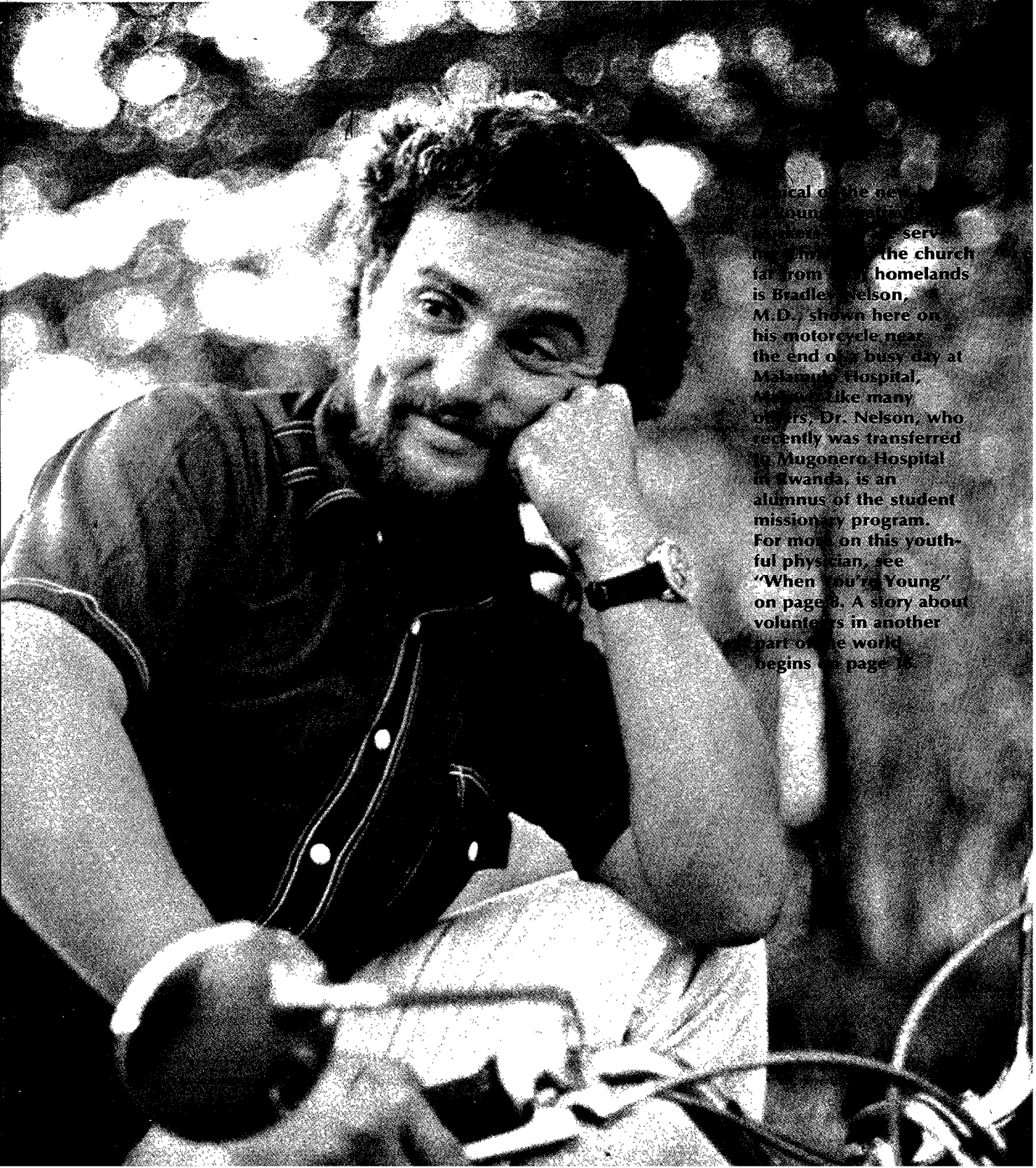


Review®

APRIL 29, 1976

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



Medical of the new
young men who
members of the church
far from their homelands
is Bradley Nelson,
M.D., shown here on
his motorcycle near
the end of a busy day at
Malambo Hospital,
Malawi. Like many
others, Dr. Nelson, who
recently was transferred
to Mugonero Hospital
in Rwanda, is an
alumnus of the student
missionary program.
For more on this youth-
ful physician, see
"When You're Young"
on page 8. A story about
volunteers in another
part of the world
begins on page 16.

The Pallottine Scandal

The financial practices of churches and charitable organizations in the United States have been under close scrutiny by a number of groups during recent months. Questions have been asked such as "How do these organizations raise money?" "How much of the money is spent for overhead?" "How much goes for the project for which it is given?" "How is surplus money invested?"

Suspicion was cast on religious and philanthropic organizations by a recent scandal involving the Pallottine Fathers, an obscure Catholic religious order based in Baltimore, Maryland. The Baltimore *Sun* newspaper reported in a series of articles that the Pallottines in 1974 raised between \$8 million and \$15 million through mail campaigns but spent only a small portion of this amount on their missions. Estimates of the amount spent vary from \$262,000 to \$408,000. Postal records indicate that the organization paid \$1.9 million to mail 106 million circulars—seven times the amount spent on the needy people described in their fund-raising brochures.

Criticism directed at the Pallottines was based not merely on the small portion of the donations that reached the disadvantaged but on the methods by which the money was raised and the way it was invested. One money-raising method involved sweepstakes tickets, with a Plymouth Fury automobile as the top prize.

Perhaps the most disconcerting part of the Pallottines' operation was the fact that during the past few years this order invested about \$4.5 million in Florida real estate and Baltimore County subdivisions, and that more than \$50,000 appears to have found its way into the hands of politicians.

But though the Pallottines seem to have broken faith with their contributors by mishandling funds, it would be a mistake to consider the financial operations of this group as typical of church organizations in general, either Protestant or Catholic. Many churches conduct their finances on sound business principles. Many keep their overhead low. Many keep faith with their contributors.

Our own church is one of these. Every member of the Seventh-day Adventist Church can take satisfaction in this. No church is perfect, but the entire financial program of our church can stand close scrutiny.

Recently we came upon an editorial in the *Christian Herald*. In it the editor, Kenneth L. Wilson, called attention to the fact that a U.S. Senate committee has been examining charitable organizations, scrutinizing, among other things, the percentage of a contribution that actually provides help for victims of earthquakes, food for the hungry, care for orphans, medical aid for the sick, and other forms of relief. The committee wants overhead costs kept to a minimum. Legislation being studied calls for limiting fund-raising and administrative costs to 50 per cent.

To see how well churches perform, Editor Wilson turned to the latest *Yearbook of American Churches*. The

Yearbook covers the financial record of 40 of the larger Protestant churches, and shows how much money goes for congregational use and how much for benevolence. Included in the "contributions for congregational use" category are costs of utilities, building and grounds maintenance, church bulletins, salaries for staff—in other words, the expense of keeping the church open. Funds in this category are spent primarily for "self," not for others. They are costs for housekeeping, for maintaining a base from which to reach out and help others. Funds in the "benevolence" category are for church outreach, for ministering to the needy, for carrying the gospel to the lost.

Too Much for "Self"

Editor Wilson discovered that the average church spends 81.4 per cent of its total financial income on overhead, on itself. The average percentage for benevolence is 19.6 per cent. Commented Wilson: "I rather doubt that this ratio would make it through the [Senate] Mondale Committee. I've heard of some few churches that by a herculean effort achieved a 50-50 balance, and thought they had thereby reached the Promised Land. And it is a notable achievement indeed, though not one that would wow the secular standard setters. (*The one figure on the Yearbook list that would impress them is the 71.2 per cent for Seventh-day Adventist benevolence.*)" (Italics supplied.)

As Seventh-day Adventists we can be proud of the way our leaders manage denominational funds. Our administrators make every effort to keep overhead costs low so that a major share of the Adventist dollar can meet the needs of others. They exercise prudence in handling funds that must be held in reserve, avoiding speculation but seeking to swell the principal so that more dollars will be available for "finishing the work."

The question is not whether our leaders are discharging their obligations responsibly, but whether we as individuals are faithful and true to our trust. A recent re-reading of the Ellen G. White book *Counsels on Stewardship* caused us to wonder whether many of us are saying one thing with our profession and quite another with our lives.

Here is a statement or two that especially stirred us: "If our people had the love of God in the heart, if every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions. . . . Practice economy in your homes. . . . Do not, I beg of you, spend means in embellishing your houses; for your money belongs to God, and to Him you must give an account for its use."—Page 37.

So while we may be pleased with our performance as compared with other churches or groups such as the Pallottines, let us not rest satisfied. Millions of people must yet be called out of darkness into the marvelous light of the three angels' messages. To accomplish this task will require ever greater sacrifices and the wisest possible use of every dollar.

K. H. W.

This Week

Robert G. Wearnor, who authored "Remember the Highways" (p. 4), the first in a four-part series on the Seventh-day Adventist "Mission to the Privileged," is pastor and Bible teacher at Shenandoah Valley Academy, New Market, Virginia. He began his denominational service as a pastor-evangelist in Texas and spent 16 years as a pastor and Bible teacher in Uruguay at Uruguay Academy and in Peru at Inca Union College.

In his article Elder Wearnor

says: "Much is said these days about the mission to the ghetto. Certainly more needs to be done to meet the physical and spiritual needs of the deprived and underprivileged peoples of the world. But what about the 'neglected rich'?"

One of the monthly features of the REVIEW is the Fellowship of Prayer (p. 9). Participants in this Fellowship around the world unite in prayer for one another at sunset each Friday evening. Most are entirely unknown to one an-

other, but many testify to the added strength they receive from knowing that others are praying with them. We encourage readers to write us of the answers they receive to their prayers so we can publish them. Our readers will be encouraged when they discover how God has worked in the lives of Fellowship of Prayer participants.

Melba Olmstead, dean of women at Loma Linda University, concludes an excellent two-part series on "Communication

in Marriage" in Family Living (p. 14). Some of her practical advice includes: (1) Listening to your mate; (2) choosing the right time to communicate; (3) maintaining a sense of humor; (4) paying attention to the little things.

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Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

Unruly Children

I, too, am concerned about the unruly groups of children in our Adventist churches (Feb. 12). I submit that if we would substitute "family encounters" for "marriage encounters" our young marrieds would learn that parenthood is a God-given responsibility. They would become so interested in the family as a unit that they would forget their individual gripes. The behavior of our children in church would soon reflect an improved home relationship.

NAME WITHHELD

Faith or Works

I want to express my special appreciation for the editorial on salvation by faith in Christ's righteousness as it relates to good works (March 18, p. 2).

Probably as a denomination we have needed to emphasize "salvation by faith alone," but that doesn't need to downgrade the necessity of "good works" as a fruit of righteousness.

Occasionally I have heard sermons that made me wonder whether God does expect fruits; yet He says, "By their fruits ye shall know them."

Perhaps in our effort to let some of our critics know that we do not receive salvation through works, we have made it look as though it didn't make any difference what we do!

You have clarified the problem

and I wish your editorial could be made available in tract form. Really, we need to make this subject clear.

MRS. B. L. THOMPSON
Athens, Georgia

The editorial "Genuine Faith Produces Good Works" is excellent and timely.

I wondered why there was no mention of another of the basic "steps" to Christ? I refer to confession of sins (plural). In Ellen White's masterpiece, *Steps to Christ*, the next step after repentance is "confession."

Repentance has to do with a change of attitude toward sin as a breaking of God's commandments (the Eternal Ten) and as a generality of sinful conduct—a heartfelt sorrow for having been a rebel against God's law of love, and a new attitude of loathing any conduct from here on that is out of harmony with those Eternal Ten. But confession of sins has to do with specifics of transgression—the understanding of particular infractions and a sorrowful acknowledgment of having "sinned in that thing," to the person wronged and/or to God (Lev. 5:5).

Of course, "the whole work is the Lord's" in the sense that without Him we can do nothing. But confession of our sins is an act of our own will, mind, tongue, and perhaps hand and foot in restitution. God gives the urge and will to confess our sins, but the confession is a "work" in which we ourselves must cooperate in initiating and doing. And there can be no forgiveness without it (Prov. 28:13; 1 John 1:9).

In view of the well-stated truth

you quoted that "it is impossible for even one soul to be saved without good works," I have wondered whether in some of our recent books we have gone even further than the brother that Sister White warned. We have stated "this matter too strongly" on the faith side. The title of the book *By Faith Alone* is a case in point, for the title pointedly goes against some clear Bible teaching, it seems to me. James 2:24 states flatly that justification is not by "faith only." So how can we try to say that it is? "Though a man say he hath faith, and have not works? can faith save him?" "Even so faith, if it hath not works, is dead, being alone" (chap. 2:14, 17). Where is there a text in the Bible that says we can be saved by faith alone? Faith is dead if it is alone. A dead faith will never save anyone.

Faith is certainly essential to salvation; but so are works. Part of our problem, I think, is in not seeing the basic qualitative difference of the two. Faith (or trust) is intangible—something of mind and heart; while works are actions we can see, feel and judge from. Faith, of itself, is something internal and unseen, or unseeable—invisible. God only can judge one's faith apart from works, for He knows what is in the thoughts and heart. But man cannot judge that the profession of faith is real and true apart from seeing what kind of works follow faith.

Since the Bible plainly states that Abraham was "justified by works" (chap. 2:21), it is clearly not proper to say we are justified by faith alone. "The Lord does nothing for the salvation of the soul without the cooperation of man" (*Fundamentals of Chris-*

tian Education, p. 217; see also *Selected Messages*, book 1, p. 381).

CECIL A. PADEN
West Oneonta, New York

May I say that I am not in opposition to your conclusion. I think that it would be well to remember that only God knows the thoughts and intents of the heart. It would be well if we did not have so many "fruit watchers." It was Christ only who saw Nicodemus' nakedness. It was Paul who in the "righteousness which is in the law was blameless" yet needed to be found not in his own righteousness but in the righteousness of Christ.

I am a fourth-generation Seventh-day Adventist and I believe that our church is dying and starving for the revival of "Christ Our Righteousness." I did not truly recognize my need for Christ until about five years ago. Not until then did I learn to hunger and thirst after Christ.

To me, justification is being acceptable to the Father in Christ's merits, not mine.

So long as life shall last I can be accepted only in His merits, His obedience, His perfection.

The knowledge of the fact that we can be "perfect" daily in Christ may lead some to be presumptuous, but it is also true that this is still the only way to heaven.

He who does not desire to walk daily with Christ, who does not desire to grow into the perfect law of liberty, and who does not purpose by God's grace better to reflect Christ does not know the love of the Father or the Son.

PATRICK A. TRAVIS, D.D.S.
Morrow, Georgia

Remember the Highways

The church's evangelistic thrust often
has neglected the higher classes.

By **ROBERT G. WEARNER**

"MUCH IS SAID concerning our duty to the neglected poor; should not some attention be given to the neglected rich?"¹

Much is said these days about the mission to the ghetto. Certainly more needs to be done to meet the physical and spiritual needs of the deprived and underprivileged peoples of the world. But what about the "neglected rich"?

As a student of mission methods I decided to search the Ellen White writings for clues as to how the upper classes may be reached with the gospel. Of course I began with the three volumes of the *Comprehensive Index to the Writings of Ellen G. White*, and found scores of references under such headings as "Higher Classes," "Wealthy Persons," "Educated Classes," "Educated Persons," and "Leading Persons." Then I went to the Ellen White vault on the first floor of the Seventh-day Adventist Theological Seminary building on the campus of Andrews University to search through the periodical index. Here I found many references to articles Mrs. White wrote for the *REVIEW AND HERALD*. The first article I could find on the topic was dated November 26, 1857, nearly six years before the General Conference was organized. The last one was dated April 6, 1911, four years before her death. This shows that she carried the burden for the higher classes throughout her lifetime. Finally I went to the manuscript files, inside the great steel door, and found a long list of references in the index that referred to missionary labor for the privileged classes. I was amazed how frequently she wrote personal letters to such leaders as J. H. Kellogg, S. N. Has-

Robert G. Wearner is pastor and Bible teacher at Shenandoah Valley Academy, New Market, Virginia. He spent 16 years as a missionary in Uruguay and Peru.

kell, and E. H. Gates in regard to the urgent necessity of work for the wealthy and the educated.

I found that she included many professions and callings in her messages about the upper classes: authors, teachers, lawmakers, physicians, lawyers, judges, public officials, ministers of the gospel, kings, governors, men of wealth and talent, men of vast business capacity, men of large inventive faculties and scientific insight, and men of genius.²

She seemed to have anticipated our age of technology in the last-named groups.

Work for the Upper Classes

In many places in her writings the messenger of the Lord made strong appeals to the church to work for the people of the upper classes. In 1900 she wrote: "Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected."³ In the same paragraph she declared that these people should be among the first to hear the gospel call.

In her book about the history of the early church two sentences appealed to me: "God calls for earnest, humble workers, who will carry the gospel to the higher class."⁴ "Today the truths of Scripture are to be brought before the great men of the world in order that they may choose between obedience to God's law and allegiance to the prince of evil."⁵

In instruction especially directed toward ministers she declared: "Make it your work to preach the gospel to the poor, but do not stop there. Seek to reach the higher classes also."⁶ "We should study to give all classes an opportunity to understand the special truths for this time."⁷

These appeals were also directed to the church members in general: "Mistakes have been made in not seeking to reach ministers and the higher classes with the truth."⁸ "We are to come close to the poor and the deprived, those who have fallen through intemperance. And, at the same time, we are not to forget the higher classes—the lawyers, ministers, senators, and judges, many of whom are slaves to intemperate habits."⁹

In an article in the general church paper she stated: "The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men." Then she gave a startling illustration. "If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish."¹⁰

As we respond to the urgent call to work for the better classes we must pray earnestly for them. "Often prayer is solicited for those who are suffering from illness or



Much has been said about the church's mission to the ghetto, but what about the cities' neglected rich? "These ought ye to have done, and not to leave the other undone."

adversity; but our prayers are most needed by the men entrusted with prosperity and influence."¹¹

Fortunately, many of the first missionaries in South America followed the practice of first contacting the influential men. (I speak of this field as illustrative since I know it from personal experience.) In a sense such a course was inevitable under the circumstances. The missionaries' method was the sale of Bibles, religious magazines, and books. The oppressed masses were illiterate. Only people of the educated upper class could read Adventist publications, and were the only ones with money to pay for them. There was practically no middle class at that time.

F. A. Stahl, pioneer missionary to Bolivia and Peru, always made it a point to befriend first the influential leaders of the community—the landowners, the political leaders, the priests, and the head men of primitive tribes. He did not always succeed, but usually his medical work broke down prejudice.

Although work for this class has not been easy, through the years a few from the upper classes have been won and others are friendly to our cause. The masses of the oppressed classes have been the principal source of those who have responded to the gospel call in the great People Movement for Christ in Peru and Bolivia.

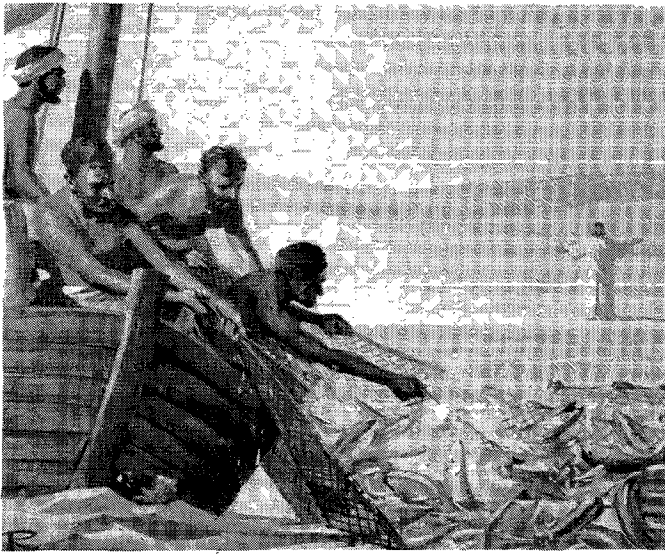
When John Gunther wrote his book *Inside South America* in 1966 he stated: "Two percent of the people of Latin America own 70 per cent of the wealth."¹² With the increase of industry and commerce the monied class is becoming larger and a middle class is developing. There is also a great thirst for knowledge. The high schools and universities are crowded. Many thousands have been denied entrance for lack of space. New universities are being established. There is a growing educated elite. Communism and atheistic philosophies are making tremendous inroads among peoples of this class. These are conditions that exist in most Third World (Latin America, Africa, Asia) countries.

What is the church doing to meet the challenge in these countries? What is it doing for the upper classes in the developed countries? The messenger of the Lord has sounded the call to action. How will we respond? □

Continued next week

REFERENCES

- ¹ *The Ministry of Healing*, p. 210.
- ² *Ibid.*, p. 211; *Testimonies*, vol. 6, p. 78.
- ³ *Counsels on Stewardship*, p. 139.
- ⁴ *The Acts of the Apostles*, p. 140.
- ⁵ *Ibid.*, p. 241.
- ⁶ *Testimonies to Ministers*, p. 400.
- ⁷ *Evangelism*, p. 552.
- ⁸ *Testimonies*, vol. 5, p. 580.
- ⁹ *Ibid.*, vol. 7, p. 58.
- ¹⁰ *Review and Herald*, Aug. 21, 1900.
- ¹¹ *The Ministry of Healing*, p. 212.
- ¹² John Gunther, *Inside South America* (New York: Harper & Row, Publishers, 1966), p. xiv.



Fishing on the Right Side

[Condensed from a devotional message presented at the 1975 Annual Council.]

To achieve success one must follow
divine counsel, even though it
disagrees with one's own
judgment and experience or even
the counsel of experts.

By **ROBERT H. BROWN**

"Cast the net on the right side of the boat, and you will find some" (John 21:6, R.S.V.).

THE FISHERMEN could not recognize the speaker on shore, but they must have suspected that He was the Master, or they never would have complied. There must have been a familiar, almost unmistakable characteristic of His voice that impelled them to obey.

They might have reasoned, What difference would it make moving the net six feet in an area thoroughly tested within the last few minutes?

But the reason they acted was the conviction that Jesus was directing them. "So they cast it, and now they were not able to haul it in, for the quantity of fish" (verse 6).

Robert H. Brown, Ph.D., is director of the Geoscience Research Institute, Berrien Springs, Michigan.

Any uncertainty that there might have been concerning the voice from the shore was now removed. John cried out in joy, "It is the Lord!" (verse 7).

This incident was of vital significance in the establishment of the Christian church. It was Jesus' means for teaching a principle essential to the success of those who were to carry on as His representatives. In effect, He said to the seven disciples who were in that boat, and also to you and me, "If you will experience genuine success, both for the present and for eternity, you must follow My counsel even though it contradicts your judgment and experience and even though it disagrees with the counsel of all the experts around you."

Following Divine Instructions

In selecting leadership for the establishment of His New Testament church, Christ chose vigorous men of large natural ability. But before placing full responsibility on them, He made it clear that success was dependent on following His instructions, regardless of conclusions they might reach on the basis of their own judgment and experience.

In preparing the leadership for the founding of His Old Testament church, Christ followed a similar pattern. Let us go back in time some 3,500 years to open range country near Mount Sinai. In the bright desert sunlight we see a man of commanding appearance vigorously running away from a burning bush. On closer observation we see he is pursued by a snake.

As we picture the serpent in pursuit of Moses, we hear a rich, clear voice ring out in the desert air: "Put out your hand, and take it by the tail" (Ex. 4:4, R.S.V.). Try to imagine Moses' stress as he pondered this command. His knowledge and experience concerning reptiles urged a "No" response.

But here at the beginning of his responsibilities as God's instrument he was asked to make a decision that contradicted his education, his experience, his judgment, and any counsel that he might have gotten from experts. The issue turned on Moses' ability to recognize the word of God and his willingness to stake his life on implicit acceptance of God's word. Not a mere intellectual acceptance, but acceptance in action. Only as Moses maintained the ability to recognize God's word and the readiness to obey it implicitly could his exceptional intelligence, talent, education, and experience be safely used in the work of God.

Human capabilities are important. We are assured that it is God's purpose to develop these capabilities to ever higher and higher levels. But the experience of the seven apostles in catching 153 large fish, and the experience of Moses in picking up a snake by the tail, make it clear that relationship is of paramount importance. The tragedy of sin is that it substitutes the judgment of man for the revelation of God.

God placed the forbidden tree in the Garden of Eden so that human beings could develop to the highest level their character, personality, and judgment. From a purely human, ego-centered viewpoint, Eve took the most reasonable course of action under the circumstances. On the basis of the data immediately available, her decision was the best that she could reach.

The tree was unusually beautiful. On the basis of Eve's knowledge of trees and fruits, the fruit of this tree

could be expected to provide an exceptional taste treat.

Because the serpent could speak and reason, before Eve was, to her, uncontested evidence that the serpent had been transformed from the animal to the human level of capability. How could she resist the suggestion that it was possible for her to be transformed to the level of capability that she admired in her Creator? The challenge of an exciting experiment, and the prospects for immediately attaining the capabilities of God were nearly irresistible. Her sin was in following her own judgment in preference to the clearly attested instructions given by God.

To Eve, to Moses, and to the apostles in the fishing boat on Galilee, God's appeal was, "Trust Me. Accept My counsel. You will meet situations that do not appear as they actually are; situations in which your best unaided judgment will be inadequate to arrive at truth, inadequate to determine the best course of action. If you hear and follow My instructions, I will assure you the best outcome in every situation."

In our age of rationalization and humanistic emphasis such a commitment is often considered demeaning to the human intellect. Most scientists and theologians represent a suggestion that their interpretation of evidence, their carefully reasoned conclusions, may be out of

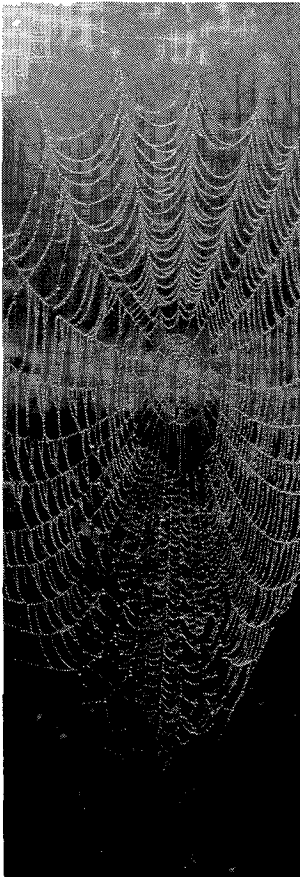
harmony with the way the universe is managed. A kindly, all-powerful being who looks after deficient mortals to make certain everything comes out all right is considered to be a construct required only by weak and immature personalities.

But Christ the Creator sacrificed His life in order to preserve the human race in a relationship that makes possible the highest development of reasoning ability, personality, and happiness. For leaders in both the Old and the New Testament dispensations, He selected talented people of independent mind and exceptional reasoning ability, and then brought them into a relationship with Himself that, if maintained, would enable Him to guide them through situations in which they might make a crucial error.

The Test of Abraham

We admire Abraham for leaving the comforts, security, and associations of his homeland for a life commitment to mission service in a frontier region. But along with an exceptional degree of faith, he also had a strong tendency to follow his own judgment. He was a man of remarkable ability and extraordinary education. Therefore his chances for reaching sound conclusions were distinctly better than those of the average person.

For the Younger Set



The Spider's Web

By RUTH WHEELER

PETER RAN DOWN the path to the vegetable garden. He stopped short when he saw a beautiful spider web filling all the space between two rosebushes. Dew was sparkling on its strands.

Peter ran back to the house. "Come see something beautiful," he called to his mother. Together they examined the web. "How does the spider make it?" he asked. "Do all spiders make the same kind?"

"No, each kind of spider makes its own type. This one belongs to a garden spider."

"How does she make it? Did you ever see a spider make a web?"

"No, I've never watched a garden spider make one, but I've seen a spider repair a web that has been broken. Spiders usually work at night. I've read how this spider works. Let's look carefully at this web and

see if we can find how the spider did it."

As they studied the web they found that it was fastened at four corners. It had strands running out, like the spokes of a wheel. Other strands ran around and around the center, connecting all the spokes. These circular strands were evenly spaced.

"Touch the strands and see if there's any difference," Mother said.

Peter touched the spokes of the wheel. Then he touched the circles running across the spokes. The circles were sticky and clung to his finger. When his finger pulled the sticky strand, a spider came running out of the rosebush and stopped on the edge of the web.

"You see, when an insect flies into the web, it touches the sticky strand and is caught. As it moves around it becomes all tangled up in the web, until it cannot escape. Then the spider comes out and kills and eats the insect."

"Why doesn't the spider get caught in her own web?"

As they watched, the spider moved across the web. Her feet touched only the spokes that were not sticky.

"I see now," Peter said. "She walks on the strands that are not sticky. Now, that's a smart thing to do! Spiders must have good brains."

Mother laughed. "Not really. Spiders don't think and plan what to do. Building webs is one of the instincts God has given them. This kind of spider can build only this kind of web, and it can't plan and decide that this is the best web for this location. That's the difference between people and insects. God has given us minds so that we can choose and plan. We can choose the plan for our houses, and also for our lives. We can also choose to obey God, because we have minds to decide. No insect can do this."

Peter nodded his head. "I guess we're smarter than spiders, even if we can't build webs!"

But the expedient solutions he worked out did not always accurately express the character and purposes of God. I doubt that he retained the full respect and unrestrained love of his wife after turning her over, first to the king of Egypt (Gen. 12), and later to the petty king of Gerar (Gen. 20). His affair with Hagar, although rationalized as a means for attaining success in the work to which God had appointed him, produced a stream of woe.

To prove to his wife Sarah, to the members of his household, to the peoples in the surrounding communities, and to the onlooking universe, that Abraham had attained an experience in which his own inclinations and judgment were totally subordinate to God's directions, God instructed Abraham to offer up Isaac as a burnt offering (Gen. 22).

On Mount Moriah Abraham demonstrated that he had

developed the sensitivity to recognize a communication from God and the readiness to obey it without reservation. He became an example of all members of the human race who will have developed a relationship that enables them to carry the trust of being kings and priests with Christ in the execution of God's plans for the future of the universe.

The experience of Abraham illuminates the subtle yet vast distinction between commitment and presumption, between faith and fanaticism. The faith necessary for the relationship that Abraham achieved must be built on evidence. Yet the supporting evidence must be interpreted with faith. God provides supporting evidence, but not overpowering evidence that would make unnecessary the personal relationship of trust and love that is the highest aspect of human existence in a universe maintained by God. Ellen G. White says: "God never asks us to be-

When You're Young By MIRIAM WOOD

African Safari—V

THIS FINAL column on Africa—though I could keep talking about that fantastic continent for probably a year (the editor's firmness prevents this eventuality)—will have to wrap up in brief form very quick mention of some more of my new heroes. They all deserve great sweeping paragraphs, but since it can't be like that, I'll just do the best I can.

Vilma and Dieter Gramkow—he's the production manager of The Africa Herald Publishing House, and Vilma is, well, she's just about *everything*. She works at the press, she runs her home like a hotel, ready at any time of the day or night to take in visitors, both official and otherwise. If she didn't, I just don't know what would become of the timid soul who ventures clear out to Kendu Bay. Where would he sleep? What would he eat?

But the most endearing quality about Dieter and Vilma is that they take you in as members of their family. They don't make you feel that you're being a nuisance, or that they've had to prepare all sorts of delicacies to tickle your palate. They simply share, with utmost warmth, their good, nourishing food. They provide clean, comfortable beds—under mosquito netting,

which they solicitously make sure that you don't neglect to use. After you've been with them half an hour, they're like old, old friends.

They've been out there in that semi-isolated environment for 11 years—but I did not hear *one* word of discouragement or complaint from either of them, even though at the time we were there, their two children, ages 13 and 11, were in school in Beirut, and they had no way of knowing what would happen. (Marvelously, the children got home for Christmas, I later learned!) I can't bear the thought of never seeing Vilma and Dieter again, but their home country is Germany so it may not be until we stand on the sea of glass that we will ever be together again.

Joan Holley. Roger Holley has been well-known as an American evangelist all over the United States for many years, but when he was asked to go to Africa and train national evangelists, the almost instant answer was Yes. Here again, you will not get the clear picture unless I explain it to you. Roger and Joan aren't conducting campaigns and field schools in big modern cities (though one will be held soon in Nairobi). When we were visiting, they had just fin-

ished four months in a small African town, where living accommodations, as we would think of them, were nonexistent. They took out to Africa with them, wisely, a VW microbus, which they used as a kitchen; then they were able to rent a sleeping room in a—well, shall I term it "motel"? It was really just a kind of national camping building, which meant that Joan, who probably weighs no more than 95 pounds, had to share the bathroom and toilet facilities with the national men who were transients night by night. There was no other choice. And, after all, no one knows in *any* country just how reliable transients are, right?

Roger used part of the VW kitchen for his study and evangelistic workshop, and Joan somehow managed to get their clothes washed, though she confessed that desperation almost overtook her once or twice. Each day she had to shop for food in open-air markets. I would have expected Joan to be, if not actually depressed, certainly a bit grim, when the campaign was over and we had the privilege of spending a couple of days together in Nairobi. But she was cheerful, full of fun, delighted that things had gone so well, and hoping to get her hair back to normal someday!

And how can I fail to mention Dr. Brad Nelson, who had been medical director at

Malamulo Hospital, but was just leaving to take over Mugonero Hospital. In his early 30's, he was so full of the joy of service, and such a regular person, and so colorful as he whipped about the grounds on his motorcycle, that I was enchanted. Unable to restrain my maternal impulses, I gently chided him for riding the motorcycle. (I have almost as deep an aversion to these conveyances as to planes.)

"Well," he grinned, "I'm seldom called out less than twice a night. Riding a motorcycle is better than stepping on a green mamba or a spitting cobra in the dark."

Shudderingly, I agreed.

When I met Dru, his willow-slim, lovely wife, and realized that they with their two tiny children were going to drive the roughly 2,000 miles to their new post of duty with no real civilization on the way, I was horrified.

"Oh, it will be an adventure!" this incredible girl assured me.

But there were so many more heroes I'd like to mention. And so many more I didn't even meet.

Somehow I have the feeling that this is probably the last mission trip of this sort I'll ever be going on, for any number of reasons, which I won't bother to enumerate. But it was wonderful, heart-catching.

The Last Safari.

lieve, without giving sufficient evidence upon which to base our faith.”—*Steps to Christ*, p. 105.

In her comments concerning the issues in the crisis at the close of probation, Mrs. White indicates that those who are living then will have to balance their confidence in the integrity of Biblical testimony against the evidence of their senses (*The Great Controversy*, p. 625). We already hear many voices saying that the evidence from certain lines of scientific investigation—particularly anthropology, archeology, geology, and paleontology—overwhelmingly requires a revision in our concept of the inspiration of the Scriptures, and of the inspiration of the writings given by Ellen G. White.

Need of Maintaining the Bible

As the issues we must face come more and more clearly into focus, we are increasingly able to appreciate the significance of the following paragraph: “But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.”—*The Great Controversy*, p. 595.

Adventists are not much influenced by the creeds and decisions of ecclesiastical councils. They take pride in not being subject to them.

It is not difficult to observe that there is among us a strong pull toward conformity, toward fitting happily into, and being accepted—even honored—by, whatever social or professional group with which we may be involved. Younger persons who are ambitious to make a success of their life feel a particularly strong pull from “the voice of the majority.” We can expect that in the future it will become increasingly difficult for all of us to maintain an unpopular belief against an aggressive voice of the majority.

It is easy to see that “the opinions of learned men” and “the deductions of science” will prevent multitudes from identifying with the truths presented under the three angels’ message witness. It is becoming apparent that these influences also may lead some who are within the fellowship of the Adventist Church to modify their faith. In some cases this modification may proceed to the point of surrender. In other cases it may develop into a crusade for a reorientation of the church. The emphasis we place on higher education makes us vulnerable to such a development. But we should not decry higher education, per se. We should never forget that “the great object” in the establishment of the Seventh-day Adventist higher education program “was to give correct views, showing the harmony of science and Bible religion” (*Testimonies*, vol. 4, p. 274).

God will have a people who, against every form of opposition, maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. It is our privilege to be one of those people. It is an even greater privilege to help others find a relationship with Christ and His Word. □

Fellowship of Prayer

God’s Plans Are Best

“Our plans are not always God’s plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. But of one thing we may be assured, He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory. If He sees it best not to grant their desires He will counterbalance the refusal by giving them tokens of His love and entrusting to them another service.

“In His loving care and interest for us, often He who understands us better than we understand ourselves refuses to permit us selfishly to seek the gratification of our own ambition. He does not permit us to pass by the homely but sacred duties that lie next us. Often these duties afford the very training essential to prepare us for a higher work. Often our plans fail that God’s plans for us may succeed.”—*The Ministry of Healing*, p. 473.

“If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1 John 5:14, 15).

► Thank you to those who have been praying with us on Friday evenings. God has worked steadily, and my husband has been converted and baptized after 26 years of resistance. My brother is now in the fold also.

Please continue to pray for us that we may grow in grace and knowledge of our Lord.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Eph. 3:20).—E. L. of Washington.

► I know the prayers of God’s people bring results. My son was reconverted before he left the army and now has a Christian home of his own. I am thankful for the many prayers on his behalf. God has been truly gracious.

My daughter and her husband need our prayers. They give no thought to religion. Time is short and none of us can afford to be uncertain of our salvation.—D. H. of Arizona.

► I am deeply thankful for the

answers I have received from God in the past few months. I want to share with the Fellowship of Prayer readers what the Lord has done for me. I can say confidently that truly “my God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19).

Several months ago I suffered a disappointment that was hard for me to bear. However, leaving matters in the Lord’s hands, I believed He would sustain me and work for the best in my life. He has done this wonderfully.

Since that time I have come in contact with three persons with whom I have been able to study the Bible. As a result, two have come to know Christ as their Saviour, and one has already been baptized. The other is looking forward to baptism soon. The third still has not yet surrendered completely, but seems to want to come to the Lord.

I am thankful for the work the Lord has given me to do. Because it kept me busy, it has prevented my having time to become discouraged.

“Now unto God and our Father be glory for ever and ever” (verse 20).—C. H. of Alabama.

We are admonished by the Scriptures to “pray one for another” (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe “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.”—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

Dear Abby: Jesus Was No Hippie

The author takes exception
to a characterization of Jesus
appearing in a recent
Dear Abby column.

By SAMUEL D. CROFT

A LETTER APPEARING in the syndicated column, Dear Abby, expressed the concern of a young girl over a continuing conflict between her father and her 18-year-old brother, Sam. This conflict centered around the fact that Sam had adopted the hippie mode of dress and had, among other things, allowed his hair and beard to grow long and unkempt.

"What can you advise fathers who have sons with long hair?" she asked.

In reply, Abby stated: "If Jesus returned today, He would probably be stopped, searched, and carted off to the precinct station by the first cop who spotted Him. Shoulder-length hair, bearded, with sandals, a dropout from school, hanging around with dubious characters, and a notorious frequenter of low places, what chance would He have today? Even less than the Romans gave Him."

"I am convinced," Abby concludes, "that our anti-hair phobia is in some mysterious, but deeply-fixed way connected with the Bible and religion; that it serves as an unconscious reminder of the way we have lost, the message we have ignored. Nothing less than this can explain the ugly and irrational rejection and contempt we express for the ancient tresses."

Most of Abby's columns contain sound advice based on high moral standards. But this one, I feel, should be challenged, because it raises certain false premises with respect to Jesus, and draws certain improper analogies between hippie Sam and the Christ of Nazareth. It implies that Christ was a nonconformist in dress, that His personal appearance was inconsistent with the accepted standards of His time, and that this nonconformity led, directly or indirectly, to His arrest, trial, and subsequent execution.

Samuel D. Croft is a doctor of jurisprudence and is a consultant in medical practice and investment, living in Loma Linda, California.

First of all, I question the implication that in the United States one is subject to arrest and imprisonment merely because of personal, harmless idiosyncracies of creed, culture, or clothing. Perhaps never before in history have so many substantive rights and procedural safeguards been incorporated into the legal-judicial system of a nation—rights and safeguards designed not only to protect the innocent but to provide a fair and equitable hearing for the guilty, as well. However, prophecy declares that this will not always be so. America will eventually repudiate those principles of constitutional government that have so long characterized its greatness, and bring intolerable pressures to bear upon God's people.

Second, to attempt to justify Sam's long hair, bearded face, and sandaled feet on the ground that Christ was similarly attired is to overlook a significant and vital point. Had Jesus adopted some bizarre uniform that was inconsistent with the custom of His time, that is, if He had appeared in a modern business suit with crew-cut hair, or, for that matter, in any one of many costumes so prominently displayed by the heroes of our contemporary counterculture, perhaps Abby's inferences would be more acceptable. In any event, had He done so, Christ would have been a spectacle to the world of His day, and to those who saw Him, what He wore would have spoken more loudly than what He either said or did.

The evidence indicates that Jesus dressed in the traditional and typical costume of His time; yet He dressed with a simplicity consistent with the standards of modesty, propriety, and good health. On no occasion did He make a spectacle of Himself by the adoption of unconventional or freakish attire, not even to dramatize the inequities inherent in the society of which He was a part—inequities that were perhaps no less prevalent then than now. Christ in no instance attracted attention to Himself by outward personal adornment. Consistent with His true status in life, He walked the streets of Judea clad in the simple garb of the common laborer of His day. He lived in a peasant home and mingled with the meek, the humble, and the poor.

Christ's Poverty Was Real

Unlike many of today's hippie counterculturists, however, Christ's poverty was real. It was not a pseudo-poverty contrived for the convenience of the moment or to satisfy some vaguely defined, inner psychic need. Yet He did not condemn wealth as something inherently evil, and thus to be despised and rejected. Wealth rightly used could be the source of great and lasting good. The wrongful acquisition and use of wealth, however, was often the subject of His close and critical scrutiny.

Third, was Jesus a dropout from school? Did He reject and abandon the educational process? The answer is unequivocally No! He was not uneducated and illiterate, nor was He in any way undereducated for the task Heaven had assigned Him. The full, harmonious development of all His faculties—physical, mental, and moral—eminently qualified Him for the work He came to do.

Never should it be said that Jesus ignored learning or despised education. However, He needed not the education to be obtained from the schools of the rabbis, "for God was His instructor."¹ "His mother was His first human teacher. From her lips and from the scrolls

of the prophets, He learned of heavenly things.”² In the village carpenter shop, under the competent guidance of a concerned and loving father, He learned a trade. And in that little shop at Nazareth, “He toiled daily with patient hands”³ for His daily bread. Thus, by precept and example, He demonstrated for all time the dignity of productive human labor.

By His own example, Christ showed that a “life devoted to God should not be a life of ignorance.”⁴ To the youth of today, as to the youth of all ages, He taught that “perseverance in the acquisition of knowledge . . . will give [one] . . . increased power for good in this life; and those who make the most of their opportunities to reach high attainments will take these attainments with them into the future life.”⁵

Not only was Jesus a student without parallel, He was a teacher without precedent. He related well to people of all classes, and in terms that were simple, yet profound, He presented to them truths of divine and eternal import. Thus, “the common people heard him gladly” (Mark 12:37), and even the most sophisticated intellectuals of His time were astonished at His learning. “Never man spake like this man” (John 7:46).

Jesus was a person of education and refinement. This education enabled Him to reach His highest potential and usefulness, and to live life to its fullest.

Finally, by stating that Jesus associated with “dubious characters” was a “notorious frequenter of low places,” it is implied that He enjoyed the companionship of those of low moral standards and was insensitive to their

wickedness. Such implication, however, has no foundation, and must not go unchallenged.

By His own election, Christ, the majesty of heaven, clothed His divinity in the vestments of humanity in order that He might associate with fallen man, and “succor those that are tempted.”⁶ He came not to “call the righteous, but sinners to repentance” (Matt. 9:13); and the outstretched hand of God reached fallen man where it found him.

A Man of Sorrows

Thus, Christ ever moved in the presence of human suffering, sin, and sorrow. Grief was His intimate acquaintance, but it was His capacity for grief that made Him the Man of Sorrows. He was “touched with the feeling of our infirmities,” He was “in all points tempted like as we are,” yet, He, the Friend of sinners, knew no sin (Heb. 4:15). While His quest for souls often brought Him into close contact with “dubious characters” and at times directed His footsteps to “low places,” yet His own character was absolutely above reproach, unmarred by the sins of those He came to save.

A close examination of the life and teachings of Jesus shows that He adopted neither the attitude nor the attire of the hippie. He tossed neither bomb nor epithet. Kindness, meekness, and virtue characterized His life and colored His every endeavor. He not only spoke of love, He lived it—a love that was full, free, and disciplined.

Unfortunately, too many of those who today speak of free love know neither the meaning of freedom nor of love. Too many are enslaved by the hedonistic sensuality masquerading as love in our present, promiscuous society. But such is not the love Christ came to demonstrate; nor is it free, for it exacts a heavy toll from the physical, mental, and moral fiber of our nation.

In our contemplation of the life of Christ, it is often soon forgotten that He directed not His energies toward the changing of emperors or kings or presidents, but toward the changing of the lives and hearts of those He came to save. He knew that love could not be legislated, nor selfishness eradicated by the edict of council or court. He taught that the ingrained inequities of society could be remedied only when each individual as a unit of society loves God supremely and his neighbor as himself.

Yes, if Jesus returned today to walk the streets of New York, or Needles, or Natchez, He would be subjected to the same indignities and ultimate humiliation that were His lot in the Jerusalem of 2,000 years ago. It should be remembered, however, that Christ was condemned, convicted, and crucified, not because of His clothing, but because of His character; not for what He wore, but for what He was; not for what was on His head, but for what was in His heart; not for His political ambitions, but for His practical exhortations that touched deeply the hearts and lives of men and women everywhere, both then and now. □

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- ³ ———, *Child Guidance* (Nashville, Tenn.: Southern Publishing Assn., 1954), p. 346.
- ⁴ ———, *Counsels to Parents and Teachers*, p. 511.
- ⁵ *Ibid.*, p. 513.
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Soon Enough

By BOB HASTINGS

If I have enough faith, does this mean I'll never have any more trouble? The Christian faith is often cheapened by just such claims. But the truth is, faith in God was never meant to excuse man from trouble. Matthew 6:34 says, “Each day has troubles enough of its own” (N.E.B.).

The first four words of that verse are true as a sundial: “Each day has troubles.”

The only way to avoid trouble is to avoid life. Any person who chooses to live also chooses trouble. You can't escape trouble. I don't care if you spend every waking minute down on your knees praying, you can't avoid it.

But we can stop adding to trouble. And one way to stop adding to trouble is to stop worrying about the future. Sure, tomorrow will have its woes. But don't drain the energy you need to solve tomorrow's ills by worrying about them today. Besides, many of them will never come to pass anyway. So don't trouble trouble, till trouble troubles you!

When tomorrow and its trials come on the scene, the Christian believes there will be help to deal with them. If it is unbearable sorrow, there will be friends. If it is temptation of the slipperiest form, there will be God.

Yes, each day has troubles enough of its own. If you must worry, agonize over today's burdens. But not tomorrow's. They will come soon enough.

An Enabling Power

In this charismatic age many people feel unsatisfied with what they consider coldness and inefficiency in the traditional Christian churches. Because they are looking for something more personally satisfying, Satan has taken advantage of this interest. New movements have arisen that give a false meaning to such Biblical expressions as "filled with the Holy Spirit" or "baptized with the Holy Ghost."

In His first work as an indwelling and abiding Person, the Holy Spirit produces the new birth. Following the new birth he continues to cleanse from sin, and to produce fruits of the Christlike life.

But the purpose of God for our lives is more than our own salvation. God has given us the privilege and the honor of being living links in the wonderful chain of redemption. He puts into our hearts the desire to witness for Him, using our own experience as the most powerful argument to attract the sinner.

For this reason He has promised to fill us with His Spirit, to baptize us with His power. "Ye shall receive power," Jesus promised, "after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in all Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Thus for a rapid spread of the gospel, miraculous gifts were bestowed upon the early believers (Mark 16:17, 18; 1 Cor. 12:7-10). For example, at Pentecost the apostles were given the gift of speaking fluently in foreign languages (*The Acts of the Apostles*, pp. 39, 40). Since the establishment of the Christian church, some of the miraculous gifts have declined and God has worked through the institutions of His church to train his workers. The Holy Spirit is still active, working through these institutions and helping those in training to develop their natural and acquired gifts.

In numerous instances we find references to this blessed experience of effective witnessing: (1) The disciples at Pentecost: "They were all filled with the Holy Ghost" (Acts 2:4); (2) Stephen at his martyrdom: "But he, being full of the Holy Ghost . . ." (chap. 7:55); (3) Saul in Damascus: "Ananias . . . putting his hands on him [Saul] said, Brother Saul . . . be filled with the Holy Ghost" (chap. 9:17); (4) Paul and Barnabas: "The disciples were filled with joy, and with the Holy Ghost" (chap. 13:52).

There are three aspects of the Spirit-filled life. First, to receive the Spirit we must fulfill certain conditions: (a.) Ask for the Spirit daily with fervor (Luke 11:10); (b.) Obey the Spirit and be led by Him (Acts 5:32); (c.) By the grace of God, cleanse ourselves from sin (Eph. 4:17, 32); (d.) Die to self, surrender completely (Gal. 2:20).

Second, the reception of the Holy Spirit must be a daily experience. Regarding our Lord, the pen of inspiration wrote: "From hours spent with God He [Christ]

came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit."—*Christ's Object Lessons*, p. 139.

Third, it is the plan of God for every Christian to be filled with the Spirit. A Spirit-filled experience is not merely a stage of the spiritual life reserved for only a few privileged or especially endowed people. Rather it is to be a continuing experience accessible to every child of God; for it we all should strive.

F. Ch.

Joy—The Christian's Badge

What's happened to joy? Is joy an indulgence permitted children and the naive but not those who are supposed to know what's going on? Does a realistic appraisal of life require a gloomy disposition?

Why is it that many religious people rarely smile? What is there about their theology that makes them abrasive, crabby, and cheerless? Surely there is something missing in a person's religion, if joy is gone.

Furthermore, a joyless religion and disposition is not a personal matter. Gloom is a noxious fog that demoralizes everyone within shouting distance. Pontifical highhandedness is one of the gloves that gloom wears; another is social intimidation, whereby everyone else in the home, office, committee, and wherever else, is forced to "walk on eggs" to avoid the scowl, or worse, from the joyless member.

What about Jesus? Does He come through with a frown—a glum, yet determined crusader for righteousness? Hardly! Not *that* Man, who attracted young people to Him wherever He went. Children do not climb all over a grump! Besides, a Man who had a social circle that included town mayors, university teachers, fishermen, internal revenue commissioners, and ex-prostitutes was not a kill-joy. He added cheer and freshness to those who sought His company. One of His chief concerns was "that my joy may be in you, and that your joy may be full" (John 15:11, R.S.V.).

Whenever early Christians truly preached the truth about Jesus "there was much joy in that city" (Acts 8:8, R.S.V.). For Paul, joy was one evidence that a person was led by the Holy Spirit (Gal. 5:22).

Gloom, remorse, self-depreciation—such are not signs of humility. More likely they are evidences of cop-out and poor theology. Ellen White emphasized often, "The Christian's life should be one of faith, of victory, and joy in God."—*The Great Controversy*, p. 477. Nehemiah understood all this when he sang, "The joy of the Lord is your strength" (Neh. 8:10, R.S.V.).

What happens to a person who understands Nehemiah's reason for joy, and Paul's motivation for soul winning? Much in every way.

First, that person is a practicing soul winner because

he or she is winsome and sought after—just like the Master. Such people do not “use” joy as an advertising gimmick to get attention for the gospel—that would be seen through very quickly. Joy is its own reward and its own advertisement. Christians long on ritual and short on joy misrepresent their Lord.

“The world have received the idea from the attitude of the church that God’s people are indeed a joyless people, that the service of Christ is unattractive, that the blessing of God is bestowed at severe cost to the receivers. By dwelling upon our trials, and making much of difficulties, we misrepresent God and Jesus Christ whom He has sent; for the path to heaven is made unattractive by the gloom that gathers about the soul of the believer, and many turn in disappointment from the service of Christ.”—*Testimonies to Ministers*, p. 175.

Second, a joyful person tends to be healthy; the dynamics of will power and positive thinking build an internal bastion against disease. A joyful person is not in dis-ease. “In order to have perfect health our hearts must be filled with hope, and love, and joy.”—*Counsels on Health*, p. 587. “Satisfying joys will give vigor to the mind and health and vital energy to the body.”—*Testimonies*, vol. 4, p. 579.

Third, a joyful person is hard working. Such persons do not measure their lives by the clock, but by the work to be done. “The true joy of life is found only by the working men and women. . . . The Creator has prepared no place for the stagnating practice of indolence.”—*Patriarchs and Prophets*, p. 50. “Their joy is the joy set before Christ—‘to do the will of Him that sent Me, and to finish His work.’ John 4:34. They are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall.”—*Christ’s Object Lessons*, p. 403.

Where is joy found? At the feet of Jesus, listening to the prompting of the Holy Spirit. Joy is nowhere else. Joy, however, makes everything else that is worthwhile more beautiful, more satisfying, more desirable. But without joy found at the feet of Jesus, everything else—money, houses, gardens, children, spouse, lifework, church work—becomes an eventual burden or a competitor. When things or people, exciting and satisfying as they may be during the fresh glow of novelty, become the basis for joy, only disappointment lies in wait.

Do What Jesus Did

“Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy.”—*Counsels to Parents and Teachers*, p. 98. (See *Education*, p. 297.)

Whenever the light flickers, as it will at times, for everyone, when yesterday’s joy seems so far away, do what Jesus did. Withdraw from the press of duties, deliberately take time to read the Scriptures, such as Psalm 77 or 143. Identify with the psalmist: “Will the Lord spurn for ever, and never again be favorable? . . . Has God forgotten to be gracious? . . . I will call to mind the deeds of the Lord; yea, I will remember thy wonders

God’s Peace

By R. H. RIECKS

Breezes whisper. Somber pines gently rustling,
Soft music played on reeds so small.
The call of birds, comforting as night falls.
Tiny waves, breaking in a splash of silver,
Under a new-risen moon,
Play a ripple of accompaniment,
The praise of nature to its Creator.

Only a while ago,
A dazzling sun on water of shimmering blue,
Surf crashing on a glaring beach,
Incessant return of water,
The pulsing haze of heat o’er all.
Now all is quiet—perfect peace.
Nature has entered into rest.

Coming to remembrance now,
The story that six thousand years ago
God finished His work and, resting from it all,
Saw that it was good,
And spoke, giving unto us His rest,
And entered into our peace.

of old. I will meditate on all thy work, and muse on thy mighty deeds. Thy way, O God, is holy. What god is great like our God?” (Ps. 77:7-13, R.S.V.)

But don’t share your gloom with others. Tell it to Jesus. Keep the smile on your face even when your heart is broken. Ellen White’s advice is profoundly wise: “If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the life of others, and it may be impossible to counteract the influence of your words.”—*Steps to Christ*, p. 119.

Furthermore, don’t borrow trouble. Fear of possible problems of the future blind the eye to present blessings that cry out for gratitude. Fear, in itself, does not drive us to God; fear separates us from the only source of help, the very reason for joy. As someone once said, “Anxiety does not empty tomorrow of its sorrows, but only empties today of its strength.”

Let us gather up all the reasons to thank God for leading us thus far. “Let us keep fresh in our memory all the tender mercies that God has shown us—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.”—*Ibid.*, p. 125.

Joy is the highest, warmest gift we can give to Jesus. Joy is the badge to this world that Jesus is Lord of our lives. Regardless of our theology, without joy Christianity would be very unconvincing.

H. E. D.

Practical Pointers to Communication

One of the reasons marriage partners find it difficult to communicate is that they never learned to communicate with their parents.

By MELBA OLMSTEAD

TWO WORDS A PERSON SHOULD USUALLY avoid are “never” and “always.” Don’t expect your mate to listen to you if you say, “You never carry out the trash,” or “You are always late with my supper.”

Why are some people so critical of their mates? Probably because they themselves have little self-esteem, and it helps them feel better if they can pull someone else down to their level. Someone has said that “criticism should be gentle enough to nourish a man’s growth, but it shouldn’t be so harsh that it will destroy his roots.”

Devoting a whole chapter to the subject, “Learning to Speak the Same Language,” Tom McGinnis among other things observes, “You must have free communication in order to love each other truly. You want to love your mate for his or her self alone; but how can you tell what his true self is if you never learn what is going on inside of him? You want your mate to share your inner joys and sorrows, your secret hopes and fears; but how can he do this unless you tell him what your joys and sorrows are? Only when you really know another person—not only what he thinks, feels and does but also why—can you really understand him and therefore really love him.”¹

“The issues that disturb most human beings are not those lying on the surface. They are usually found beneath, in the basic feelings and emotional needs that people have. When these are brought out, the conflicts themselves are easier to cope with, and the symptoms may then disappear.”²

Unfortunately—sometimes fortunately—we cannot

read the minds of others. The longer a couple is married the better each can judge what the other’s wishes are, but communication is still important so as to keep in touch with a mate’s changing moods and experiences.

Listen to your mate. Hear him out before you answer. Don’t just spend the time he is talking getting your own speech ready, while not listening to a thing he says. One couple was arguing when a relative, who was present, interrupted, “Stop a minute. You aren’t even arguing about the same thing.”

One marriage counselor suggests that the most important minutes of the day between a husband and wife are: “Four in the morning upon awakening, and four when you are reunited after the working day.”³ He suggested to one wife that she act nice when her husband returned from work whether she felt like it or not. It is well known that good feelings often follow doing the right thing.

Right timing is important when you wish to talk over differences with your mate. When a wife meets her husband at the door after he has had a hard day of work, she should avoid making complaints about the children or anything else. She should wait until she has given him a good supper, has done the dishes, and has put the children to bed. If he is a morning type and half asleep, she will be wise to wait until morning. If he is going through a trying time at school or at his job, she had better wait until his big exam is over or until things are going better at work. She should not heap more problems on the man than he can take.

The Security Hug

One bride of a few months told her husband who, because he was unhappy with his job, had been neglecting her for a while, “Don, for my security I need you to give me a hug and a kiss and tell me you love me every day.” You notice she didn’t say, “You don’t love me anymore. You don’t pay any attention to me. Boo-hoo!” No, she told him about her needs.

He realized his temporary neglect and frequently thereafter he would give her a big hug and a kiss and say, “Here’s your security hug for today, dear.” A little humor often helps too. Especially during the first year of marriage a wife needs the reassurance that her husband loves her. A husband who is aware of this will in turn be happier because of his wife’s response to his love.

We communicate not only with words. A glance, a sigh, a look of disgust can break a heart even though never a word is spoken. On the other hand, a squeeze of the hand, a wink from the other side of the room when guests are present, and a loving smile can warm the heart as surely as the verbal “I love you.” The husband who did not open his wife’s gift of a birthday card with a considerable sum of money in it communicated to his wife loudly and clearly, “I don’t care about you.” She was heartbroken when months later she found the card at the bottom of his dresser drawer still unopened. The husband who reads or watches television during most of

Melba Olmstead is dean of women on the Loma Linda campus of Loma Linda University, Loma Linda, California.

his spare time and fails to compliment his wife for delicious meals she serves daily or for the other nice things she does for him is implying that she isn't very important to him. The wife who habitually opens cans just before a mealtime and sets the food on the table any old way is telling her husband that he isn't very important to her. The wife who is constantly nagging her husband may think she is communicating. Yes, she is communicating all right—the message that comes through to him is that she must not love him very much or she wouldn't be finding fault all the time.

“It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which help compose the sum of life's wretchedness.”⁴ “Love should be seen in the looks and manners and heard in the tones of the voice.”⁵

I can hear some wives say, “How am I ever going to get my husband to repair my sewing machine, or do a tune-up job on my car? I have asked him and he promised to do it. I have reminded him and here it is six months later and it still isn't done.” On rare occasions it may be necessary to issue an ultimatum kindly. “Dear, I'm going to the city on Thursday. I don't feel safe driving on the freeway with the back tires.” (She has already asked him to get new tires for the car two or three times.) “Will you be able to get some new tires tomorrow or do you want me to get them?” He'll probably do it and there will be no nagging.

Why do so many spouses have trouble communicating in an honest way? There are no doubt many reasons. I shall deal with two specifically.

1. *Many children grow up without learning how to communicate with their parents.* If they disagree with their parents or show displeasure about something they are considered to be disrespectful and sassy. A child may be sassy but parents should encourage their children to express their true feelings and should not feel threatened if the children say things that upset them. It is especially important that a girl have a good relationship and be able to communicate honestly with her father. She is more likely to be able to communicate well with her husband. If a boy has had a good relationship with his mother and has been able to communicate honestly with her, he will find it easier to communicate with his wife.

Some Training Must Be Undone

“When a boy and girl marry, they usually have had years of training in denying and repressing their feelings; this training must now be undone. For instance, a boy soon learns that it is “unmanly” to cry or to show that he has been hurt physically. If he does so, he is dubbed a sissy. If he responds to criticism by showing that his feelings have been hurt, he is told that he is thin-skinned and that he had better learn to laugh off such assaults upon dignity if he wants to grow up. If he lets his parents know that they annoy him, they may punish him, and he discovers that it is often wiser to keep one's feelings to oneself.”⁶

“If you develop good patterns of communication, you will be able to clarify not only your own personality

needs and desires for your spouse; you will also understand them better yourself. When your partner communicates well with you, you will understand him better—his personality needs, his values, his goals in life, what builds his sense of self-esteem and what threatens it, what he seeks in a spouse and what he does not seek. Good communication, therefore, provides the blueprint which shows what you must do to build a successful marriage. It clarifies for yourself and your mate what phases of your relationship make you happy or sad, inspire or depress you, lift you up or let you down.”⁷

2. *Because of past experiences many people have learned to distrust other people.* If someone has betrayed you—especially if it has happened several times—you are going to be careful what you tell anyone in the future. In order to communicate well with your mate, you must trust him. It takes time to build trust. To know that your partner is on your side is the security each one needs.

“Your relations with your partner should be closer than those with any other human being. You should feel free to reveal to him, more freely and fully than to any other person, anything that disturbs, puzzles, or perplexes you. In order to do this, you must know that what you say in private today will not be revealed to others tomorrow. What happens between husband and wife, therefore, should be most sacred. It should not be revealed without the consent of the communicating partner to relatives, friends or acquaintances, or to anyone who could use it in any way to cause harm or even to pass a judgment.”⁸ An exception could be to see a trusted minister or marriage counselor to help you learn to communicate or to help save your marriage.

Don't feel that it is necessary to tell your mate everything you know or hear. Telling about a past secret illicit love affair may relieve your guilt, but it will only give your mate a heartache. Confess your sin to God, accept His forgiveness, and then forget it. Keep to yourself the things that would hurt your mate and gossip that could cause him to think less of a friend. Remember that each person needs some privacy. Do not try to get your mate to tell you his every thought.

Even though you may communicate beautifully with your mate it doesn't mean that the changes you hope will take place will automatically occur. Sometimes you will have to settle for a compromise. Sometimes there will be no change. Pray God daily to help you accept the things that you cannot change in your mate and hope that your mate will also accept the things that you seem unable to change in yourself.

Fortunate is the wife or husband who has a mate of the type George Eliot described: “Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh the thoughts nor measure the words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them; keep what is worth keeping, and then, with a breath of kindness, blow the rest away.” □

Concluded

REFERENCES

- ¹ Tom McGinnis, *Your First Year of Marriage*, p. 29.
- ² *Ibid.*, p. 35.
- ³ Leonard Zunin with Natalie Zunin, *Contact: The First Four Minutes*, p. 125.
- ⁴ Ellen G. White, *The Adventist Home*, p. 108.
- ⁵ *Ibid.*, p. 109.
- ⁶ McGinnis, *op. cit.*, p. 37.
- ⁷ *Ibid.*, p. 47.
- ⁸ *Ibid.*, p. 48.

Volunteers Contribute to Far East Programs

More than half of all
volunteer SDA missionaries
go to the Far East.

By M. T. BASCOM

A NEW CHAPTER is being written in the history of Seventh-day Adventist missions by scores of volunteers in the church's overseas program. These volunteers come from SDA colleges, from various professions and trades, and many are retired denominational employees who wish to give a few more months or years to the cause they love.

These volunteers fall into several categories: SM (Student Missionaries), AVSC (Adventist Volunteer Service Corps), SS (Special Service), and SOS (Sustentees Overseas Service), but all are donating their time without salary (once in the field they receive a small living allowance), and very often they

M. T. Bascom is coordinator of the Far Eastern Division volunteer program.

have paid their transportation to the mission field as well.

The Far Eastern Division has received more of this donated service than any other division. In fact, more than half of all volunteers go to the Far East. These volunteers are scattered throughout the islands of Majuro, Ponape, Guam, Saipan, Palau, and in the countries of Japan, Korea, Taiwan, Hong Kong, Thailand, Indonesia, and the Philippines.

On the island of Majuro is a new mission school being taught by Ivan Wortman and George Guthrie, from Pacific Union College. A few years ago the church had no mission work on Majuro, but now it is building a second school at the other end of this same island. The first school has reduced prejudices and superstition, enabling the

church to move ahead with the second school.

Another volunteer from Pacific Union College, Clyde Morgan, who previously served on Majuro, has raised a large portion of the funds needed for this second project. Clyde is presently giving his second year of volunteer service on the island of Ponape.

Saipan, an island famous in World War II because of its invasion by armed forces, now has been invaded by volunteers Paul and Linda Smith, from Columbia Union College. Mrs. Smith has been teaching in the nursing school, and both have been holding Vacation Bible Schools and Story Hours to get acquainted with the people. They use their home as a church, and on Sabbath an overflow crowd comes to worship. The Smiths are working

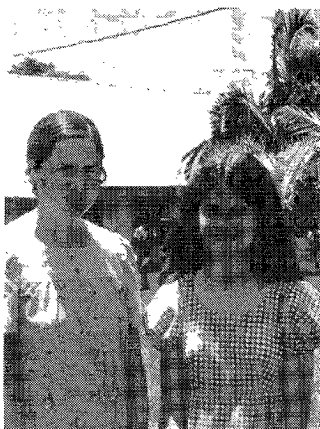
side by side with a regular missionary, Stephen D. Fisher, a dentist sent to Saipan by the Seventh-day Adventist Clinic in Guam.

On the island of Palau four volunteers are serving as teachers: SOS workers Mr. and Mrs. Wesley Wolcott, retired from Mount Vernon Academy, Mount Vernon, Ohio, and Student Missionaries Leonard Quaille, from Atlantic Union College, and David Cowles, from Walla Walla College. They are all teaching at Palau Mission Academy, a school that would have difficulty operating without the services of these volunteers.

Tremendous Contribution

In the town of Koror, student missionaries Kathy Westermeyer and Janna Bennett, from Union College and Walla Walla College, respectively, are teaching in the Seventh-day Adventist Mission elementary school. Here volunteers are making a tremendous contribution to the total mission program.

Can these volunteers be effective workers? They certainly can. P. Sidney Nelson, Ministerial secretary in the islands, writes: "The work in Guam-Micronesia has been greatly blessed through the student missionary program. We have been able to operate schools when it would not be possible even to open them without the student missionaries. In 1974 the two SM's in the Marshall Islands spent long hours helping to build the new school building on Sundays and after the school day



Two student missionaries, Kathy Westermeyer and Janna Bennett, are teachers in Koror, Palau.



Leonard Quaille and David Cowles teach at Palau Mission Academy in the Western Caroline Islands.



The Wesley Wolcotts are Sustentation Overseas Service workers, also at Palau Mission Academy.



Paul and Linda Smith work side by side on Saipan with a regular missionary to establish the church on that island. The Smiths, pictured with some of their new friends, are student missionaries from Columbia Union College.

was over. They helped to make it possible to erect the building, after the foundation was laid, in a little more than six weeks! They also had many good contacts with the village people. This was brought to light more fully when the people loaded them with local gifts at their farewell. We pray that this student missionary program will continue."

Most of the volunteers in the Far East work in one of the 18 language schools scattered throughout the division. The language school program started in Osaka, Japan, in 1966, and Japan now has eight language schools—from Sapporo, Hokkaido, in the north, to Kagoshima in the south. Thousands have come to a knowledge of Seventh-day Adventists through the language schools. Many have been baptized, and no doubt more will join the church later who first heard of Adventism at the language centers.

The volunteer program moved to Korea in 1969 when Dean Hubbard opened a language school in Seoul on the same pattern as the one in Osaka. This language school has grown now to be the largest conversation school in the Orient, enrolling more than 1,400 students per term in its classes. Two other schools were established in Korea, one in Pusan and one in Kwangju. The results of these schools speak for themselves. The schools are entirely self-supporting; they do not require appropri-

ations from the mission offerings, and they have even been able to help financially with other mission programs. In addition, and most important, last year 105 persons were baptized in Korea alone from the student missionaries' work in the language schools.

Ed Moore, a student missionary in Osaka, Japan, was invited to Jakarta, Indonesia, in 1968, to start the language school evangelistic program there. It has been operating ever since, with about 1,000 students enrolling each term. Today other language schools are scattered throughout Indonesia—in Bandung, Balikpapan, Manado, and Ujung Pandang.

In 1975, Ed Moore returned to Jakarta as a regular missionary to direct the language school evangelistic program in the West Indonesian Union Mission. He is one of the 18 regular missionaries in the Far Eastern Division who previously served as volunteers in the Far East. There could hardly be a better preparation for full-time mission service than that of the volunteer program, where young people can experience what the mission field is like without a long-term commitment.

R. E. Finney, Jr., formerly president of the Wisconsin Conference and now an SOS worker in Singapore, and his wife are representative of the retired workers serving overseas. The Finneys have been in Singapore as volunteers for five years.

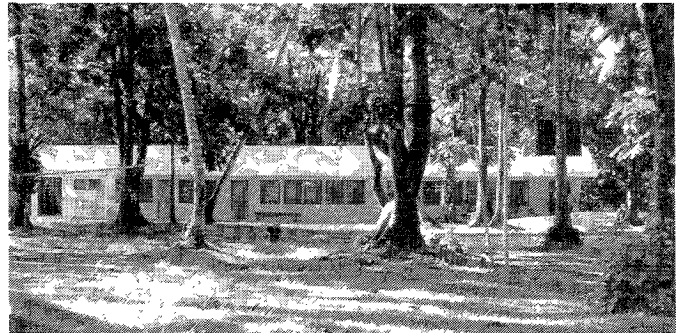
Elder and Mrs. E. L. Longway, in the large city of Hong

Kong, are also SOS workers. He is in a full-time program of raising funds to erect a school of nursing center in connection with the Hong Kong Adventist Hospital.

Yes, a new chapter is being written in Adventist missions by volunteers, young and old. They have helped in construction projects, set up radio stations, built airstrips,

taught in mission schools and language schools, worked in dental clinics and hospitals, and helped in many other areas throughout the world.

Readers who would like more information on becoming volunteers should contact the General Conference Secretariat or the student missionary sponsor at the SDA college nearest them.



In 1974 two student missionaries helped build this school in Majuro in the Marshall Islands. Student missionaries continue to teach there.

LLU Hosts Week-long Alumni Convention

By D. A. ROTH

ALUMNI OF THE denomination's medical school in Loma Linda, California, who have met annually for the past 43 years, held their 44th annual alumni session for one week early in March. The reunion is a professional upgrading program for physicians as well as an inspirational and social affair.

The event has grown year by year until now it is the largest organized event of any Adventist organization or institution in the North American Division. This year it involved nearly 2,000 persons. According to Jere Iversen, executive secretary of the Alumni Association, a record-breaking total of 931 physicians registered for the event, 42 more than last year. Total registration, including alumni, medical students, and miscellaneous categories, topped the 1,700 mark, at least 150 more than any other year.

This was the first time that I had ever attended an APC

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

(Alumni Postgraduate Convention) event at Loma Linda, so I observed the meeting from a different perspective. Even before I joined the staff of the secretariat of the General Conference in October 1975, I had been assigned to accompany Associate Secretary Duane S. Johnson to join members of the Department of Health staff at the alumni session. Most of the time we were in the Department of Health exhibit at the Dale Gentry gymnasium, a dome-shaped building with a seating capacity of more than 2,000.

After I registered as an exhibitor, I looked over the 86-page program. I quickly noted that there were many facets to the event—professional upgrading lectures, religious and social activities, a separate women's auxiliary program, business sessions, and scientific exhibits.

Appropriately, the convention began on a spiritual note. On Friday night I made my way to a packed University church, where Graham Maxwell, director of the university's Division of Reli-

gion, started a series of discussions on the significance of the 1888 General Conference session in Minneapolis, Minnesota. Subsequent meetings were held for five consecutive mornings in the campus chapel. I attended most of the 7:30 A.M. meetings and observed deep interest on the part of the physicians in the discussions centering on the broad subject of righteousness by faith.

The religious impact continued on Sabbath morning when the class of 1951 (the honored silver anniversary class) conducted the Sabbath school program. The more than 2,000 seats of the University church were filled for both the 8:25 and the 11:15 morning worship services. William Loveless, pastor, spoke on "The Death of Prejudice," one of a series of sermons from the New Testament.

"Double-header"

On Sabbath afternoon Edwin Krick, former missionary physician in Japan and now in San Diego, California, organized and directed a "double-header" for the alumni. A missions symposium was conducted just for delegates after a Sabbath luncheon in the campus cafeteria. Various missions activities of the alumni and the School of Medicine were outlined, and reports were given of overseas activities of the School of Medicine graduates.

At four o'clock I was pleasantly surprised to find the University church filled to overflowing for the public missions presentation. For more than two hours the audience heard stories of the role of LLU graduates in the worldwide missions program of the denomination. (See the extended caption on the facing page.)

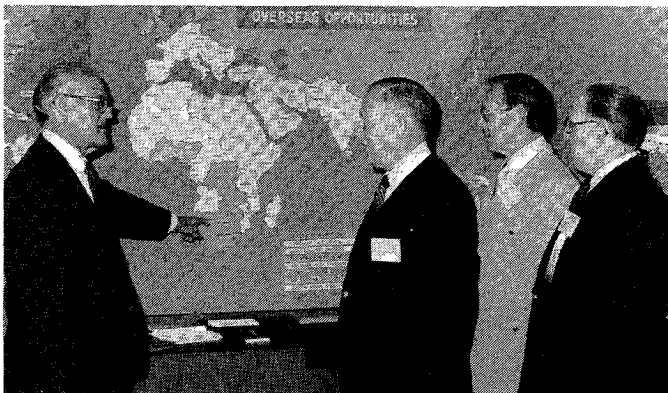
The General Conference team at the alumni session felt the impact of the missions program the very next day, as we were kept busy at the Gentry gymnasium answering questions and visiting with many alumni who have an interest in both short-term and long-term mission stints.

I strolled through the gymnasium during a noon-time lull one day and was amazed at the variety of exhibits—everything from medical books to refreshments, but with emphasis on the newest medical and scientific offerings for physicians. During the visit I suddenly realized one of the pleasant by-products of the alumni session—meeting old friends, renewing acquaintances, and meeting new people.

The social aspect of the week-long meeting reached its zenith on Tuesday night when the annual banquet was held in the ballroom of the Disneyland Hotel in Anaheim. Nearly 1,100 people jammed the hall to hear the church's only Representative in the U.S. Congress, the Honorable Shirley Pettis. In her address she lauded the role of the Christian physician in the community and urged support of America's ideals during the Bicentennial year. She noted a "new dynamism afloat today in America" and asked for a spirit of national unity in order to meet the challenge of the future.

The new president of the Alumni Association was introduced. I was pleased to see a long-time friend, Laurence Senseman, of Glendale, California, inducted into office. The honor classes of 1976 and 1951 were presented. An event of deep interest to me was the presentation of a class gift to LLU, a \$105,000 cash gift for the inauguration of a chair in the Department of Anatomy in honor of the late Samuel A. Crooks.

Another high light of the banquet was when the alumnus of the year was presented. David Hinshaw, former dean of the School of Medicine and currently chairman of the Department of Surgery, was so honored. Two other alumni were also presented awards: Robert McLennan, the only physician among the 80 assemblymen in the California state legislature, and Dunbar Smith, of Salisbury, Rhodesia, secretary of the Trans-Africa Division department of health. Dr. and Mrs. Smith were flown from Africa to



Four Smith brothers, all physicians, met for the first time in 15 years at the alumni convention in Loma Linda. From left to right are Dunbar Smith, of Salisbury, Rhodesia, Trans-Africa Division health director; Eden Smith, of Banning, California; Jerry Smith, of Boulder, Colorado; and John Smith, of Sandpoint, Oregon. They are looking at a map developed by the missions committee of the Campus Community Fellowship, an active campus youth organization, listing current calls for physicians around the world (a total of 65).



Current administrators of the School of Medicine at Loma Linda University are Harrison Evans, left, dean, and Gordon Hadley, associate dean for student affairs.



Between classes and stints of duty at the hospital, many medical students took advantage of the colorful exhibits at the dome-shaped Gentry Gymnasium, where 74 exhibitors had set up colorful booths.

California by the association especially for this event.

The former president of the association, Wilfred Snodgrass, turned over the leadership of the association to Dr. Senseman. The master of ceremonies for the banquet was Morton Woolley.

The remainder of the alumni convention was routine. The scientific program was divided into five consecutive days of special classes. At midday, roundtable discussions enlivened post-luncheon activities and gave opportunity for questions. The scientific lectures took place in a dozen campus locations.

The convention ended as it began—without fanfare, without the fancy frills of ordinary conventions, and without a lot of windy business sessions. I was impressed with the organization of the session, the emphasis on the religious and mission aspects of the association, and the deep interest in Loma Linda University as exhibited by the nearly 1,000 physicians who registered for the event.

Loma Linda University is the church's largest denominational institution. I was pleased to see that administration and alumni are intent on making it the most effective as well as the largest operated by the church.



LOMA LINDA CONGREGATION HEARS MISSION REPORTS

The March of Missions, with 34 flags representing 44 countries where Seventh-day Adventist mission hospitals are located, was portrayed in a program on Sabbath, March 6, in the Loma Linda University church in California. Ten physicians, all with overseas service records, told of progress in different parts of the world.

A hasty, dramatic departure from Angola was related by Roy B. Parsons, general practitioner, who served the Bongo Mission Hospital for 45 years. "The doors of our work

closed fast," he said as he reminisced.

The Sabbath meeting was arranged to begin the Annual Postgraduate Convention, sponsored by the LLU School of Medicine Alumni Association. About 700 registered for the week-long meetings. E. H. Krick, specialist in rheumatology on the LLU staff, was chairman of the medical evangelism council and arranged the Sabbath program.

IRWIN CAMPBELL
Communication Secretary
 Loma Linda University Church

Australasian Colporteurs Report Record Sales

By J. T. KNOPPER

DURING 1975, 90 years after Australia's first Adventist colporteur, William Arnold, sold his first book, 116 full-time and part-time literature evangelists placed more than A\$1 million worth of books in the homes of the people in Australasia. The exact amount is A\$1,113,026 (US\$1,446,933), representing more than 100,000 volumes of books. Most of these sales were made in Australia and New Zealand, the rest in the island union missions of the Pacific Ocean.

Recently I walked through the streets of Melbourne, where it is believed that William Arnold began his work. It took him six weeks to sell the first Adventist book. Imagine! Six weeks knocking on doors with no success. After fasting and prayer, success came during the seventh week.

Six months after the arrival of Arnold and a group of missionaries from the United States, a publishing house was established in Melbourne, called the Bible Echo Publishing House. Later, it was relocated in Warburton, Australia, 48 miles east of Melbourne, and, in time, was named Signs Publishing Company.

At the present time there is one literature evangelist in the Cook Islands. Recently he received an order for 31 sets of the ten-volume *The Bible Story* to be used in schools for religious education. There is also a literature evangelist working among the French people of Nouméa, on the island of New Caledonia. Students from Fulton College and Sonoma Adventist College are taking the message in print to the peoples of Fiji and New Guinea.

The Papua New Guinea Union Mission now has a

full-time publishing director, F. Y. Cometa, from the Philippines. He is training the first full-time literature evangelists to work in that new nation.

The Greater Sydney Conference is the first conference in the Australasian Division to employ a full-time follow-up worker for literature evangelist contacts. Already, in the first year of this program, converts have been baptized. Many people are receiving Bible studies.

In Australia and New Zealand 11 Adventist Book Centers are operating, and there are also a good number of ABC's among the missions of the Pacific Ocean. The total retail sales figure from these ABC's is approximately one million Australian dollars.

Thousands of paperback editions of *The Great Controversy*, *The Desire of Ages*, and *Steps to Christ* have found their way into the homes of the people in the division territory through the missionary work of church members. Even non-Seventh-day Adventists are using Adventist literature for personal missionary work. One such person, a young man, purchased for distribution over a period of six months 1,000 copies of *The Impending Conflict*. Only the future will reveal the results of such seed sowing.

Publishing department directors have accepted the challenge to double the number of literature evangelists by 1979 and to increase the sales for one year to A\$2 million.

NEW YORK

Church in Jamaica Burns Mortgage

Members of the Linden Boulevard church, Jamaica, New York, recently burned the church mortgage. Guest

speakers for the weekend services were: C. E. Bradford, General Conference associate secretary, for the Sabbath morning service; J. L. Dittberner, Atlantic Union Conference president, for the dedication service Sabbath afternoon; and E. A. Lockett and D. B. Reid, former pastors, for the closing service on Sunday afternoon.

In 1927 the first Adventist church in Jamaica was organized with 18 members, under the leadership of J. K. Humphrey, secretary of the Greater New York Conference. Meetings were held

in the home of Sidney Armstrong. About 1929, services were held at the Allen A.M.E. church.

A church building project was begun in 1951, and by 1953 the church was ready for occupancy. By 1964 the structure was too small for the growing congregation. In 1966 they held the first service in the new annex, now the church home. H. C. Brewer is pastor.

An Allen organ, costing \$22,000, was purchased recently, and the church now is clear of debt.

MATTIE JOHNSON



QUILT BRINGS IN \$142 FOR ONTARIO BUILDING FUND

Nellie Dredge, 84, of Palmerston, Ontario, Canada, recently completed a work of art as well as a project of faith—a hand-embroidered quilt in a red-and-white wagon wheel pattern.

Sister Dredge, along with all the other Harriston church members, received \$5 from Ken Wiebe, her pastor, with the challenge to make it grow and after six months to return the increase to the church building fund.

Each spoke in the quilt's wagon wheels contained the name of a person who had paid 25 cents to have his or her name stitched on the quilt. Many squares were purchased by entire families and favorite Scripture texts were stitched on some squares. Sister Dredge embroidered a picture of the Harriston church on a center square.

Dr. John Hsuen, pictured above with Sister Dredge, and family, who have returned to Hong Kong as missionaries, are now the owners of the quilt.

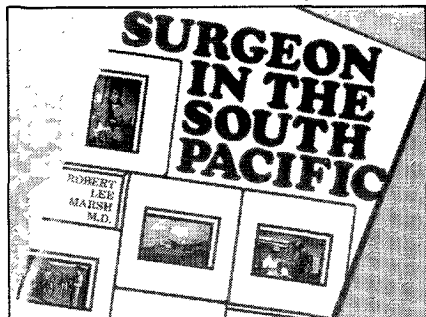
Although the quilt took many hours to complete, Sister Dredge felt it was well worth it when at the end of six months she was able to return \$142 to the church building fund.

VERA WIEBE
Public Relations Secretary
Harriston Church

J. T. Knopper is publishing director of the Australasian Division.

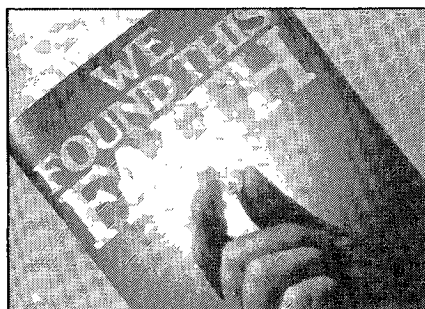
Packages of Help for Today's Christian

Have you ever wished that you could send away for help and relief from the worries and problems of life presented to you each day? Help is on the way with six great new books that discuss many of the elements that are part of a Christian's life!



SURGEON IN THE SOUTH PACIFIC,
Robert L. Marsh, M. D.

Dr. Robert L. Marsh, a practicing general surgeon in California, has made many trips to areas outside the States to give short-term aid to mission hospitals. Jumping from the well-staffed, adequately supplied, aseptic operating rooms of a California hospital to the inadequate facilities of a small mission hospital wasn't an easy transition to make. The author of **SURGEON IN THE SOUTH PACIFIC** describes how he, his wife, and teen-age son made such a move and of the unusual and interesting situations they encountered during their mission experience. This book can help you make the move too towards more successful witnessing at home or abroad!



WE FOUND THIS FAITH,
Herbert E. Douglass

One day as a child was walking to school she found a \$20 bill. What a treasure to find right before her eyes! Whether we find treasure by accident, through a long and strenuous search, or by having it thrust before our noses, the treasure is precious to us. **WE FOUND THIS FAITH** contains the experiences of eight people and how they found the greatest treasure of all — Jesus Christ. Like its companion, **WHY I JOINED**, this volume will reburnish the faith of those who believe, and help those who are still searching to find the Pearl of Great Price.



BY WATER AND BY FIRE,
John L. Shuler

John L. Shuler, writer, a veteran evangelist and author, brings to you **BY WATER AND BY FIRE**, a compilation of his popular Bible studies on the Holy Spirit. Receiving the Spirit into your heart, baptism by the Spirit, and living in the Spirit day by day are some of the conditions examined in the book. Read this book and find out how you can let the Holy Spirit work more effectively in you.



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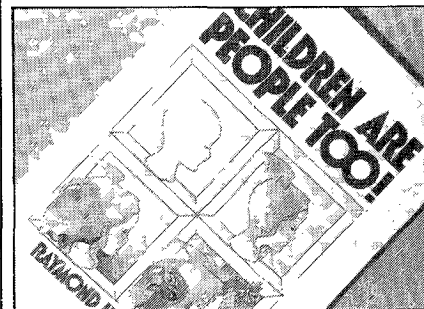
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GETTING IT ALL TOGETHER,
Don Hawley

Witnessing to our non-Adventist friends is easy, you say? Sure, just tell them about the church's stand on the Sabbath, the 2300-day prophecy, or the state of the dead. But most non-members have heard these things before. Why not tell them something new? Let them know that as Christians we also understand the love of God — and His plan of salvation, so that all Christians can have victory in Jesus Christ. Now in its third printing, **GETTING IT ALL TOGETHER** has been rewritten to include our Christian friends outside of the church. Why not share Christ and His love with the family next door?



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Raymond H. Woolsey

Since the days of Adam and Eve, parents have been bound together in the same abiding desire of rearing their children to responsible adulthood. Concern for development in the areas of physical, mental, spiritual, and social maturity is common to each Christian parent. Raymond Woolsey, author of **CHILDREN ARE PEOPLE TOO!** is a parent too and knows the struggle towards successful parenthood. In his new book he presents the fundamentals involved in promoting successful growth. Why not add this book to your library on successful parenthood?

Venezuela Missions Hold Elections, Open Offices

By J. H. FIGUEROA

IN JANUARY, the East Venezuela Mission achieved conference status. Former mission president, Luis Florez was elected conference president; Rodolfo Villamil, former secretary of the Atlantic Colombia Mission, was elected secretary-treasurer. The elected departmental directors are Jaime Acosta, stewardship and temperance; German Cortes, publishing; Robinson Urdaneta, education and youth; and his brother, Lisido Urdaneta, lay activities, Sabbath school, and communication. The manager of the Adventist Book Center is Jose Ochoa, and the conference auditor is Josue Vasquez.

The Venezuela Mission of Seventh-day Adventists was first organized in 1919 with 17 churches and 525 members. By 1950 the work had grown to such an extent that the field was divided into the East and West Venezuela missions.

In 1975, 1,269 new members were baptized in the East Venezuela Mission, which was the first time in the history of this organization that more than 1,000 were baptized in one year. The membership of the newly organized conference totals 6,749.

Following the conference session, on January 25 the delegates attended the inauguration of the conference office, a completely new two-story building that was purchased for 800,000 bolivars (US\$288,235). This new office has adequate facilities for all the departments and functions of the conference except the Adventist Book Center, which is located in the heart of Caracas.

Delegates to the West Venezuela Mission assembled in the Barquisimeto West church January 28 to 31. E. C. Santos is president of this mission, and Ismael de Angel the

secretary-treasurer. The delegates voted to return all the incumbent departmental directors to office. These are: Elias Lopez, lay activities, Sabbath school, temperance and health; Manuel J. Rosas, education, youth and communication; Franklin Caicedo, stewardship and development; Ramon Urdaneta, publishing; and Jorge Rojas, manager of the Adventist Book Center.

During 1975, 810 new members were added to the Adventist church in the West Venezuela Mission, bringing the total membership to 6,816.

The West Venezuela Mission has recently purchased a building that will serve as an Adventist Center, with mission headquarters offices, an outpatient clinic, and youth recreation facilities. The Adventist Book Center will continue to be located in downtown Barquisimeto.

ILLINOIS

PHASDA Elects New Officers

The Public Health Association of Seventh-day Adventists elected officers for 1976 at their annual business meeting held recently in Chicago, Illinois. Roy Wightman, the new PHASDA president, adds this responsibility to his varied activities as the assistant administrator in charge of health education and rehabilitation at Hinsdale Sanitarium and Hospital.

Other officers are as follows: Harold Googe, first vice-president; Joel W. Hass, second vice-president; Charlotte Hamlin, secretary-treasurer; and J. Lee Neil, chaplain.

Membership in PHASDA doubled in 1975 and now stands at 600 persons. "Our goal for 1976 is to move up to a minimum of 1,200 members," says Mr. Wightman.



Stephen Wendell Briggs, left, shows his cooling-system analyzer for automobiles and trucks to C. Marshall Dann, commissioner of the U.S. Patents and Trademarks Office, and Betsy Ancker-Johnson, assistant secretary of commerce for science and technology. Mrs. Briggs watches.

ARIZONA

Inventor Declines Sabbath Exhibit

The Briggs Diagnostic Instrument, a cooling-system analyzer for automobiles and trucks, was one of only 15 inventions chosen for display at the U.S. Patent Office, Washington, D.C., on National Inventors Days, February 7 and 8. Its developer, Stephen Wendell Briggs of Phoenix, Arizona, is a Seventh-day Adventist.

Because of his religious convictions, he asked permission to participate in the exhibit only on Sunday, February 8, explaining his belief in the Bible Sabbath. Although the instrument had taken six and a half years to develop, 62-year-old Briggs was ready to forfeit this national recognition rather than sacrifice principle; but his request was granted.

When he and his wife, Eunice, located their display area Sunday morning, "it was the best spot in the Patent Office," he declares. "It was right where the people came in, and they passed us again as they went out."

Because their display was manned by only one couple, compared with others, which included General Motors and large electronics firms, it generated much interest. Hundreds stopped to visit, and the Briggses were quick to give God credit when asked how the invention had been developed. When it seemed appropriate, they

gave Christian literature to inquirers.

"This is the greatest tool Eunice and I have to witness with," says Mr. Briggs. "I'm glad for all the trials we had during its development. If it had gone smoothly, I would have depended on myself; but we had to turn to the Lord for answers again and again."

RUTH WRIGHT
Communication Secretary
Cameback Church
Phoenix, Arizona

OHIO

Surgeon Speaks Out on Major Killers

The use of tobacco and the consumption of animal fats were cited recently by Heart Surgeon William P. Castelli as major causes of heart attacks in the United States.

Dr. Castelli, who spoke at the seventh annual "Reduce Your Risk of Heart Attack" program at Kettering Medical Center, Kettering, Ohio, is senior surgeon and director of laboratories of the U.S. Public Health Service. A lecturer at Harvard Medical School, he is associated with the internationally known Framingham Heart Study conducted by the U.S. Department of Health, Education, and Welfare.

"We've been studying Framingham now for 26 years," he said, "and the frightening thing is that in the first 14 years of the heart study, every eighth man age

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Stories of adventure in leadership, hard times, and nature are brought to you once again in the popular Penguin Book Series.



FLAME FOR THE LORD, Virgil Robinson

John Nevins Andrews, one of the first leaders of the SDA Church, was only 21 when he became a minister for the Lord. As the church's first overseas missionary, he spoke with zeal, sharing with everyone he met the truth he so fervently believed in. Read about a young, new leader, his life, and how he was a **FLAME FOR THE LORD!** and learn the adventure in leadership.

THE FAMILY THAT HAD EVERYTHING (BUT MONEY), Ruth McLin

Hard times in the thirties may bring back memories for some and offer new insight to others of the struggle many felt living in the days of the great depression. Ruth McLin, a freelance writer, teacher, and homemaker, who lived the story, weaves a delightful memory of the bitter-sweet thirties.

Depicting a time when five dollars a month paid the rent, two orange crates sufficed as a chest of drawers, and Dad mended shoes for the family at home, **THE FAMILY THAT HAD EVERYTHING (BUT MONEY)** offers delightful reading to all age groups in the adventure for survival in hard times.

THE YELLOW CAT OF COTTONWOOD CREEK, Lois M. Parker

Read about **THE YELLOW CAT OF COTTONWOOD CREEK:** It's a vivid and beautifully told story of the lone survivor of a family of wildcats. The clever and exciting drama has its setting in the California wilds, and has won first prize in its field. It's an adventure in nature you won't want to miss!

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40 to 44 went on and got a heart attack. For men age 45 to 49 it was worse: one in six. Among those who were 50 to 54 initially, it was one in five. Every fourth man over 55 experienced heart attack during the 14-year period."

"The disturbing aspect of all this," said Castelli, "is that while both major killers can be eliminated, few people are doing anything about it." He said that 25 out of every 100 Americans "are in great danger" from high cholesterol, and "half our population do not have safe levels." Dr. Castelli identified eggs, pork, beef, lamb, and hard cheese as major sources of saturated animal fat.

In a news interview he expressed the hope that the government would do more to discourage the use of tobacco. He said that the current stance is confusing. "The Federal Government spends millions subsidizing the production of tobacco and then spends more millions in the support of research to combat it."

The annual "heart attack" program at Kettering Medical Center is cosponsored by the American Heart Association and by the center's Cox Heart Institute. A major objective is to use the event to introduce community health education programs in nutrition, exercise, weight control, smoking, and cardio-pulmonary resuscitation.

OLIVER JACQUES
Community Relations
Director
Kettering Medical Center

SARAWAK

New Work Opens for Iban People

Pioneer work on the Rajang River, the longest river in Sarawak, and its tributaries was begun the first week in March. Attie Gara, a pastor, and Coylester Segitin, a layman, will choose two villages along the Gaat River and attempt to win the entire population for Christ.

Dental clinics are the opening wedge in this work. Bruce Johnston, mission president, flew in two groups of workers and supplies on March 3. Lloyd Griffith, a volunteer dentist, was accompanied by Paull Dixon, pastor/pilot; Clarence Goertzen, principal of Ayer Manis School; and James Sagit. After ten days of clinics, follow-up work was established by Pastor Gara and Mr. Segitin. Later this year Pastor Sagit will return to hold evangelistic meetings.

This vast area, where two thirds of the Iban people live, is northeast of Kuching, Sarawak's capital. When it was surveyed last year by Pastor Goertzen, the people seemed receptive to the message of Christianity. While evaluating the area, Pastor Goertzen met a young medical auxiliary, a recent convert from the Walters evangelistic meetings held in Sibu in May, 1975. This layman will be an important link in introducing the Iban people to Christ.

PAT HORNING
English Teacher
Far Eastern Academy

Window on the World

Now They Love Camp Meeting in Sierra Leone!

By MARJORIE DAWSON WOODRUFF

FOR THE PAST five years we have felt uncomfortable about Sierra Leone's camp meeting situation. It has been held for only one day in each of the mission's six districts. Palm shelters were erected, speakers arrived from the union, the division, and even the General Conference; but unfortunately, not many people came. By afternoon there might be as many as 50 or 75, but hardly any attended Sabbath school and church. Oh, we would sigh, if only they could get a taste of the fellowship, inspiration, and special features of the camp meetings back home—or in other parts of Africa for that matter—surely they would come.

This past year it happened! I think the initial spark came along with the 40-by-60-foot canvas tent purchased at the request of our new mission evangelist, Harry Cartwright. The idea of a big tent for camp meeting was really exciting, but would the people come? There were other questions, too, that only experience could answer, but we decided to try. We assigned duties and we talked it up wherever we went for Sabbath services.

And you know what? The people *did* come—by the hundreds! From north, east, south, and west the transport lorries and taxis came rolling up to Yele Primary School in clouds of dust. Since it was the dry season, we didn't have to worry about rain like we have had to put up with at some camp meetings in the homeland. The tent had been shipped back from the Gambia evangelistic series just in time, making the spacious palm shelter available for children and youth.

At the adjacent secondary school things were bustling too, with people getting settled in the classrooms, which had been turned into dormitories. School was out for the long Christmas holiday, but the students stayed for camp meeting. Principal Donald Richert's house was already full, so I came equipped to set up temporary housekeeping for us and the visiting speakers in the vacant Bible teacher's house. Paul Sundquist, Northern Europe-West Africa Division Sabbath school director, and C. B. Mensah, West African Union Mission secretary, both proved to be cheerful campers in spite of the Spartan accommodations.

While walking down the lane and across the field to the opening meeting Thursday evening, I noticed all the little knots of gaily chattering people. Exclamations of pleased surprise came from all sides as old friends spied each other. The atmosphere was already charged with that special camp meeting aura, and they hadn't even listened to Elder Mensah yet! Into my heart came the same happy feeling that camp meeting back home always brought, and I was so thankful to see the sweet spirit of the Lord doing its work.

It would be hard to say which feature of the varied program was most thrilling, but certainly Sabbath was a high day. The

Marjorie Dawson Woodruff is a missionary in Sierra Leone. Her husband is president of the Sierra Leone Mission.





G. M. Woodruff, left, Sierra Leone Mission president, welcomes A. A. Sesay to the gospel ministry as Mrs. Sesay watches. Second from right is C. B. Mensah, West African Union Mission secretary, and at right is Paul Sundquist, Northern Europe-West Africa Division Sabbath school director. Below is a part of the crowd that attended the first mission-wide camp meeting at Yele, Sierra Leone.

crowd swelled to nearly 1,000, most of whom either surrendered or rededicated their lives to Christ in response to Elder Sundquist's sermon and appeal. Of course, translators were necessary. A Temne evangelist on the left and a Mende evangelist on the right spoke simultaneously after each sentence or two in English, perfectly imitating even the tone of voice and gestures of the speaker. At the back of the tent a third man translated it into Kono, and no one seemed to mind the resulting din.

A. A. Sesay, recently appointed to Yele District leadership, was ordained. The last such service took place seven years ago. Twenty-one converts were baptized and welcomed into church membership. The Yele Secondary School Choir, under the direction of Birget Rasmussen, student missionary from Norwegian Junior College in Norway, was outstanding, with their colorful gowns and well-practiced songs. They had made a television appearance in Freetown the week before. After dark, Elder Sundquist showed slides and movies of Seventh-day Adventists in action around the division, which to everyone's delight included some familiar faces and places from Sierra Leone.

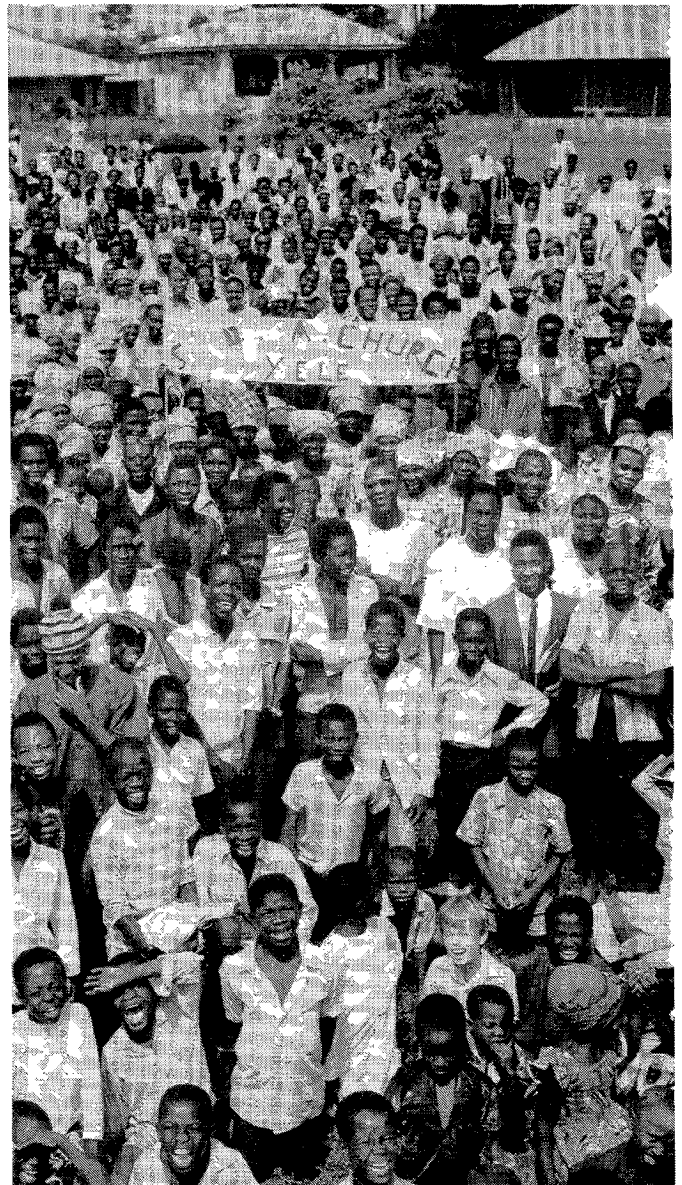
I'm sure that it was a new experience for many of the children to have Sabbath school especially for them. Thanks to the help and translation by Mrs. J. S. Myers, veteran pastor's wife, their attention never wavered. Mrs. Myers also assisted in two meetings for the pastors' and evangelists' wives, some of whom had never met one another before.

Nor were the youth left out. S. N. Chioma, mission youth director, organized a Pathfinder "march past." We heard the four winners of the recent temperance speech contests held at Yele and Peninsula secondary schools. Special music by different church groups enhanced the song services, and the sermons inspired us all.

Too soon it was time to go home. It only remained to take a couple of necessary votes, both of which turned out to be overwhelmingly unanimous: a vote of appreciation to the Yele church members for being such generous hosts, and a vote to have a big camp meeting like this again next year.

As we drove away, we caught a glimpse of Philip Philipsen, student missionary from Danish Junior College, lifting a corner of the heavy canvas as the boys folded up the tent. He had missed his dinner, his face was red hot and sweaty, but he grinned and waved us farewell.

The experiment had been a success—church members in the mission had savored the taste and wanted more.



Far Eastern

● The number of literature evangelists doubled in the South Minahasa Mission (East Indonesia Union) as the result of a three-week training and recruiting program recently, reports Nathan Ruhupatty, mission publishing director. By the end of the meetings the working force of literature evangelists in the mission numbered 40.

● Common problems of hospital chaplains were discussed at the recent meeting of Seventh-day Adventist hospital chaplains in the Philippines. The session, held at the Mindanao Sanitarium and Hospital, in Iligan City, also focused on a standardized program for chaplains, and the development of a chaplains' publication.

Inter-American

● Olivia Aracena has been named treasurer of the North Dominican Mission. Miss Aracena received her Bachelor of Business Administration degree from Antillian College in Mayaguez, Puerto Rico, in 1972, and since then she has served in the North Dominican Mission.

● Although several churches fell in ruins during the recent Guatemalan earthquake, others are being raised up for the honor and glory of God. One of these is the commodious church in Nueva Concepcion, which was dedicated March 8. The pastor of the Suchitepequez district, Elden Cruz, had joined the local elder, Tomas Miranda, in leading the members toward this goal. February 14, only ten days after the earthquake, another church was dedicated in El Chalum, Huehuetenango. On this occasion Escriel Romero, pastor, presented certificates to those laymen who had combined their efforts to win 100 new members during 1975.

● The president of the Panama Conference, Luis Alana, has been holding evangelistic meetings every night for

seven weeks in the city of Santiago. Prior to these meetings not one Seventh-day Adventist lived in this city of 20,000 inhabitants in the heart of the Republic of Panama. Panama Conference workers have pledged one third of their salaries for a period of time so that when the campaign closes a church can be built for the 53 converts who have been baptized thus far in the evangelistic series.

Trans-Africa

● Recently the South African Union publishing department conducted a union-wide literature evangelist institute with 208 persons attending. At the institute John Andrews was chosen the union's colporteur of the year.

● T. K. Struntz, communication director of the Central African Union, reports that more than 150 responses a month are coming in as a result of a radio broadcast that recently has been started in Rwanda. The broadcast, which is aired twice a week in the local Kinyarwanda language, has been well received.

● During the past few weeks Witnessing for Christ training programs have been conducted in all seven unions of the Trans-Africa Division. N. L. Doss, division lay activities director, reported the enthusiastic reception of this witnessing program by the more than 300 pastors who attended the training classes. The pastors will teach the program to their church members.

North American

Atlantic Union

● George F. Roberts recently joined the staff of Parkview Memorial Hospital in Maine as director of physical therapy.

● In connection with youth officers' meetings in Bermuda, an Investiture service was held on January 24, during which four young people

were invested as Master Guides. Also during the recent Junior Leadership Seminar, 38 persons completed the course and qualified for the Pathfinder Training Certificate.

● The Albany and Troy, New York, churches have embarked on a mass mailing project to reach every home in Albany and Rensselaer counties. They send out a literature package of *Steps to Christ*, the "Ready or Not" brochure on Jesus' second advent, a leaflet on the Sabbath, and a card with free literature offers and information on various services to the public by the church. The congregations will spend about \$20,000 on this enterprise to reach the 135,000 postal patrons in the two-county area.

● On Sabbath, February 29, Sterling, Massachusetts, believers met in their new sanctuary for the first time. For several years they have been meeting in the fellowship hall and auxiliary rooms. George Clavet, pastor, who is retiring, preached his farewell sermon.

Canadian Union

● Lynn Mattieson, ninth-grade student in Regina, Saskatchewan, entered a booth in her high school fair. With Smoking Sam, *Listen* magazine, and other temperance literature she was able to witness to hundreds of students and their parents.

● Volunteers from the Manitoba-Saskatchewan Conference office and the Saskatoon church spent March 21 at Blackstrap Camp staining doors and casings. Good progress is being made on the chalet to ensure its readiness for the Canadian Union session May 23 to 29.

● Early this year an Ingathering donation for \$7,500 arrived at the Canadian Union Conference office. R. A. Matthews, director of trust services, remembered that he had contacted this donor back in 1962. Upon checking the donor's gifts since then, he found that as a result of that

Ingathering call, a total \$46,000 has been given for the work of the Seventh-day Adventist Church.

● George A. Graham has retired from Canadian Union College after more than 25 years of service.

Central Union

● Members of the Hemingford, Nebraska, MV Society have presented a musical and witnessing program in six Adventist churches in their area. They are making plans to present their program to some of the non-Adventist churches in Hemingford.

● Mary Baker, assistant director of the Good Neighbor Center in Lincoln, Nebraska, was a guest speaker at the Statewide Community Services meeting in Casper, Wyoming, on March 28.

● Wyoming ministers met in a follow-up Witnessing for Christ program in Casper on March 28. During their visitation training they found openings for Bible studies that will be pursued by local church members.

● Kansas ministers met April 4 to 6 in Wichita, to learn about the Witnessing for Christ program.

Columbia Union

● Inaugural services were held for the new Carrollton, Ohio, church on February 28.

● Seventeen ministers of the Pennsylvania Conference enrolled for credit in the denominational history course offered at the Andrews University Extension School held on the campus of Blue Mountain Academy, Hamburg, Pennsylvania.

● Sherwood Pangborn has joined the Pennsylvania Conference staff as publishing director.

● Donald G. Reynolds, Pennsylvania Conference president, has held three regional ministerial seminars throughout the conference.

● Columbia Union College is offering a four-year B.S. degree program in respiratory

therapy. Students in the program earn an Associate of Arts degree in two years, and then may go directly into patient care or continue on for the B.S. degree.

● A. V. Pinkney, of the General Conference Temperance Department, spoke recently on health, temperance, and drug abuse at public high schools in the Akron, Ohio, area and at the Akron Bethel church.

Lake Union

● Recently 75 students and faculty members of Battle Creek Academy attended a four-day Bible camp at Michigan's Camp Au Sable. Guest speaker was Wayne Shepperd, Lake Union Conference youth director.

● Mrs. Dovie Knecht has been appointed assistant director of personnel services at Battle Creek Sanitarium Hospital, Michigan.

● Seven persons were baptized into the South Haven, Michigan, church as a result of Bible studies by John Stachnik, a layman, and Stuart Snyder, pastor.

● A four-week series of evangelistic meetings in Holly, Michigan, by Arnold Kraner, conference evangelist, resulted in an initial baptism of 20 persons.

● Reid C. Granke has joined the Wisconsin Conference office staff as director of trust services.

North Pacific Union

● New pastor of the Sandy, Oregon, church is William W. Ring, who has served in several conferences both as pastor and as director of trust services. More recently he has been director of the North Pacific Union trust services department.

● As part of the Adventist Youth in Action program, directed by Dan Lamberton, of Mount Ellis Academy, six students and their adviser, Mrs. June Anderson, have been visiting Bozeman, Montana, public schools with an anti-smoking program.

● Members of the Centralia, Washington, church have dedicated their new Community Services center.

● Mr. and Mrs. John Claridge, of Fall City, Washington, are spending their retirement in an unusual manner. They have volunteered to man the Washington Conference mobile health van.

● Approximately 50 persons attended the first Five-Day Plan to Stop Smoking conducted by the Bellevue, Washington, church for the employees of a large trucking company in Seattle. The invitation came as a result of victory over the smoking habit by the company's personnel director in an earlier stop-smoking clinic.

Northern Union

● Thirty-two persons have been baptized in the Crowson-Oliver-Edwards campaign in Minot, North Dakota, and more are planning baptism.

● Grand Forks, North Dakota, members have attended their first worship services in their new church, which seats 300 persons.

● As the result of favorable Community Services publicity, Charles Klatt, pastor of the Rochester, Minnesota, church, received a donation of more than 300 pairs of shoes from Thom McAn.

● E. L. Marley, Iowa Conference president, was the speaker for opening services at the Davenport church. Members anticipate liquidating the note on their church, which seats more than 350 persons, within one year. Gordon Retzer is pastor.

Pacific Union

● Pastor on the Line, sponsored by San Diego churches, is a new call-in radio program featuring Robert J. Wieland.

● Jungsik Yoo has joined the staff of the Paradise Valley church, San Diego, California, as a part-time pastor of Korean believers.

● Scott Mosely, a 1975 communications graduate of Pa-

cific Union College, has been instrumental in adding the ministry of Morris Venden, college church pastor, to a Fresno radio station. Already carrying the Voice of Prophecy, the Fresno AM station also carries a 15-minute weekly segment of the Bible in Living Sound.

● Services for Korean-speaking people are now being conducted at the Japanese church in Honolulu, Hawaii. Harold Kono is pastor of this trilingual congregation.

● Lay leaders Eliapo and Tala Toa are providing leadership for a new Samoan branch Sabbath school in San Jose, California. All in attendance previously were at a series conducted by S. I. Afa'ese.

● Black youth of the Central California Conference attended a special Bible conference at Camp Wawona, Yosemite, in mid-April. Guests included Ted Jones, associate editor of *Message* magazine, and David L. Taylor, chaplain of Oakwood College.

Southwestern Union

● Thirty-eight Texas evangelistic crusades are scheduled for the first six months of 1976. The Texas Conference committee and lay advisory committee have voted to raise \$100,000 for soul winning in Texas and recommend that members give 1 per cent of their income to evangelism.

● The Harrison, Arkansas, church hosted a series of evangelistic meetings held in a public hall in that city. Twenty persons have been baptized. The meetings were conducted by evangelists Dave Wolkwitz and Bill Tucker.

● At the close of the current school term ten student missionaries will be leaving Southwestern Union College to serve one year in Japan, Indonesia, Java, Iran, Nigeria, and Egypt. Orientation classes are being held by Ernest McLean, an instructor at the college, to prepare these students for their duties overseas.

● The Ardmore, Oklahoma,

Adventist Hospital was recently presented a Kresl-neau bassinet resuscitator with radiant heat by the Ladies' Auxiliary. The bassinet will be used for all newborn babies while they are being prepared for the nursery.

Loma Linda University

● "Chalk Boards and Mission Boards: Seventh-day Adventist Schools Outside North America" was the title of this year's distinguished faculty lecture at Loma Linda University given by Maurice Hodgen, chairman of the department of foundations of education in the School of Education.

● The annual business meeting for the Pacific Region of the Association of Clinical Pastoral Education was held in Palm Springs, California, February 29 to March 2, with 75 chaplains participating. (The Pacific Region includes California, Oregon, Washington, Idaho, Hawaii, and Alaska, and encompasses 35 accredited training centers.) Charles Teel, LLU Medical Center chaplain, was re-elected to his sixth term as treasurer. Chaplain Jerry Davis was re-elected regional chairperson, and Chaplain Bruce Dame was appointed to the development committee.

● Loma Linda University's emergency hotline received approximately 1,800 calls during its first full year of operation. (Research indicates that hotlines usually reach their peak usage during the fourth year of operation.) The university hotline service, which started out with telephone lines open only from 5:00 P.M. to 1:00 A.M. daily, is now a 24-hour-a-day community service.

● A four-night cooking school held in the City Parish church district in Riverside, California, was successfully conducted by School of Allied Health Professions students. The City Parish church and the university sponsor a City Parish House, which is the source of many community outreach programs.

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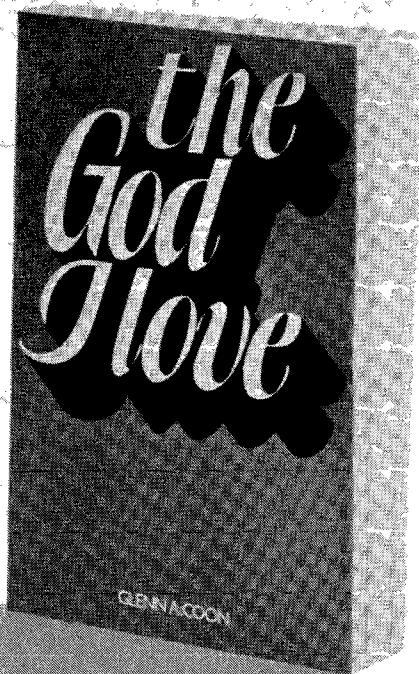
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Review



Advent Review & Sabbath Herald
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TO CONTRIBUTORS
Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Accountant	Nurse, CCU
Clerk-typist	Nurse, LPN
Cook	Nurse, med.-surg.
Diet., admin.	Nurse, OR
Dosimetrist	Nurse, psych.
Food-prod. superv.	Occup. ther.
Groundskpr.	PBX oper.
Lab. asst.	Pharmacist
Lab. tech. ASCP	Phys. ther.
Med.-rec. lib.	Purch. dir.
Med. technol.	Receptionist
Nurse's aide	Secretary
Nurse-anes.	Sec., med.
Nurse, charge	Soc. wrkr., BSW

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

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

Camp Meeting Schedule

Atlantic Union

Greater New York	June 25-July 3
English	July 4-10
Spanish	June 18-26
New York	June 25-July 3
Northeastern	June 17-26
Northern New England	June 18-26
Southern New England	June 18-26

Canadian Union

Alberta	
Bowden	June 25-July 3
Beauvallon	July 9-11
Peoria	July 9-11
British Columbia	June 25-July 3
Manitoba-Saskatchewan	
Saskatoon	July 2-10
Clear Lake	July 14-17
Maritime	July 9-17
Newfoundland	July 21-25
Ontario	July 2-10
Quebec	July 9-17

Central Union

Central States	June 18-26
Colorado	June 15-19
Kansas	May 28-June 5
Missouri	June 9-12
Nebraska	June 4-12
Wyoming	August 3-8

Columbia Union

Allegheny East	July 1-10
Allegheny West	June 27-July 4
Chesapeake	July 8-17
Mountain View	
Cumberland	June 12
Charleston	June 19
Clarksburg	June 26
New Jersey	
English	June 25-July 3
Spanish	July 4-10
Ohio	June 18-26
Pennsylvania	June 17-26
Potomac	June 11-19

Lake Union

Illinois	
La Fox	June 11-19
Little Grassy	September 16-19
Indiana	June 11-19
Lake Region	June 24-July 3
Michigan	
Grand Ledger	August 5-14
Upper Peninsula	June 11, 12

Wisconsin	July 29-August 7
Portage	May 14, 15
Camp Wahdoon	
North Pacific Union	
Alaska	
Southeast	July 30-August 1
South Central	August 6-8
Idaho	June 4-12
Montana	July 9-17
Oregon	July 16-24
Upper Columbia	June 11-19
Washington	June 17-26
Northern Union	
Iowa	June 4-12
Minnesota	June 11-19
North Dakota	June 11-19
South Dakota	June 4-11
Pacific Union	
Arizona	July 22-31
Central California	August 5-14
Hawaii	
Hawaii	September 24, 25
Kauai	September 10, 11
Maui	September 17, 18
Molokai	August 27, 28
Oahu (Honolulu)	September 3, 4
Nevada-Utah	June 21-26
Northern California	
Fortuna	August 15-21
Angwin (English)	August 12-21
Angwin (Spanish)	July 2-5
Paradise	June 17-20
Southeastern California	October 29, 30
Southern California	
Lynwood	June 19-26
Frazier Park	July 14-17
Lancaster	October 1, 2
Spanish	June 9-12
Southern Union	
Alabama-Mississippi	May 28-June 5
Carolina	May 28-June 5
Florida	May 28-June 5
Georgia-Cumberland	May 26-29
Kentucky-Tennessee	June 4-12
South Atlantic	June 10-19
South Central	June 4-11
Southwestern Union	
Arkansas-Louisiana	June 4-12
Oklahoma	July 9-17
Southwest Region	June 18-26
Texas	June 4-16
Texico	July 23-31

he was head of the theology department of Southwestern Junior College. Next he pastored the Baltimore First church in Maryland and began the first Adventist TV program on the East Coast. For 12 years he was with the Voice of Prophecy, and then pastored churches in Sacramento and Modesto, California. After retirement he taught at Philippine Union College and at Canadian Union College. Survivors include his wife, Mae R.; four children, Eleanor Morrison, Dr. Ralph, Dorothy Libby, and Virginia Nickel; nine grandchildren; and a sister, Ethel Cooper.

LORENZ, Elizabeth Mae—b. Sept. 13, 1887, Princeton, Nebr.; d. Feb. 29, 1976, Loma Linda, Calif. She married John D. Lorenz in 1910, and that same year they were called to be missionaries in South America. For 20 years they served in Argentina, Chile, Ecuador, and Peru. Survivors include four children, Wallace, Irvin, Elmer, and Ivonette; 12 grandchildren; 12 great-grandchildren; two brothers; and two sisters.

WRIGHT, Kenneth Albert—b. March 4, 1903, Buffalo, N.Y.; d. March 21, 1976, Forest City, Fla. In 1922 he graduated from Atlantic Junior College, and the following year from Emmanuel Missionary College. His Master's degree was from Cornell University. He was educational superintendent for Northern New England Conference, principal of Pine Tree Academy, Auburn, Maine, and of Union Springs Academy, Union Springs, N.Y. He was principal and manager of Forest Lake Academy, Maitland, Fla., from 1937 to 1942. From 1943 to 1955 he was president of Southern Missionary College. He was ordained to the ministry in 1936 and had pastorates in Kentucky and Florida. For 15 years he was field representative of the Florida Conference Association. Survivors include his wife, Clara Jeanette Nosworthy Wright; daughter, June L. Frame; sons, Burton L., Walter F., Kenneth A., Jr.; 11 grandchildren; sisters, Lois Zimmerman, Ruth Noffke, Ida Kassel, Nina Mennig, and Marie Swenson; and brothers, Elder Orville D., of Bulawayo, Rhodesia, and George F. Wright.

Deaths

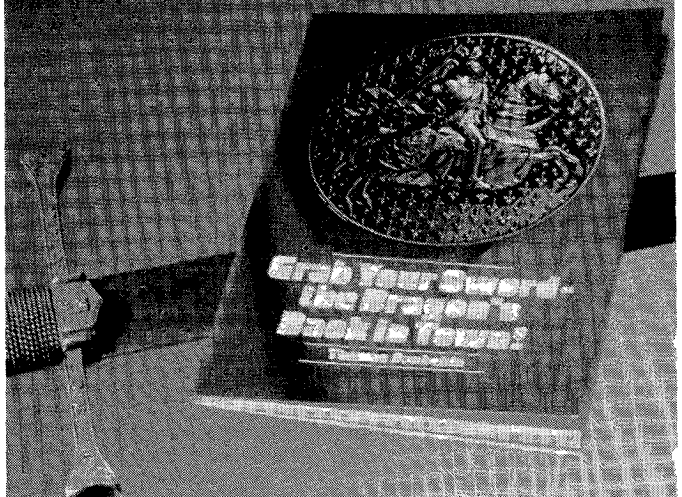
GRIERSON, Raymond Harold—b. Feb. 14, 1910, Miss.; d. March 19, 1976, Austin, Tex. For some time he worked for the Christian Record Benevolent Association. Survivors include his wife, Myrtle; sons, Jan and Warner; daughter, Milli Austin; nine grandchildren; one great-grandchild; two brothers, Edward and Martin; and a sister, Nellie McKendry.

LIBBY, Raymond Henry—b. May 23, 1901, South Stukeley, Quebec, Canada; d. March 8, 1976, Paradise, Calif. In 1922 he graduated from Oshawa Missionary College. He received his B.A. degree from Atlantic Union College and taught there for several years. He also taught in Vermont and at Union Springs Academy, Union Springs, N.Y. He became education and MV director of the Kentucky-Tennessee Conference and initiated the first black youth camps in the denomination. He received his Master's degree from George Peabody College for Teachers, after which he was in the education and MV work of the Florida Conference. In 1945 he was called to pastor the Battle Creek, Michigan, church. Then

Coming

May	
1	Community Services evangelism
1	Church Lay Activities Offering
8	Disaster and Famine Relief Offering
15	Spirit of Prophecy Day
June	
5	Bible correspondence school emphasis
5	Church Lay Activities Offering
12	Inner-city Offering
19	Servicemen's Literature Offering
26	Thirteenth Sabbath Offering (Afro-Mideast Division)
July	
3	Church Lay Activities Offering
10	Christian Record Braille Foundation Offering
17	Home foreign challenge
31	Dark county evangelism
August	
7	Church Lay Activities Offering
14	Oakwood College Offering
September	
4	Lay Preachers' Day

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The Back Page

1976 Yearbook Is Being Printed

The 1976 *Seventh-day Adventist Yearbook* has gone to press and will be available soon in North America through Adventist Book Centers and, overseas, through regular publishing channels. Orders may be placed at once. The price is \$15.80 for the cloth-bound edition and \$13.90 for the paper-bound edition.

F. DONALD YOST

Florida Conference Officers Re-elected

The fifty-eighth constituency session of the Florida Conference was held April 11 on the campus of Forest Lake Academy in Orlando. Re-elected to another triennial term of office were H. J. Carubba, president; R. J. Ulmer, secretary; and J. P. Rogers, who in March of this year replaced W. H. Smith, retiring treasurer. The entire departmental staff of the conference was returned to office. The executive committee was enlarged from 15 to 20 members, including eight lay workers.

The conference during 1972 to 1975 grew in membership from 14,879 to 17,004. Eight new churches were organized. The tithe per capita gain was \$49.92 over the preceding triennium.

H. H. SCHMIDT

May 8 Offering to Replenish SAWS Funds

On May 8 another Famine and Disaster Relief Offering will be received in the churches of the North American Division. Because of previous offerings to this fund, SAWS (Seventh-day Adventist World Service) was able to make a quick and effective response when the recent earthquake struck Guatemala. Fortunately, funds were on hand to meet the needs, at least up to a certain point.

I asked Howard Burbank, SAWS manager, how he thinks Seventh-day Advent-

ists will respond to the present appeal. He said, "Already the response by individual members offering help and finances has been almost beyond belief." A big lift on May 8 will enable us to give further help to Guatemala earthquake victims. The offering also will replenish SAWS funds for disasters sure to strike elsewhere.

Other areas of the world have benefited during 1975, and besides the Guatemala assistance, nearly \$4 million of disaster relief has gone out to 39 countries. This includes 724 tons of clothing and bedding and 4,012 tons of food.

H. D. JOHNSON

South Dakota Staff Is Re-elected

The delegates of the thirty-first session of the South Dakota Conference, which convened recently, re-elected G. W. Liscombe president and returned to office the treasurer and departmental directors. Officers' reports listed new attainments in baptisms and membership reached by the close of the triennium. Progress on the new Dakota Adventist Academy was reported, and the delegates unitedly voted their support of this project.

LEROY J. LEISKE

ARN Representatives Meet at Andrews

Nearly 40 representatives from stations of the Adventist Radio Network met in annual board at Andrews University to coordinate programming that is currently serving a potential audience of more than 22 million people.

The ten stations represented at the Andrews meeting are educational stations with facilities on the campuses of Adventist colleges in the United States. Their programming is mixed, designed to serve the communities in which they are situated, as prescribed by the Federal Communication Commission for educational stations.

Many of these stations first

went on the air as campus-only facilities, with volunteer help serving as engineers, programmers, announcers. Their equipment was often rather elementary.

Today the station staffs are highly professional, well able to compete with radio personnel in the commercial field; and the equipment is so highly sophisticated in some places that it can run for 18 hours without anyone's needing to interrupt the electronic delivery of programs. This releases the staff to be preparing future programs. The stations range in power from 1,000 watts to 100,000 watts.

The greatest difficulty of these stations' managers and engineers is in achieving a balance of programming that satisfies their listeners. But their aim is a real witness of Christian programming operating within the limits of the licenses they have been granted.

M. CAROL HETZELL

Arkansas-Louisiana Re-elects Officers

Three hundred delegates met to conduct business for the twenty-second regular session of the Arkansas-Louisiana Conference Sunday, April 11. Elected to a new three-year term were W. H. Elder, president, and B. P. Haskell, secretary-treasurer. All departmental directors were returned to office.

The constituents heard reports of progress that included membership growth, church expansion, financial increases, and development of new school plants. The conference membership now stands at 6,056 in 71 churches.

JOHN N. MORGAN

In Brief

New Positions: Dunbar Smith, health director, Far Eastern Division, formerly health director, Trans-Africa Division. Andrew Peters, president, Guam-Micronesia Mission. D. C. Keith, treasurer, Korean Union Mission.

Merger: The Far Eastern

Division committee has given approval for the merger of the Tai An and Tai Ping missions of Taiwan, thus making only one mission in the country.

Died: Edward H. Schneider, 75, worker in Ohio, Florida, and the Inter-American Division, on March 28 in Eaton Rapids, Michigan.

Homes for Guatemala: Another \$20,000 was received at General Conference headquarters April 7 to 14 for homes for Guatemala earthquake victims, bringing the total to \$137,128. The goal is \$375,000, enough to build 5,000 homes at \$75 each. Contributions to this fund should be labeled "Homes for Guatemala" and either sent directly to the General Conference treasurer or put into regular church tithe and offering envelopes.

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