manuscripts, etc.)
 - (c) Non-SDA popular/scholarly literature

committee was spent in arriving at an initial list of topics for detailed study. After deciding on 13 areas (see box), consideration was given to authors for papers on each topic.

Both BRICOM and the Daniel and Revelation Committee worked long hours, seeking by concentrated study to give the church sound guidance in its theological concerns.

SUDAN

Conversions in remote areas

Having been asked by the Middle East Union to visit the Nylotic people of the Nuer tribe living in the towns of Malakal and Nasir, 700 to 800

kilometers north of Juba on the border between Sudan and Ethiopia, I took with me a deaconess, Mrs. R. Ogillo, and a deacon, George Okwera.

In Malakal, a city with population of 37,000, we found 15 people who had been studying the Bible with an Adventist layman, Ret Chol, now assistant commissioner for Malakal, Kodok District, in the Upper Nile province. We conducted a week-long series of meetings for these people, who now are asking for someone to come and teach them more of the Word of God.

In Nasir, a smaller town with population of 9,000, we were met by our believers led by John Chuol Deng and Philip Machar Rauch Turuk. John Chuol was baptized in

Khartoum in 1977 by one of our pastors from Beirut. After his baptism he carried the message back to his home, where he started a branch Sabbath school.

In his record book he had listed the names of 80 persons who were keeping the Sabbath. However, because of a drought, I met only 40 of these; the rest had taken their cattle to distant grazing lands in search of food and water. For three years this group had met to worship God under stress and difficulties, with the leaders of other churches accusing them of belonging to an unauthorized and illegal church.

For four days we had a series of Bible studies, then every morning we went from door to door with the literature evangelist.

We had hoped to meet our brothers and sisters from the Ethiopian side, as news of our meeting was sent to them earlier; but they were unable to meet us or send any message in return.

Of the 40 people in this branch Sabbath school, 13 were ready for baptism. I baptized them in the River Sobat. Those who were not baptized are continuing to study the Bible.

Before leaving Nasir, I applied for an eight-acre tract of land on which to build a church. The area commissioner assured me that it would be given without delay. These believers have promised to build a *tukul* (thatched roof and mud wall building) to use as a church to begin with. Our plan is to visit this new branch Sabbath school each



Sixteen families attend Institute of World Mission

The Department of World Mission of Andrews University conducted another missionary-orientation institute March 30 to May 9. This was the twenty-third such workshop held on the Andrews campus, although others have been conducted at Loma Linda University and in England and France. Nancy Vyhmeister was the director of this spring institute.

Sixteen families, with a total of 28 children, attended this institute. They brought a variety of backgrounds and experience that contributed richly to class discussions on mission principles and missionary life. A few had had previous missionary experience, but most were appointees.

There also was an unusual—and enriching—racial mix: a couple from Sri Lanka going to Chile, an Indian and his British wife going to Africa, a Ukrainian from Canada taking his Japanese wife back to her home (where he will teach English), a Puerto Rican married to a Chilean and going to Brazil, a Mexican-American couple going to Honduras, a Chinese Panamanian heading for Puerto Rico with his Hawaiian wife, a Mexican-American and his Anglo-American wife going to

Honduras, and an American-born Chinese and his Malaysian wife going to the Marshall Islands—truly “from all the world to all the world.”

Classroom activities included the main courses of principles and practice of world mission, missionary anthropology, and area studies; shorter courses on physical- and mental-health principles for missionaries; some lectures on communication principles and language-learning techniques; several films; and occasional guest speakers from the General Conference and Andrews University. Each morning session was climaxed by a period of worship and prayer. A dedication service and a communion service culminated the six weeks.

In general, the children attended school or the day-care center on campus while their parents attended class. Occasionally all joined together, with the staff also, for evening social and recreational activities.

MADELINE S. JOHNSTON
Secretary
Department of World Mission
Andrews University

quarter and conduct the Lord's Supper for them.

The above report was written by David Ogillo, pastor-evangelist in southern Sudan. A companion article, below, is from Jean Thomas, REVIEW correspondent from the Afro-Mideast Division.

After working for a number of years in a remote area of southwestern Ethiopia near the Sudan border in Jikow, Gambela District, Peter Pal Panoum, an evangelist, had won a number of people to Christ. On several occasions he had asked for someone to visit these converts and to baptize those who were prepared. However, owing to adverse circumstances, the West Ethiopia Field president, Fekadu Olana, was prevented from visiting there. Evangelist Peter Pal was advised to try to make contact with converts from this same tribe living in Sudan and to arrange with the evangelist in Sudan, David Ogillo, to baptize them the next time he visited that area.

For some reason no contact ever had been made with this group.

The first three converts, eager to become baptized members of the Seventh-day Adventist Church, had walked for about 100 kilometers, then had found rides on trucks, and finally had reached a town from which there was a bus service to Addis Ababa, where they had asked for baptism in 1978.

Now at last, after waiting since 1975, this isolated group was visited by the field president, Pastor Olana, accompanied by another pastor, Neph-talim Lencha.

Thrilled to have been visited, Peter Pal writes: "This is good news for you and all the Adventist family. Forty-two candidates were baptized on March 21, and 28 more are waiting to be baptized next year. Thanks to the Lord, we now have an organized church with two ordained elders, Kuly Gew and myself, and five deacons and deaconesses. We had Communion

together on this same day. God has answered our prayers at last. Our total membership is now 46. We have been waiting for this baptism since 1975. Please tell others of this happy news and rejoice with us that we are all members of God's kingdom."

MEXICO

Conference leads in baptisms

The South Mexican Conference has become well known for having the most baptisms of any field in the world: 5,000 persons each year. Its territory includes the states of Chiapas and Oaxaca. There are 54,000 baptized members and 75,000 Sabbath school members. Each of the 47 pastors has the task of caring for dozens of congregations, making it impossible for the pastors to engage in evangelism in each place. What, then, is the secret of these extraordinary accomplishments in soul winning?

The pastors recognize the potential in the lay members. They instruct them how to preach, conduct baptismal classes, and give Bible studies. They also provide materials and continued encouragement. Each district pastor has a monthly meeting with the members during which past accomplishments are noted and plans are made for future work.

One of the simplest methods of evangelism used in this conference is the baptismal class. There are hundreds of ongoing baptismal classes, most conducted by lay members.

May 16, 1981, was an outstanding Sabbath in Tapachula, a city in south Mexico. Fourteen pastors baptized 950 new members on that day. Two of the candidates for this mass baptism arrived after the service began, escorted by guards, for they were prisoners. Twenty-two other inmates of the same prison are awaiting baptism.

To prepare these candidates, hundreds of lay preachers visited homes and

gave Bible studies for several months. Then with the help of seven pastors they conducted simultaneous evangelistic crusades in 140 sections of the city. This well-coordinated plan, directed by Arcadio Gonzalez, covered the districts of Tapachula, Huixtla, Huehuetan, Mapastepec, Belisario Dominguez, and Motozintla.

Oaxaca is another city that experienced outstanding success in evangelism this year. This city had been considered a difficult area for soul winning, but a young pastor, Robinson Mendez, organized the laymen for action. As a result he and the pastor of a neighboring district, Abdon Castellanos, had baptized 500 persons in this area by the end of May.

There are so many calls for baptism in south Mexico that the pastors are unable to comply with all the requests. The conference has employed one pastor to travel to isolated areas and baptize, and still cannot respond to all the calls. The conference president reported that he had no one to send to 60 persons who were awaiting baptism.

In another section of the jungle, 65 candidates were ready for baptism. On four occasions someone was scheduled to go there, but circumstances impeded the trip. In November, 1980, a fifth attempt was made. On the way a self-supporting missionary pilot, two pastors, and a layman lost their lives in a plane crash. A sixth attempt must be made, because 65 believers still are waiting to be baptized.

While returning by plane from an itinerary to assist in the baptism of 950 persons in Tapachula, I could not erase from my mind the picture of the seemingly unending line of persons entering the water to be baptized. I still could hear the echo of the words of one of the laymen, "There are hundreds of candidates in the hills who could not join us today."

CARLOS AESCHLIMANN
Ministerial Association
Secretary
Inter-American Division



Young English members visit Scilly Islands

Last fall young people from churches in Devon and Cornwall, England, chartered a sport diving boat to take them to the Scilly Islands, a group of small islands and rocks some 30 miles west of Land's End at the western tip of Cornwall. The young people spent a Sabbath afternoon and Sunday morning walking along the narrow tracks that connect the houses, delivering literature door-to-door.

The South England Conference has made arrangements for a senior youth camp on the islands during the summer, at which time the young people will learn subaqua diving in the clear waters of the Atlantic and engage in some public witnessing. Pastor Alan Hodges also plans to organize another evangelistic visit at the end of the summer, probably to distribute information about the Adventist Church.

New frozen dinner ideas your family will warm up to.

They're here! New Griddle Steaks from Loma Linda.

A great new dinner with a great new taste. Try them with mushroom gravy and onions, it makes a meal guaranteed to please your entire family.

And they're easy to fix. Just heat and serve. New Griddle Steaks from Loma Linda.



What else is new? New Ocean Fillets. With a mild white fish flavor folks love. Just serve with lemon and tartar sauce. They make a meal the whole family will love. Like Griddle Steaks, you just heat and serve. New Ocean

Fillets from Loma Linda. It's a special taste you can serve any day of the week.

LOMA LINDA FOODS

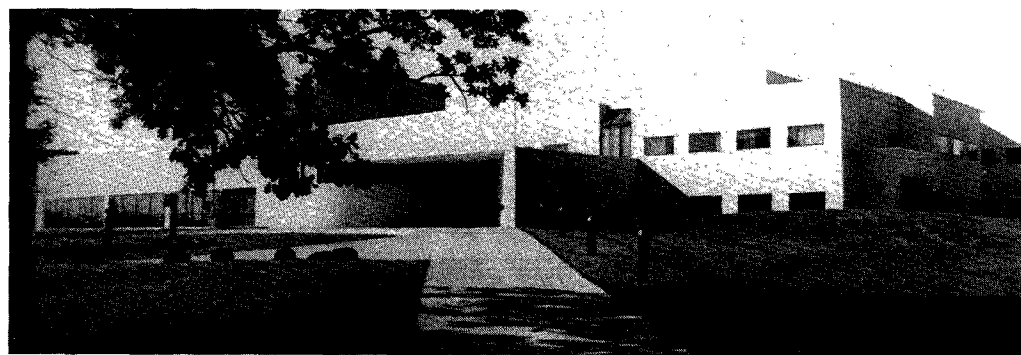
Our Church's Own Company

New medical center opens

Congressman Harold L. Volkmer (D-Mo.) led a delegation of speakers and special guests at the May 3 dedication and opening ceremony for the new Moberly Regional Medical Center in north central Missouri. Representing the church at the ceremony were Raymond L. Pelton, associate director of the Health and Temperance Department of the General Conference, and Ellsworth S. Reile, president of the Mid-America Union Conference.

The medical center opening marked the completion of a 29-month building program and years of planning by Moberly area residents for a new hospital to replace the two existing hospitals, both of which were built in the early years of this century and no longer meet present health care standards or licensing requirements.

Congressman Volkmer noted that the new Moberly Medical Center is the most



The May 3 opening of Moberly Regional Medical Center marked the completion of a 29-month building program.

up-to-date hospital in his district, which includes 20 counties in northeast Missouri. He commended the community for its accomplishment and for building the new hospital without federal funds.

The Adventist Health System of Eastern and Middle America is the parent management corporation for Moberly Regional Medical Center and 22 other hospitals within a region stretching from the District of Columbia to the Rocky Mountains. Community Memorial Hospital, an osteopathic facility in Moberly, was acquired by the Adventist Health System in

June, 1978. Two months later, Moberly's first hospital, Woodland, was purchased by the Adventist Health System. Operations of the two facilities were consolidated and in December, 1978, ground-breaking was held for the replacement facility for the two older hospitals.

The medical center opened on May 10 for patient care with 75 of its 110-bed capacity available for patients. Within 48 hours the hospital experienced 100 percent occupancy of its available beds. During the first 18 days after opening, the hospital's average census was 76 patients, an increase of

23 over the average census before the move to the new facility.

The annual budget for Moberly Regional Medical Center is approximately \$6 million. Sixty-two physicians are members of the staff, and the medical center has approximately 240 full-time employees.

Moberly Regional Medical Center is the only health care facility within a three-county service area.

MIKE FOXWORTH
*Director of Public Relations and Development
Moberly Regional Medical Center*



Loma Linda University confers degrees on 100 physicians

The Doctor of Medicine degree was conferred on 100 Loma Linda University students at the seventy-fifth anniversary commencement May 31 at the University church, Loma Linda, California. With this class the number of physicians who have received their training at LLU totals 5,776. Approximately one fourth of the class members are women, and more than half are married.

Without exception, each graduate will enter a residency in some hospital lasting from two to five years. Education for these

physicians has a high price tag—some of them are now in debt more than \$50,000.

"This class is special!" says its president, Joann K. Bischoff. "It is closely knit and highly talented. This group has a deep love for living and learning, a joy and zest for going places and doing big things. I feel sure that these class members all will make their mark in a hurting world."

IRWIN CAMPBELL
*Press Relations Secretary
Loma Linda University Church*

One subscription wins hundreds

In March, 1905, a young literature evangelist visited a small village in Ibaraki Prefecture, Japan, where he sold a one-year subscription of *Massei No Fukuin* (Gospel for the Last Days) a forerunner of *Signs of the Times*, to my mother's grandfather, Miyokichi Nishino. As a result of reading the magazine, Mr. Nishino accepted the teachings of the Sabbath and the second coming of Jesus. He shared his conviction with his friends, neighbors, and relatives.

Later he decided to take a Seventh-day Adventist course in evangelism, and he influenced Kikumatsu Nemoto, my father's grandfather, to take the course also. After completing the evangelism course they returned to their villages to evangelize. By July, 1917, 11 persons had been baptized and organized into the Kujikawa church.

My great-grandfathers and their families remained loyal Sabbathkeepers, no matter how busy the planting and harvesting season. My aunts and uncles also kept the Sabbath while attending public schools. I recall my own experience in public school during the first three primary grades when I was teased by classmates for being absent every Saturday. I longed for the establishment of an Adventist primary school. How happy I was to be able to attend the Saniku Adventist Primary School from the fourth grade.

Through that literature worker and his publications God has brought His blessings to many. Mr. Nishino's children, grandchildren, and great-grandchildren were led to the SDA message, and now there are more than 80 believers among his direct descendants. They include a pastor, a doctor, teachers, farmers, businessmen, an owner of a kindergarten, and workers for the Japan Union Mission.

The Kujikawa church in turn gave birth to the Hitachi

church and the Nakaminato company. More than 250 persons have become Adventist Christians through the work of the Kujikawa church since its organization in 1917.

ETSUO SHIBATA

NEBRASKA

Union College trains teachers in Costa Rica

Union College has expanded a 30-year-old relationship with Central American Union College in Costa Rica to graduate fully certified elementary and secondary teachers.

Up to now, Seventh-day Adventist graduates of the college in Alajuela, Costa Rica, have not been permitted teacher certification by the government. Some Adventists have wanted to study at the government university, but the admissions test was given only once a year, on Saturday. The church in Costa Rica was having difficulty filling teaching posts without overseas missionary help.

Charles Felton, chairman of the Division of Human Development at Union, revived an old relationship between the two colleges to remedy the problem. Beginning in the summer of 1980, four Union College faculty members traveled to Costa Rica to hold two months' worth of classes (the Costa Rican school year runs from March to November). They taught eight hours of credits to about 100 students in the education program.

Beginning in 1983, those who graduate with degrees in education will be recognized by the government as holding a degree from Union College. According to Costa Rican law, a student with a degree from a U.S. college or university is eligible for teacher certification.

According to Dr. Felton, all salaries and expenses of the cooperative program are paid by Central American Union College and the Inter-American Division.

JIGGS GALLAGHER

Inside Washington By VICTOR COOPER

● **To Russia with love:** President and Mrs. Neal C. Wilson and Vice-president and Mrs. Alf Lohne have completed a visit to Adventists in northern and eastern Europe and the U.S.S.R. They spent two weeks in Russia in June, including a weekend in each of the three cities with the highest number of Adventists—Moscow, Kiev, and Riga. The Lohnes then went on to Norway, but the Wilsons' itinerary included the cities of London, Leningrad, Warsaw, Berlin, Wittenberg, Amsterdam, Glasgow, Frankfurt, and Zurich.

● **Catholics hear Adventist report:** Erwin Mack, world purchasing manager for IS/ESDA, recently attended the annual convention of the International Association of Diocesan Service Agencies held in Florida. The only non-Catholic invitee, Mr. Mack was asked to offer the invocation at one of the meetings and also to present a report on the international activities of the Adventist Church and IS/ESDA in particular. Mr. Mack reports that as a result of his contacts, an administrator of the Roman Catholic purchasing agency has given up smoking.

● **Local is real:** "Our task is to communicate faith and hope and love in the world," said the primate of England on his first substantial visit to the United States. Robert A. R. Runcie, Archbishop of Canterbury, told the press of Washington, D.C., that respect for the Word of God is essential if there is to be growth.

Among those present at the Press Club luncheon on April 28 were Religious Liberty Director Bert B. Beach, Ernest H. J. Steed from the Health and Temperance Department, and Victor Cooper from the Communication Department.

The Archbishop explained that he not only is chairman of the General Synod of the Church of England and a diocesan bishop but has pastoral responsibilities in Canterbury, where the first English archbishop was enthroned in A.D. 597.

"Canterbury gives me roots," he said. "I know about unemployment problems, mental institutions, and schools. Nothing is real unless it's local."

● **Dukane projectors:** The General Conference world purchasing agency, IS/ESDA, has negotiated a contract for 1,000 additional Dukane projectors, which means that Adventists will have accepted a total of 7,000 units by May 10, 1982. This order is several times larger than the Dukane Corporation has signed with any other organization. The Dukane projectors, available through Adventist Book Centers, are used by lay members in presenting the Encounter Series of Bible studies, sponsored by Samuel Monnier and Norman Doss, of the Lay Activities Department.

● **Committee reorganization:** The General Conference Committee has approved reorganization of some 90 committees involving General Conference personnel. Many report to one of the following controlling administrative committees: North American Division, Publishing/Communication, Church Ministries, Health and Temperance, and Education. These controlling committees have "power to act." Some items will be referred by them to the Administrative Committee (ADCOM) or to the General Conference Committee. The new arrangement is to be reviewed after approximately six months, according to Neal C. Wilson, General Conference president.

The General Conference Committee, which normally meets Thursday mornings at 10:00 A.M., usually considers mission appointments, overseas travel by elected staff, loans, rates of exchange, and such items as are referred to it from other committees. The meeting is chaired by one of six Washington-based vice-presidents of the General Conference in the absence of the president, and members of the Secretariat take turns as secretary. Martha Horn is the recording secretary.

Health Personnel Needs

NORTH AMERICA

Admn. asst.	OB. OR. public
MHA/purch.	health, rehab., staff.
Controller	superv.
Dietary gen.	Nursing-serv. dir.
Diet.	Nursing-serv. dir.,
Health educr.	asst.
Housekpr., exec. cer-	Nursing-serv. dir.,
tified	OB/GYN
Maintenance	Occup. ther.
Maint. superv.	Orderly
Med. rec., ART	Pharmacist
Med.-rec. dir.	Phys.-ther.
Med.-rec. libr.	Phys.-ther., asst.
Med. technol.	Physician
Nuclear-med. technol.	Resp. ther.
Nurses: CCU head	Secretaries: exec.
nurse, head nurse.	ward
ICU, ICU superv.,	Sterile-proc.-dept.
LPN, med. head	head
nurse, med.-surg.,	

For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 722-6715.

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

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Stephen Otto Berthelsen (LLU '69), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Bobetta (Shearer) Berthelsen** (LLU '74), and two children left Baltimore, Maryland, May 31, 1981.

Volunteer Service

Ivan Thomas Crowder (AU '59) (SOS), to serve as ministerial worker, church pastor, Cayman Brac, C.I., B.W.I., and **Lorraine (Crager) Crowder** (PUC '56), of Galax, Virginia, left Tampa, Florida, May 28, 1981.

Evelyn Lucille Gammon (Oreg. St. Coll. '59) (SOS), to serve as secretary, Japan Union Mission, Yokohama, Japan, of Studio City, California, left Los Angeles, May 30, 1981.

Kenneth Alan Lombard (Medical Elective Service), to serve as physician, Valley of the Angels Hospital, Valle de Angeles, Honduras, and **Julie (Espana) Lombard**, of Loma Linda, California, left New Orleans, Louisiana, May 29, 1981.

Moyses Salim Nigri (Brazil Coll. '37) (SOS), to serve as field secretary, South American Division, São Paulo,

Brazil, **Alida Maria (Baar) Nigri** (Friedensau Sem. '26), of Miami, left Miami, May 27, 1981.

Benjamin Riffel (River Plate Coll. '37) (SOS), to serve as fund raiser, North Dominican Mission, Santiago, Republica Dominicana, of Los Altos, California, left San Francisco, May 25, 1981.

Student Missionary

John Phillip Dougan (UC), of Plymouth, Minnesota, to serve as broadcaster, Adventist World Radio, Lisbon, Portugal, left New York City, May 25, 1981.

Ordinations

Ulrich Frikart and **Ettore Galli** were ordained during the meeting of the French Swiss Conference in Montreux, Sabbath, April 11, 1981. Elder Frikart is presently serving as director of the Adventist college in Renens, and Elder Galli is pastor of the church at Locarno.

The following were ordained on June 5, 1981, at the northern Illinois camp meeting at Broadview Academy: **Heinz J. Kowarsch**, pastor of the Bloomington district; and **Peter G. Rampton**, pastor of the Kewanee-Wyoming district.

The following were ordained in the Inter-American Division in 1980:

Cesarito Acevedo, **Ramon Castro**, **Hector Dominguez**, **Evaristo Gomez**, **Benjamin Lizardo**, and **Rafael Felix Urbaz**, of the Central Dominican Conference, Antillian Union.

Ruben Ortiz and **Luis Robles**, of the East Puerto Rico Conference, Antillian Union.

Mario Cabrera, **Raul Perez**, and **Luis Sanchez**, of the North Dominican Mission, Antillian Union.

Herman Carrero, **Juan Manuel Garcia**, **Luis E. Hernandez**, **Miguel A. Muñoz**, and **Miguel Ramos**, of the West Puerto Rico Conference, Antillian Union.

Lael Othniel Caesar and **Charles Eric Forde**, of the East Caribbean Conference, Caribbean Union.

Peter S. N. Aaron, **Silton N. A. Brown**, and **Roosevelt C. Daniel**, of the North Caribbean Conference, Caribbean Union.

Keith Chinalong, **Wynall F. Kerr**, **Newton King**, **Winston A. Peters**, **Rawle E. G. Rowley**, **Irwin Scott**, and **Clyde Thomas**, of the South Caribbean Conference, Caribbean Union.

Philbert Ramotar, of the Surinam Mission, Caribbean Union.

Orlando Magana, of the Belize Mission, Central American Union.

Santiago de Leon, **Jacinto Ixcot**, and **Salvador Mairena**, of the Guatemala Mission, Central American Union.

Rolando Brise, **Orvin Haylock**, and **Natanael Ortiz**, of the Honduras Mission, Central American Union.

Napoleon Beteta, **Roberto E. Brown**, and **Cruz Ixcot**, of the Nicaragua Mission, Central American Union.

Owen Bryan and **Rochester Jolly**, of the Panama Conference, Central American Union.

Esteban Beleno, of the Colombia-Venezuela Union.

Agniel Samson, of the Franco-Haitian Adventist Institute, Franco-Haitian Union.

Luis Jairo Flores, of the Mexican Union.

Efrain Piedra, of the Inter-Oceanic Conference, Mexican Union.

Otoniel Reyes and **Omar Velazquez**, of the North Mexican Conference, Mexican Union.

Ismael Ramirez, of the Northwest Mexican Conference, Mexican Union.

Mario E. Villarreal, of the Southeast Mexican Conference, Mexican Union.

Harold Cameron, **Vincent Lawrence**, **Floyd Maragh**, and **Leon Wellington**, of the Central Jamaica Conference, West Indies Union.

Claude Brown, **Glennville Carr**, and **Bertie Runcie**, of the East Jamaica Conference, West Indies Union.

Vasco Brown, **Keith Harding**, and **Alonzo Smith**, of the West Jamaica Conference, West Indies Union.

Deaths

FREEMAN, James W.—b. Dec. 30, 1912, in Eden, Idaho; d. April 10, 1981, in Paradise, Calif. He served the denomination for 33 years, 22 years of which were at Glendale Medical Center as an internal auditor. Survivors include his wife, Flora; a daughter, Deborah; two sisters, Mrs. Veda Scholder and Hazel Gallupe; a brother, Robert; and a granddaughter, Tabitha.

HOPKINS, Phillip J.—b. June 30, 1921, in Indianapolis, Ind.; d. Dec. 10, 1980, in Battle Creek, Mich. He served as pastor of the Newberry and Sault Ste. Marie churches in Michigan. Survivors include his wife, Carol; two sons, James and Michael; three daughters, Muriel Wilson, Holly Hall, and Linda Hopkins; and seven grandchildren.

MARTIN, Hubert K.—b. Oct. 23, 1889, Fyzabad, India; d. April 3, 1981, Takoma Park, Md. He entered denominational work in 1914 as a colporteur in Ontario, Canada. He was ordained to the gospel ministry in 1924. In 1926 he went to Australia, where he served as a teacher in the religion department and later as president and business manager at Avondale College. In 1933 he returned to Canada, where he served as president and business manager of Canadian Union College. In 1937 he served as dean of men and as a religion department teacher at Atlantic Union College. In 1945 he moved to the Northern California Conference, where he taught at Lodi Academy and pastored several churches, the last one being the Pacific Union College church. After retirement he pastored the scattered members of the conference church and companies in northern California. Survivors include his wife, Gladys; two daughters, Lenore Combs and Patti Hare; a brother, T. K.; six grandchildren; and one great-grandchild.

MOHR, William F.—b. July 6, 1886,

in Otis, Kans.; d. April 23, 1981, in Paradise, Calif. He taught church school in Idaho for several years. Survivors include his wife, Freda; a daughter, Delpha Ebel; five grandchildren; and ten great-grandchildren.

ROTHGEB, William—b. Jan. 9, 1921, Portland, Oreg.; d. May 18, 1981, Loma Linda, Calif. He attended Los Angeles Academy and was in the first graduating class of Lynwood Academy. He completed his predoctoral training at La Sierra in 1941 and graduated from Stanford University School of Dentistry in 1946. Because of failing eyesight, he entered the University of Nebraska and completed a B.S. degree in agriculture in 1951. However, during this time his eyesight improved, and so he engaged in the private practice of dentistry from 1951 to 1970. In 1970 he accepted a call to teach on the faculty of Loma Linda University School of Dentistry and served there from 1970 to 1978. Survivors include his wife, Yvonne; a son, Larry; a daughter, Jan Harte; his mother, Julia Rothgeb; two sisters, Eleanor Rothgeb and Kathleen Wagner; and two brothers, James and Robert.

SHULL, Grace—b. Jan. 3, 1918, in New Jersey; d. March 24, 1981, Loma Linda, Calif. After graduating from the nurse's course at Washington Missionary College (now Columbia Union College) in 1919, she served in New York, Chicago, and Los Angeles. She then served at the White Memorial Medical Center in Los Angeles, California, for nearly 30 years. Survivors include two sisters, Helen and Virginia Shull; and a brother, J. C. Shull.

WHALIN, Viola—b. June 9, 1897, in Crows Landing, Calif.; d. April 26, 1981, in Fort Bragg, Calif. After graduating from Pacific Union College she served as a secretary in the Northern California Conference and later became secretary-treasurer of the Nevada-Utah Conference. Survivors include her husband, Albert; a daughter, Donna Lee Penner; and four grandchildren.

Notices

Note on packages to Malawi

The Malawi Government has set customs duties on the value of all donated supplies. All donated books, clothes, and supplies mailed to Malawi should be clearly marked "Unsolicited Gift—No Commercial Value." This will save the Adventist recipients in Malawi large sums of money.

BARBARA MITTLEIDER

REVIEW Correspondent

New Health Resources Guide available

A comprehensive guide to Adventist health resources has been released by the General Conference Health and Temperance Department. The guide provides information on Adventist health materials, including books, cookbooks, periodicals, special-edition magazines, correspondence courses, manuals, pamphlets, slide-tape and filmstrip-tape programs, overhead transparencies, 16 mm films, and other miscellaneous organizational/promotional materials. Each item includes title, description, price, and ordering information.

This Health Resources Guide is published for use by Adventist health workers and laymembers, and may be ordered through the General Conference Central Departmental Services, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Cost for single copy, including postage, is \$2.00. Special rates on bulk orders.

DON KING
Assistant Director
Health and Temperance Department
General Conference

Review breaks ground at new Hagerstown site

The Review and Herald Publishing Association held groundbreaking ceremonies for its new plant near Hagerstown, Maryland, on Sunday afternoon, June 28. Nearly 400 people attended, including 19 city, county, and State officials.

Harold F. Otis, Jr., Review and Herald general manager, presided over the ceremony, assisted by Edmund M. Peterson, public relations director. Platform dignitaries included State Senator Victor Cushwa; Maryland Delegate Paul Muldowney; James Roberson, secretary of the Maryland Department of Economic and Community Development; and Fred L. Wineland, Secretary of State (Maryland).

Also present on the platform were Hagerstown Mayor Donald Frush; Martin Snook, president of the Washington County Commission; Leroy Burtner, director of the Washington County Development Commission; and Timothy M. Torba, of the Maryland

Department of Economic and Community Development.

Lowell Bock, a General Conference general vice-president; L. L. Butler, General Conference treasurer; George Tatum, Review and Herald Publishing Association secretary; Glenn Beagles, Review and Herald treasurer; Kenneth H. Wood, *Adventist Review* editor; and Kenneth Holland, *These Times* editor, were platform participants representing the church.

It was a clear, sunny day. "Someone above is smiling on you people," said the former mayor of Hagerstown, Pat Paddock. Review employees agreed, noting the ideal weather, the large turnout, the warm reception by local, county, and State officials, and the smoothness with which the hour-long program flowed. Two bands, 1,000 balloons, and a Pathfinder color guard added to the occasion.

In a press conference with Hagerstown media on Wednesday, June 17, Review officials announced their hope that the new plant might be in operation by October, 1982.

On June 25, at a special

chapel service attended by the Review and Herald working force, Elder Otis signed contracts with Dalsemer, Catzen, and Associates, Inc., construction consultants. They will be responsible for pre-construction specifications, the selection and qualifying of builders, obtaining bids, and awarding contracts.

Five education workshops

Because of a deeply held conviction that the total curriculum in SDA schools should be Christ-centered the General Conference Department of Education is sponsoring five major workshops for the North American Division from July 6 to 24. These workshops are being held to ensure that Christ is the focal point in subject areas that might be considered nonreligious. The subjects to be studied and sites for the workshops are: Home Economics (Southwestern Union Conference office); Career Education and Work Experience (Pacific Union College); Industrial Arts (Southern Missionary College); Business Education (North Pacific Union Conference office); The Exceptional Child (Union College).

GEORGE P. BABCOCK

SDA athlete is a champion

Gerson Mascarenhas dos Santos, a 17-year-old Brazilian runner, recently competed with students from around the country to qualify to represent Brazil at the World Collegiate Championship in Turin, Italy. Not only is Gerson the Brazilian 100- and 200-meter champion, but he also is the South American and European champion. In Frankfurt, Germany, he established a mark of 9.8 seconds for the 100 meters, competing with the Olympic champion Silvio Leonard.

Gerson attributes his victories to his training, his trust in God, and the practice of right principles of health. Speaking about his future, Gerson says, "My great dream is to be a minister and work on the Amazon as an evangelist."

LEO S. RANZOLIN

Course in Christian stress management

A team of health professionals and educators are preparing a course on Christian stress management. The design of the course calls for audio-visuals, readings, and exercises, among other things. Persons who have written or produced material, undertaken research in the area, or are interested in helping in the course development are asked to contact the General Conference North American Health/Temperance Ministries, Attention: Rudolf E. Klimes, 6840 Eastern Avenue NW., Washington, D.C. 20012.

For the record

Died: Catherine Munson, widow of Albert Munson, worker in the Far East from 1918 to 1934, on June 14 in Silver Spring, Maryland. □ Florence Oster, widow of Frank F. Oster, who worked in Persia and Turkey from 1909 to 1943, on June 8 in Riverside, California.



Breaking ground for the Review plant are Glenn Beagles, L. L. Butler, Louis Ramirez, Donald Frush, Lowell Bock, Fred L. Wineland, H. F. Otis, Jr., Martin Snook, K. H. Wood, Kenneth Holland, Leroy Burtner, and George Tatum.

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Requirements: 8 units required for graduation; a unit equals one semester's work. Students must be 25 or over. Some previous college work is desirable, though exceptions are sometimes made.

For more information, write: Adult Degree Program, White House, Atlantic Union College, South Lancaster, MA 01561, **or phone:** 617-365-4561 Extension 301.

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