

SEPTEMBER 8, 1977

# Review®

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



## **New School Opens in Upper Volta**

### **Agricultural Experiment Is Successful:**

Luscious strawberries; large, firm potatoes; eggplant; squash; carrots; and cucumbers are growing now in the dry, hot land of Upper Volta, West Africa. This produce is being grown in the first test crop of the Adventist Agricultural School on the shores of the Bazega, 50 miles south of Ouagadougou. The first group of students is arriving at the school this month. See the story on page 15.

## “A Special Work of Purification”

San Bernardino, California

During my early-morning devotional recently, two scriptures occupied my attention. They contain highly challenging thoughts. Read with me these words from the Old Testament prophets Isaiah and Jeremiah.

Addressing a people threatened with war and invasion, the prophet Isaiah declared: “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem” (chap. 4:2, 3).

Note carefully—“in that day.” Isaiah was a prophet of hope. He anticipated a brighter day to come.

Looking forward to Israel’s return from Babylonian captivity, Jeremiah declared: “In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve” (chap. 50:20).

Note well the words: “in those days, and in that time.” There was a time to come, according to Jeremiah, when “the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” It would be a day when God would pardon the two nations for the sins that had led them into captivity.

Is there a parallel for our time? Will there be a weeding out in our day, leaving a remnant that will be holy? Yes, during the investigative judgment going on in heaven now. Here then is a lesson for you and me as members of God’s remnant people, for since 1844 the investigative judgment has been in session in the heavenly sanctuary.

Note well these inspired words: “While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth.”—*The Great Controversy*, p. 425.

Here the Lord’s servant speaks of a special “work of purification” taking place. This is in harmony with the words of the beloved disciple: “And every man that hath this hope [the hope of the second coming] in him purifieth himself, even as he is pure” (1 John 3:3). Those who are ready in the judgment and in the day of our Lord’s appearing will be part of a pure people—a people that “shall be called holy” (Isa. 4:3).

According to John, “we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2).

It is plain from these words of inspiration that the people who will be prepared when their names are called in the investigative judgment and who will be ready when

Jesus comes are an overcoming people. They will not be continually committing the same old sins, lying, stealing, breaking the Sabbath, committing acts of impurity, having other gods in their lives, or any of the other sins that so easily beset even God’s people.

Those who are prepared to meet Jesus are those who, through the grace and power of the indwelling Christ, have found victory over their besetting sins. “To him that overcometh will I give to eat of the tree of life” (Rev. 2:7).

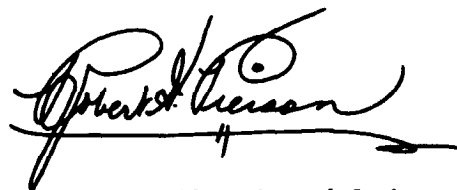
It is all made clear by the Lord’s servant: “All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.”—*Ibid.*, p. 483.

Read those inspired words over again, carefully and prayerfully. They describe the work that must go on in your life and mine *right now*, during the time the judgment is in session in the heavenly courtroom. Repentance, faith, submission, pardon, the righteousness of Christ, character development, sins overcome—each of these spiritual transactions must become a reality in your life and mine. This is the experience that will qualify us to have our sins “blotted out” in the judgment and to be numbered among an Israel whose “iniquity . . . shall be sought for, and there shall be none” (Jer. 50:20), and among those who are numbered as the remnant in “Jerusalem [who] shall be called holy” (Isa. 4:3).

“Thus will be realized the complete fulfillment of the new-covenant promise,” Ellen White says, and then she quotes our two scriptures from Jeremiah and Isaiah.—*Ibid.*, p. 485.

This message is, indeed, meat in due season. It calls for God’s people—you and me—to overcome sin in our lives through the help our indwelling Christ has promised. We cannot be ready for the judgment or for the Advent if we continue on with the same old sins condemning us. We must make progress in character development day by day.

Fellow believers in the Advent message, I want to be numbered with God’s holy people—to be a true overcomer. I want God’s special work to be done in my life during this judgment-day period. I believe you do also. Let us both seek earnestly the help that Jesus has promised us, to be true overcomers, that the promise of Jeremiah and Isaiah may be fulfilled in all of us! God bless you!



President, General Conference

# This Week

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When church leaders in West Africa planning to begin work in Upper Volta asked the government what contribution by the church would be appreciated in their country, government officials asked for an "institution that would teach basic skills to their people, increase their cash income, and improve the diet of the

villagers." The agricultural school featured on our cover is the result.

Every once in a while we change names in our masthead (p. 23). Often such a change is a result of adding a new staff member or correspondent, but the change some may have noted in last week's masthead resulted from a wedding. Pat Hill, one of our editorial secretaries, who has been a member of our staff for four years, married John Alden on August 21. They will make their home in Beltsville, Maryland.

Several readers have asked for more information about the photographer of the empty chair scene featured on our June 23

cover. David Gardner, an avid amateur photographer, took the picture in Maryland. Although he has resided in Maryland, he is now teaching in the Parsons-Elkins district church school in West Virginia.

Walter C. Utt, history professor and department chairman at Pacific Union College, Angwin, California, has written to correct some information in a picture caption that accompanied "Giving Up Our Will for God's Will" (Aug. 18). Rather than commemorating the 250th anniversary of the beginnings of the Waldensian movement, the church painting in the picture commemorates the "glorious return" from Swiss

exile. The inscription would "appear to be from Pastor Arnaud's loyalty oath of September 11, 1689, sworn to by his little force of Waldenses and Huguenots." Dr. Utt adds that the Waldenses commemorated their 800th anniversary in 1974.

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## Scan News briefs from the religious world

### Churchgoers Protest Show Featuring Witches, Warlocks

ORLANDO, Fla.—Churchgoers of this central Florida city won a battle to prevent witches, warlocks, psychics, hypnotists, and astrologers from becoming the central attraction at a leading mall's third anniversary celebration August 18 to 21.

Many of the protesting callers termed the projected event "satanic" in concept and contrary to Biblical teachings.

Calling the event "the largest of its kind to reach the east coast," Bruce Hoffman, national representative for Pyramid Products of California, which produced the

idea, accused mall directors of breaking a contract and "knuckling under to groups who don't intend to allow anything they don't happen to like."

### Widespread Revival of Religion Foreseen

LONDON—A widespread revival of religion in all classes of society is on its way, according to Professor Daniel Bell, an American sociologist who is on sabbatical leave in Britain from Harvard University. He said the revival will be marked by simple piety, a deep sense of community, and concern for both humankind and the environment.

### U.S. Grant to Assist Planning for a Solar-heated Church

ST. PAUL, Minn.—A \$69,942 demonstration grant from the Energy Research and Development Administration has been received for the design of a new First Baptist church in Aberdeen, South Dakota.

The church, designed by the St. Paul architectural firm of Bergstedt, Wahlberg, Bergquist, and Rohkol, will use solar energy for a "substantial portion" of its energy requirements.

About 30 percent of the building's space heating and 50 percent of its hot water will be supplied by the air-type solar collector on the

church roof, the architectural firm reported.

### Churches Must Share Blame in Rise of Divorce Rates

MIAMI—The churches are in some measure to blame for the rising U.S. divorce rate. So says the Reverend John Drakeford, professor of psychology at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

"We've made it too easy to enter into marriage," the professor observed. "The church hasn't spent enough time with its young people before they fall in love. After they fall in love, it's too late. They won't listen."

## Letters

[Letters submitted for publication 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.]

### Scripture Reading

Luke 4:16 indicates that Jesus attended religious services, publicly reading portions of Scripture. This suggests the importance of the reading of Scripture during worship services.

Public Scripture reading deserves to be a dignified, deeply appreciated, and well-understood presentation. Great care should be given the selection of the passage and to the version of the Bible utilized. But why are only a

few verses usually read? Why do readers give evidence of little preparation? Are we in so great a hurry?

STEPHEN J. RIEHLE  
Santa Maria, California

### Sin or Not?

Two letters in recent REVIEWS (Response From Readers, April 21, and Letters, June 16) comment on the subject of divorce and remarriage. Both remind us of the words of Ellen White: "Those who do not accept the Word of God just as it reads, will be snared in his [Satan's] trap."—*Selected Messages*, book 2, p. 52.

The Word of God, "just as it reads" in Matthew 19:9, is

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery"; and in Romans 7:3, "Then if, while her husband liveth, she be married to another man, she shall be called an adulteress."

If these two verses do not teach that there is such a thing as an adulterous marriage or living in sin, we wonder what they do mean.

We are perplexed to know how to relate to those church members who have been restored to the church while living in sin, how to show our love toward them while not encouraging them indirectly in a sin that would exclude them from heaven. We need help. Does

the fact that the church restores their membership mean that we should no longer think of them as sinners while they are living in adultery, according to the inspired definition of both Jesus and Paul?

ROY AND MARGUERITE  
WILLIAMS  
Sedona, Arizona

### The Epicenter

Re "God's Purpose for the Review" (July 7). The REVIEW does keep our whole being focused on Jesus Christ as Saviour of the world, showing Him to be the "epicenter" of our lives.

VERNON ENTWISLE  
Hollywood, Florida



The author and her husband discovered that the young couple they had met at the beach were interested in spiritual things. They invited the couple to study with them and encouraged them to attend church.

# God Heard My Prayer

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"It's inconceivable  
that we made  
a wrong turn, because  
the map is so easy  
to follow.  
Only the providence  
of God could have  
worked this out."

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By **BARBARA DUFF**

"OH NO!" I SIGHED AS OUR GIANT mechanical bird came down through broken clouds at 1,500 feet. "It just wouldn't rain these three days, would it?"

My husband glanced up from his book with a what-would-you-like-me-to-do-about-it look as the wheels touched down.

"There's a man in Bermuda shorts and knee socks," I giggled.

"Is that so?" Donny sarcastically returned. "Here in Bermuda is where they originated, you know." The man outside motioned the aircraft to a halt.

Traveling by bus to our hotel, I saw pink sand, crystal-clear water, fish like jewels swishing in and out the swirling ripples. That is, I saw them when the sun occasionally popped through a hole in the cloud cover. What a contrast from the white fences and rain-soaked bluegrass we'd left the day before!

I could have cried! Three solid weeks of liquid sunshine and problems hard to believe had left me discouraged, and in anticipation this short trip to Bermuda had seemed to brighten the whole picture.

As we pulled up to the hotel door, we could scarcely see any blue sky. "It'll be coming down in torrents by the time we check in!" I complained.

Quickly changing clothes, I dashed to the lobby, where I fumed: "See, I told you!" As if my long-suffering husband had the least bit of control over the whole matter! "Nothing is going to keep me from seeing my new surroundings," I stated, so off into the rain we ventured for

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*Barbara Duff lives with her businessman husband in bluegrass country near Lexington, Kentucky. She is a writer, directs the youth choir of her church, and is active in its witnessing program.*

a walk to town. We came back looking like drenched dogs, so spent quite a bit of time making ourselves presentable for dinner.

"Won't it be interesting to visit a Seventh-day Adventist church for prayer meeting tonight?" Donny mused, still amazed, as a new Adventist, that the church believes the same thing the world around. Excusing ourselves at dinner, we went to the lobby to hail a taxi.

"Do you happen to know where the Seventh-day Adventist church is situated?" I asked, stepping inside the cab.

## The Taxi Driver—and Prayer Meeting

"Yes, ma'am," the driver answered. "There are five churches and one other congregation. The closest is not many blocks from here. In fact, my wife is a Seventh-day Adventist, also, my 17-year-old daughter." After a pause, he added, "And I know I should be!" During the drive he told us about taking the complete series of Bible studies, preparing for church membership, but being unable to make that total commitment.

"I'll be back to pick you up in an hour," he called as we ran through the downpour into the Fellowship Hall. Much to our surprise, there were 50 people attending the midweek service, with this meeting only one of six on the island.

"There are only one fourth as many people on this whole island as in our city at home," Donny whispered, "and we have only two churches."

With a 360-degree glance, I whispered, "And they have four times as many attending at this one church prayer meeting as we have at ours."

After meeting our friendly British brothers and sisters in Christ, we spied our taxi driver talking to some of the members. "Thank you for coming back for us," I smiled.

"That's O.K. I've enjoyed the prayer service," he confided.

Just how long he'd been there, we didn't know, but we knew one thing: God had led us to this man so many miles from home as surely as He leads us to persons in our familiar surroundings. Of all the taxi drivers in Bermuda, God sent us a like believer, who may have needed my husband's witness about the struggle for total commitment and the joy of being a part of the unique Adventist family.

As our new-found friend took us for a little tour of the town, the rain fogging our view, I felt warmed by the wonderful presence of God so far from home. Saying good-bye to our friend we also said good night to our first day, never dreaming what the next day would reveal.

Up bright and early for breakfast, I was horrified to see a dense cloud cover hanging over the entire island. "Where did this weather come from?" I demanded of the waiter.

"Madam, this must be part of the tropical depression they've been talking about. Why, it hasn't rained here since . . . I can't remember when, . . ." he said in his brisk British accent.

"Just my luck! Do you think it will clear up at all today?" I pleaded.

"Well, I'd like to say Yes, Madam, but to be truthful, I'd have to say it looks as though it's here for a day or two. It does this every so often you know."

"That's great," I moaned, watching as he poured water from a sparkling silver pitcher. "It's rained ever since we reached the hotel," I complained.

With an apologetic smile, as if he'd had something to do with the gloomy condition, he hurried off to bring our juice.

"Cheer up, honey," Donny's calm, reassuring voice broke the silence. "We'll still get a motorbike the way we planned and—who knows?—it might be 100 per cent clear by noon."

"Do you really believe that?" I questioned.

"Would you believe by tomorrow at noon?" he teased.

On our way to the hotel bike-rental shop, Donny stopped. "Don't forget, we can always go on the all-day bus tour."

Knowing how much he dislikes crowds and how following 50 people through a fort or a perfume factory would be his least-liked thing to do, I responded, "If you're not afraid of a little rain, neither am I."

"Would you like a map of the island, sir?" the manager asked.

"Do you think we'll get this far before the downpour?" I questioned, pointing to the end of the island.

"Well, Madam, it's not the best day for sightseeing, but since no one is allowed more than one car on the island, there are many bike riders and lots of sheds built for days like this."

### A Sudden Rainstorm With a Silver Lining

With that bit of enlightening news, we started out in the murky mist. Leaving the township of Hamilton for a ride along the coast, we paused to snap a photo. "You don't see many big ships coming into the harbor of Kentucky," Donny joked.

"If only the sun were shining, how beautiful and alive all this would be!" I blurted out. Really, I hadn't meant to be gloomy about the weather anymore, but somehow, like kernels of corn in a hot skillet, my words popped out!

Jumping back on the bike, we rode along streets dug out of rock. All kinds of flowers and plants were intermingled, including huge hibiscus, beautiful despite the misty view. Then it came—not that we hadn't expected it—millions of drops of rain bombarding us on every side.

"Where are all those sheds?" I shouted as Donny finally pulled over to a grassy area.

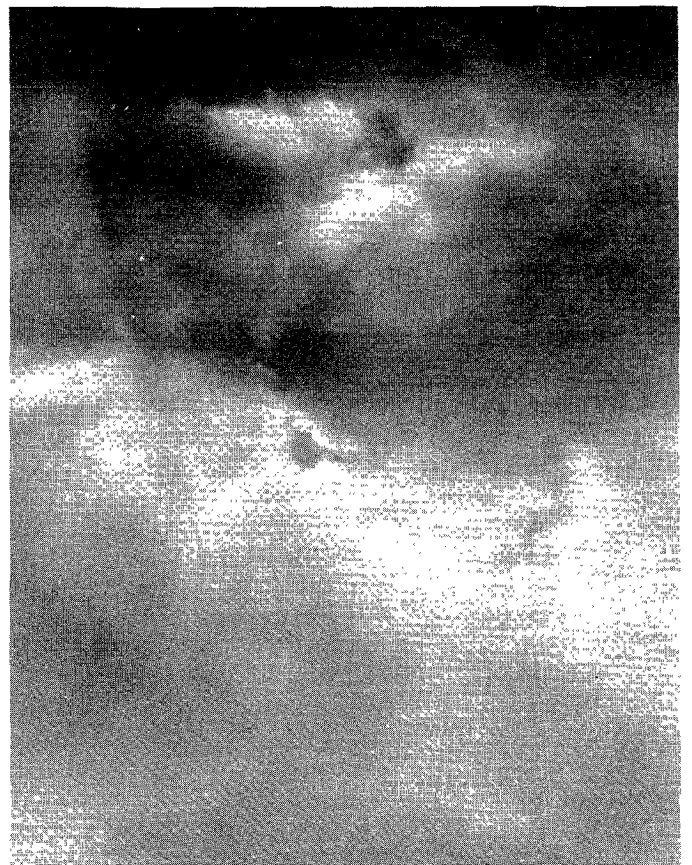
"Let's make our own," he said, jumping off the bike to hunt for cover. "Wrap up in those beach towels!" his voice sounded amid the roar of cars and motorbikes, their riders underneath clear plastic rain gear.

"Looks like these folk know what to do in case of showers," I half-heartedly admitted.

Finding some old boards, Donny erected a makeshift shed, but somehow the rain still seemed to blow on us from every angle. Finally, he gave up.

Wringing out the towels that wrapped me, I secretly wished I could be wrung out. The word *drenched* hardly would have described my condition. Then I thought of friends in Georgia we had visited in April, who had just renewed their personal experiences with Christ. They had been so excited telling us of three answers to their prayers, and how they had claimed an answer to each of their prayers before they experienced the answer. Their faith was so positive, so sure.

Immediately, feeling that a personal evil had been discouraging me, I prayed: "Dear Jesus, I know I serve the same God as our friends in Georgia. I believe the enemy intended the discouraging events of the past month. I believe he is following me even now. I know that You've overcome him already. You said, 'Peace, be still,'



Peeking from under the shed, the author saw a tiny patch of blue sky. Within 20 minutes the streets were dry and the clouds had disappeared.

to nature and it obeyed. Many times I've read that story to my children. I believe You can take the enemy away right now! If I'm asking this selfishly, please deny my request, but if You take this discouragement away, I will have the privilege of beholding a part of Your creation I've never seen before. Please take the mist away. I thank You for hearing and answering my prayer. In Jesus' name."

Without sharing my enthusiasm, Donny stood by the shed whittling, the rain blowing on him from every side. Then, as suddenly as it had started, the rain stopped! "Let's try to find something hot to drink," Donny shivered, wiping the bike seat with a soaked towel.

Reluctantly unfolding myself from my pretzel position, I heard Donny shout, "Look, Barbara, look—right overhead!"

Peeking from under the shed, my eyes fastened on the

most beautiful tiny circle of blue sky I'd ever seen, suggesting that a biscuit cutter had just punched a perfect hole in a giant roll of gray dough. "Donny, He heard me! I know He did! He does want us to see all His beauty here!"

"Don't get too excited," Donny said as he viewed the situation. "I don't know where that tiny spot came from, but I see it too." A pilot and one who played amateur weatherman, he later admitted there didn't appear any possibility for the skies to clear.

Within ten minutes the sun was shining and the hole kept opening up. In another ten minutes the streets were completely dry and the clouds were gone. By the time we found a drugstore in Somerset our clothes were thoroughly dry—and now we wanted a cold drink to cool us from the heat.

Riding along, my cheek rested on Donny's back. Feeling the moistness from my tears on his shirt, he conceded, "You're right, honey! Today is a miracle. God must have opened up the sky like you said He could. I only wish I'd had the faith to pray with you, so I could share the joy you're experiencing now!"

### A Book Provides an Opportunity to Witness

After praying that God would use us as instruments to reach anyone He might choose, the next morning found us bounding out the door to greet another new adventure. Suddenly I gasped as Donny was about to lock the door, "Wait, honey, I want that book I've been reading." Scooping it up from beside the bed where I'd dropped it, I dashed toward the door, explaining, "I fell asleep last night just before I finished."

Away on our bike toward the other side of the island, Donny questioned, "Do you think the beach we're looking for is far from here?"

"No," I answered. "It looks like just a few streets and then a turn to the left."

Shouting again amid the sound of buses, cars, and bikes, Donny added, "Seems as though we should have turned before now!"

Frantically gazing at the map held against Donny's back while he kept a steady pace with the traffic, I returned, "Guess we've made a wrong turn somewhere!"

"A good navigator you've turned out to be," he teased, as he looked for a place to turn around. Spotting a little cove with a tiny area of sand, I shouted, "Let's just swim here. It looks perfect to me, almost like our own private beach."

"Fine," he answered.

After taking a dip, finishing my book, and just looking up into the blue sky thinking how wonderful a personal God really is, I was snapped back to reality by Donny's call.

"Let's go do some more exploring!"

"Good idea," I replied, and walked up to the parking area. As I sat on the curb, brushing the sand off my feet, a bike drove up with a young couple astride. Putting on my shoes while they walked our way, I noticed the young man looking at me. Seeing my religious book lying beside me, he asked, "Do you like to read about spiritual things?"

Before I could answer, Donny blurted, "She sure does! She ought to make a living at it!" Things became more casual with a laugh from us all.

We learned that they were on their honeymoon, were

## The Attractive Web

By FRANC STOCKTON PUMMILL

One pleasant summer morning I spied a lovely spider web across the corner of my kitchen window. Fascinated by its perfection in every detail, I returned to the window several times to admire it and wondered where the spider that had so skillfully placed it there could be hiding.

Suddenly a wasplike insect flew toward the window and struck the center of the web. Realizing that it was caught, it struggled desperately to free its legs from the strands of the web, which securely held them. Immediately the spider appeared and proceeded to wrap the insect firmly in the web, all the while avoiding its stinger. Finally the insect ceased to struggle and the spider returned to its hiding place.

I frequently returned to the window to look at the damaged web, and although I never again caught sight of the spider, I could see that it had been feasting on its prey until, at last, no trace of the insect remained. The next time I went to look at the web I was amazed to see that the spider had neatly repaired it. It looked as perfect and attractive as when I had first discovered it.

How the spider timed its exquisite repair work between my frequent visits to the window was indeed a mystery. Although I have often watched a spider spin a single strand by which to descend from a height, I have never had the pleasure of seeing one spin its entire web, nor have I heard of anyone else who has witnessed the interesting sight. Is the spider endowed with a peculiar sense that enables it to secretly spin its web when its work will be unseen by human eyes?

How like the spider's web is the web Satan subtly prepares to ensnare negligent human beings. We heedlessly go our own way, we neglect to pray and to keep our minds stayed upon our best Friend. We allow the things of this world to lead us astray, unmindful of our wrongdoing until the still, small voice reminds us of our sinful ways and we suddenly realize our perilous condition.

The little insect could not cry out for help, and no kind friend was near to aid it in its extremity. But we have a loving heavenly Father who watches over us, hears our first cry for help, and eagerly rescues us from Satan's alluring web of sin. Let us praise Him every day for His wonderful goodness and love.

from New York State, and were most interested in Bible study. They had read the book beside me, and after we had spent some time sharing our personal thoughts on the subject, along with our own personal testimonies, they seemed amazed to have met another couple who shared their concern in spiritual matters.

They were staying at the same hotel we were, so we invited them to have a study on the Lord's second coming with us that evening, as the Sabbath began. We told them of our church services and encouraged them to attend one of our churches upon their return home.

On our way back to the hotel Donny said, "It's inconceivable that we made a wrong turn, because the map is so easy to follow. Only the providence of God could have worked this out."

"I know," I returned. "I wonder how God would have

had us meet if He hadn't impressed me to get that book."

Sabbath morning found us putt-putting off to Sabbath school on our bike, as I called, "Hey, not so fast. It's hard to keep this dress tucked in."

In the pastor's class, as he spoke about the new earth, he said, "'And there was no more sea.' That's hard to imagine, the way I've grown to love it. Why, snorkeling is exciting, for instance, but there are things I won't miss!" Thinking over the last week, he added, "That bad weather last Thursday—remember when we were trying to get that job done?" He directed his words to one of the members of his class. "We were about to give up and call it a lost effort when suddenly, as if by a snap of a finger, it cleared right up."

Donny and I looked at each other and smiled. We knew why! □

## For the Younger Set

# "Thank You for the Compliment"

By RUBY HAYASAKA

"MOMMY, Mommy," sobbed Wally. "They called me 'Chinese eyes.'"

Mommy smiled and reassuringly said, "Wally, that's a compliment."

Wally stopped his sobbing long enough to ask, "What does 'compliment' mean?"

"A compliment is when someone says something nice to you or about you," explained mommy.

"But, Mommy, I don't understand. Why do I have such narrow eyes? Why can't I have big round eyes like Ronnie and Jeff?"

When daddy came home that evening, mommy, daddy, Wally, and baby Susie sat down for family worship. This was a favorite time for Wally. They sang several songs, then mommy told daddy about what had taken place that afternoon.

"This is a good time for me to tell you something that makes me very happy," daddy said. "Wally, you know how much mommy and daddy love both you and Susie. Well, God loves each of us even more. He made us, and every part of us is special to Him. We belong to Him, and He sees beauty in every one of us; therefore,

no one has the right to make fun of anyone's eyes, nose, skin, or any other part of God's property. Knowing that God sees beauty in us whether we have almond-shaped eyes or round eyes or whether we have black or peach-colored skin makes it all right to say, 'Thank you for the compliment,' the next time someone tries to make fun of something special about us."

"There is another lesson to learn from this, Wally," said mommy. "It's important to God that we are more concerned about being beautiful on the inside than on the outside."

"I just don't understand," puzzled Wally. "No one can see what we look like on the inside."

Daddy chuckled as he explained. "What mommy means is that it is more important that we think and do good, kind, and helpful things for others. It also means being able with God's help to be nice to people even when they've been unkind to us. Let's ask Jesus to come into our hearts and minds so we can be beautiful on the inside."

The next morning, Wally ran out to play in his sandbox. Soon two heads popped up over the fence and Ron-

nie and Jeff started chanting, "Chinese eyes, Chinese eyes."

Wally remembered to ask Jesus to come into his heart and he was able to say, "Thank you for the compliment," and went about playing happily with his cars and trucks. He then remembered something else he learned during worship and asked Ronnie and Jeff to come over and play with him.

They climbed over the fence and soon there were shouts of laughter as they played together. They built tunnels and roadways and had ever so much fun!

Later, mommy came out and asked, "Boys, would you like to stay for peanut butter and jelly sandwiches and milk for lunch?"

"Oh, boy! we surely would," and they scampered home to ask their mother for permission.

For dessert they each had a red apple. While munching on his, Ronnie turned to Wally, "Why are you so nice to us and what was that word you used?"

Mommy smiled as she listened to Wally explain in his own way what it means to be beautiful and special to God, and about "Thank you for the compliment."



# “I Shall Never Forget the Twenty-seventh of January”

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Young as I was, I could not ignore the testimony of the silent witness of a loving and lovable Christian—my mother.

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By **ROBERT H. PARR**

WHEN MY MOTHER BECAME AN ADVENTIST about four years before this date, my father, who had also attended the evangelistic meeting, decided not to allow the conviction he felt take hold of him. He did not intend to allow anything to alter his way of life. Nothing was going to interfere with his breakfast of bacon and eggs nor with his cigarettes or liquor.

At first I did not sense any difficulty. He was happy enough to see me go along with my mother each Sabbath and never pressed me to do any chores on this day. However, I detected a distinct change of attitude about the beginning of 1933. There were arguments (mainly of his making), and anything connected with the Adventist Church was wrong, and anything it did was sure to be soundly ridiculed. In those days he ceased to refer to it as “the church”; in his parlance, it became “the outfit,” or more starkly, “that mob.” My mother accepted his criticism with uncomplaining silence.

Then he was “converted.” Please notice the quotation marks around the last word. He joined the Plymouth Brethren, and eventually, to my amazement (and my mother’s almost speechless dismay), he even occasionally preached for them!

About this time, as I was entering my teens, he began to notice I was around. Up till that time I had not known my father’s companionship. He decided that my mother had no right to coddle me and make a sissy of me by taking me to church on Saturdays when any red-blooded boy was out playing some manly sport. He declared that this had to stop. And he would start right in by demanding that I accompany him to church on Sunday nights. So for much of that year I was a “Seventh-day Brethren.” I

went to the Adventist church on the Sabbath and to the Brethren church on Sunday nights.

I will pass over all the ructions that erupted when I gave some evidence as to where my preference lay. Perhaps the thing I recall most vividly is our family-devotion period. Now that my father was “converted,” he joined my mother and me for family worship. In fact, he took over. Well do I remember the morning when he prayed, “O God, remove, I pray Thee, the curse of Adventism from my home.” When he had finished, and had risen and left, my mother and I remained on our knees. We both prayed for him. After all, we still loved him and believed that God would soften his heart. “I couldn’t say ‘Amen’ to your father’s prayer,” was my mother’s only comment as we rose from our knees.

As 1933 drew to a close, the tension mounted. My father stated flatly that “from the end of January [which was when I would enter secondary school], I take over that boy and I look to that boy’s future.” (I didn’t exactly relish being referred to as “that boy” in the battles that raged over my head, but there was nothing I could do about it.)

I arrived home from a holiday at my aunt’s home in the country on a Friday after lunch. That was January 26. My father announced that he and I would go for the necessary interview at my new school the following morning, after which we would go, perhaps, to a cricket match. My mother and I counseled together. The interview had been arranged on Sabbath; what were we to do? Anxious not to have the volcano erupt so that all the neighbors could enjoy the explosion, my mother and I decided that it might be best if I went with him for the interview. (I can’t exactly substantiate that decision now, but we were still young in the church, and perhaps that was the reason for our decision.) But we evolved a plan as to what would happen after the interview. And things went according to plan.

### The Moment of Truth

On Saturday morning, January 27, after being interviewed, we returned to the city by tram (streetcar, if you prefer), and then the moment of truth came. I followed exactly my mother’s suggestion. When my father said, as we alighted from the tram, “Come in, and let’s have a milkshake,” I replied, “No thanks, Dad. I’ll be going to church now. So long.”

“No, you don’t,” he said, making a grab at me and trying to hook my arm (or was it my leg?) with his walking stick, a piece of equipment he carried when he ventured abroad in those days because of a World War I injury. But I was too quick for him. I dashed in and out of the Saturday-morning crowds, jumped on the first tram that came along, and rode it to the terminus. I came back, and met my mother at a prearranged rendezvous. She had a lunch packed, which we ate in the Botanical Gardens. Then we went to Sabbath school and church, both of which were held in the afternoon in the church that we attended. Then we stayed in town and attended a



church function at night and finally made our way home. So ended the twenty-seventh of January, 1934.

We were in no doubt of the kind of reception we would get. It would not be exactly friendly. Actually, it was frigid. My father did not speak to us for three months. Not a word. We tried to act naturally to him and speak as normally as circumstances would allow, but there was never a response. Only frozen silence; only that chilly stare that looked right past you.

### The Silence Ends

At the end of the three months, the thaw came, but it was somewhat worse than the three months of silence. He called the church, my mother, and me everything he could lay his tongue to, and his vocabulary was considerable. And always there would come this one sentence that would storm through the house as his voice rose to its harrowing crescendo: "I shall never forget the twenty-seventh of January!"

No family can keep this kind of thing going for long. After six months, the break came. My father announced that my mother had to choose between the church and him. She told him, as quietly as she always spoke, that she wanted him and the church, but that she could not go against her conscience. Dramatically he shouted, with a fine disregard for the mixed metaphor, "The mills of the gods grind exceedingly small; and you will find a terrible harvest when that boy kicks you into the gutter." He threw a few clothes into a suitcase, stormed out of the house, and was gone. My mother sold the furniture, paid the last of the rent, and we went to live with my grandmother and aunt. It was a peaceful existence such as I had never known.

### About This Article

The author wrote this story on January 27, 1976. In his letter, which accompanied the story, he said: "I haven't told this story before, but now that all the chief participants (except myself) have gone to their rest, perhaps it might help someone else if I recount the events of January 27, 1934."

A year or so passed; we heard from him; he even suggested that perhaps the matter could be talked over. But one of his conditions was that Adventism must be finished. Mother was quietly adamant.

Then my grandmother died. By this time the Spirit of God had softened my father's heart. My parents set up home again. I noticed a change in him. He gave up his drinking and, later, his smoking, and he became intolerant of anyone who had either vice. He had mellowed. He never came with us, but Adventists were not insulted when they came to our door. He became quite friendly even with some of the ministers who called. He put no barrier before me as I planned to go to college; indeed, you might say that he came very close to encouraging me.

The years passed. I entered the teaching work of the church, and he expressed himself as pleased. I married and continued my work; he was always interested, but

our relationship was never close. There was always that intangible barrier that no amount of effort could surmount. He mocked at religion and showed himself to be hard when spiritual things were mentioned. My mother often expressed the opinion to me that she felt that the Spirit of God had ceased to work upon his heart.

Then one day in 1954 I received a letter from my mother. In it she told of being awakened in the night by a sharp pain in her armpit. That day she went to the doctor. Six months later, one month before her sixtieth birthday, she died. Cancer had done its ghastly work. After the funeral, I was going through some of her things and taking some of them with me to my home. Unexpectedly, my father came into the room. "Leave me your mother's Bible, son," he said, and there was emotion in his voice.

### Antagonism Disappears

Of course I left it for him. It was the most encouraging thing I had ever heard him say. Soon he wrote to me and told me he was regularly attending the Methodist Church. When he would visit us, he gladly came to church with us. The old bitterness was gone. He never became an Adventist, yet he grew in grace and I saw him take hold of a strong and vibrant faith in God. The old antagonism had disappeared, and he willingly went into an Adventist hospital when he became ill after his second marriage failed. Nothing the nursing staff did was anything but first-rate. He could not find words glowing enough to praise the attention he received. "Wouldn't your mother be surprised if she knew that I was here?" he said to me one day. "Surprised," I replied, "is the understatement of the year." He just looked at me and grinned.

As his health failed and his grip on life began to slip, I saw him take hold of that newly acquired faith and hold it as he entered the Valley of the Shadow. Then one day they telephoned me from 1,200 miles away to tell me that he had had another massive coronary attack. Before I could reach him, he had slipped away. It was the twenty-seventh of January—the day he would never, he said, forget. But I knew that he had long since forgotten it. The power of the Spirit of God had worked upon that hard old heart, which my mother thought had been abandoned, and I knew he had found the Lord Jesus. I believe they will meet again on a peaceful shore and worship together from one Sabbath to another.

So on this twenty-seventh of January, you will understand that many nostalgic thoughts pass through my mind. But why do I tell you all these things? Why do I make public those things that I have a right to keep to myself? Why have I chosen to unlock the past and parade its skeletons before you?

I do so because someone who reads this story may be passing through the same deep waters as my family did. Someone in a divided home may be sighing and crying to God, wondering whether there is a way through, whether there is any possibility of the gentle power of the Holy Spirit working upon a husband, a wife, a son, a daughter. Someone may be suffering the trauma of a broken home for Christ's sake and wondering whether God knows and understands, and whether it is worthwhile standing for principle. I tell you that every time the twenty-seventh of January comes around, I remember and thank God for a mother who had a faith that did not shrink. She lived to see my father tolerant and kind, friendly, and well-

disposed to the church. So take courage in the Lord if this is your portion.

Perhaps I should add one thing. You may wonder why I, a mere child, took such a firm stand. Was it because I had such a precocious grip on the doctrines of the church that I could not be turned off from what I was convinced was truth? No.

But there was ever before me one piece of evidence for the truth. It was evidence I could never quite dismiss. I saw two lives, one confused, consumed with anger and

frustration, violence, and hatred; the other radiant, with an unshakable faith in God. And from a very early age—even before I entered my teens—I knew that I wanted a faith, a serenity, like that.

No, it didn't take the upheaval of January 27 to make me decide. I was in no position then to substantiate the theology of the Adventist Church or to write an apologetic for its doctrines. But young as I was, I could not ignore the testimony of the silent witness of that loving and lovable Christian—my mother. □

## Response From Readers

### Is It Witchhunting?

RE THE letter "Witch-hunts" in the March 10 issue of the REVIEW: This is not in any way meant to "put down" the writer of the letter, who undoubtedly had witnessed some bad experience in the church as a result of gossip and criticism. Nor is my response meant to condone such evils in the church. However, I feel the letter gives a one-sided picture and might leave wrong impressions, which I do not believe the writer intended to give. If gossip and criticism were the *only* evils in the church, then it would indeed be "heavenly" if those unsavory traits of character should cease. But the sad fact is that there are many other, and perhaps even more grievous, sins existing among God's people—moral depravity, impurity, and dishonesty of many kinds, and there are agents of Satan disseminating errors and causing trouble of every sort, gathering up disciples after them, or seeking to do so. I can think of nothing that would please Satan more than to label these things "gossip" and "criticism." The words "gossip" and "criticism" need to be defined. If those words are applied to God's faithful servants who are calling sin by its right name, then this is indeed just as Satan would have it.

"According to the light that God has given me in vision, wickedness and deception are increasing among God's people who profess to keep His com-

mandments. Spiritual discernment to see sin as it exists, and then to put it out of the camp, is decreasing among God's people; and spiritual blindness is fast coming upon them. . . . Wrongs must be called wrongs. Grievous sins must be called by their right name."—*Testimonies*, vol. 3, p. 324.

Yes, we are sinners saved by God's grace, and we all have faults. We should be charitable with one another's faults. But the fact is, not *all* in the church are "sinners saved by God's grace," some have not been "saved," some have no connection with God. We cannot be "all with one accord," as were the disciples in the early church, even though gossip and criticism should cease.

When some in the church are controlled not by the Spirit of God but by another spirit, the people who serve God cannot be in accord with them, for there is no unity between these two spirits. Under these circumstances, there can be unity in the church only if everyone goes Satan's way, or if the church is purged of elements that are constantly working to sow discord. Frequently those sowing discord are able to make it appear that they are not the cause of the discord, rather the servants of God who will not go along with their sins are the culprits. Thus the problem is not as simple as this letter would seem to indicate.

I cannot believe that when Jesus said, "Let both [the wheat and the tares] grow together until the harvest" (Matt. 13:30), He had any intention of providing a *cover* under which sin could flourish unmolested in the church. Because we cannot read the heart, we cannot know who the tares are. If we tried to root them up, we would make many mistakes. It is for this reason Jesus said, "Let both grow together until the harvest." However, Jesus also said, "By their fruits ye shall know them" (Matt. 7:20). While all tares are not clearly manifested by their fruits, some of them are. When tares manifest themselves in the open, incorrigible sin, spoiling the church and bringing reproach upon God's cause, the church tolerates them at its own peril. If we cannot know them by their fruits, then we have no defense against Satan. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Isa. 5:20).

I think we may have become a little unbalanced on the subject of "judging." Paul and other Bible writers, as well as Jesus, made strong statements against judging. But Paul, who said, "Thou art inexcusable, O man, whosoever thou art that judgest" (Rom. 2:1), also said, "I . . . have judged already, as though I were present, concerning him that hath so done this deed" (1 Cor. 5:3). Paul was not going against his own instruction when he judged in the matter of this sin that had been brought to his attention. Ev-

idently, judging is not exactly what many people seem to think it is.

These statements against judging were not meant to intimidate sincere Christians into feeling that they dare not speak out against sin in the church, or that they are incapable of recognizing sin, that it would be "judging" to do so. Paul taught (1 Corinthians 6) that the saints are supposed to judge certain matters, in their official capacity as a church. But if dedicated Christian lay members are made to feel it is "gossip" and "criticism" to communicate to church officials the sins and wrongs that exist among them, then grievous sins remain covered, the church suffers, and Satan triumphs.

All who know Jesus, the perfect pattern, are painfully aware of the faults and failings in their own lives, but there is a vast difference in the human frailties of the struggling, conscientious Christian and the blatant, nefarious sins of those who, encased in self-righteousness, have no experience in the righteousness of Christ.

The saints of God need not fear that it is "judging" to recognize and condemn sin. We are to love the sinner, but we *must* condemn his sins, just as God does. If we love the sinner, we cannot condone his sins; we will want to see him saved, and he *cannot be saved in his sins*. In condoning sin in the church, we participate in it, and come under the same condemnation as the sinner. (See *Testimonies*, vol. 5, p. 676; vol. 3, pp. 266, 267.)

ELIZABETH COOPER  
Lowndes, Missouri

# Biblical Marriage

The essential factors in Christian marriage have their counterpart in a person's relationship to Christ.

By MELVIN CAMPBELL



TWO DEVOUT ADVENTIST CHRISTIAN YOUNG PEOPLE planning on marriage decided that it was too long to wait until their wedding day to begin their sex life. Hence they began to have sexual relations months before, justifying their activities by assuming that the sex act consummated marriage, that, in fact, in the sight of God they were married. When questioned about her conduct, the young woman's answer was, "After all, we are Biblically married." Her mother echoed the same sentiment.

Why is it that after the minister says, "I now pronounce you man and wife," sexual relations are beautiful and holy, whereas one-half hour before, they would have been a sin? Does the formal marriage ceremony legalize what before was forbidden? Apparently the young woman and her fiancé did not see that the ceremony made a difference.

What constitutes a Biblical marriage? Is it only the sex act, as suggested by the young woman and her mother? Let us go to the Bible to discover what are God's ideas and ideals in a marriage. I hope this study will somehow help to stem the tide of broken homes and marriages that is inundating the Seventh-day Adventist Church. It seems to me that a clear understanding of the marriage relationship as illustrating the relationship that exists between Jesus and the church will go a long way toward helping to solve the church's problem.

The Bible describes the procedures and events surrounding certain marriages. Although no simple passage describes all that is involved in a "Biblical marriage," even a cursory view reveals that a marriage involved more than the initiation of the sex act. Three concepts emerge from the Scriptures as characteristic of a "Biblical marriage."

## Three Essentials of Marriage

1. *Public announcement of the proposed marriage.* The classic example of this is the marriage of Isaac and Rebekah (Genesis 24). Before Isaac even set his eyes upon his lovely wife-to-be, both sets of parents and their families knew of the marriage. As the narrative is related, there is no record of clandestine sexual activities. When Rebekah went into Isaac's tent, both sets of in-laws were well-informed. Intimate association before the wedding day is not part of a God-planned marriage.

Christ participated in the public-announcement aspect of a marriage by supplying some of the drink for the feast (see John 2). Ancient marriage feasts were much more than a brief punch-and-cake reception—the event lasted for days and was anything but secretive. So, today, the reception is part of the public announcement. The principle is not that there must be a three-day wedding feast, but that a public announcement be made of the joyous event.

2. *Commitment to the responsibilities of marriage.*

Melvin Campbell, Ph.D., is dean of student affairs at Southern Missionary College, Collegedale, Tennessee.

Repeating what He had said in connection with the wedding of Adam and Eve, Jesus said, "For this cause shall a man leave father and mother, and shall cleave to his wife. . . . Therefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:5, 6). A marriage severs an old relationship and establishes a new one. This new relationship is not to be broken under any circumstances, not even by those within it.

In the ancient Israelite economy, young men were exempt from war for the early months of their marriage (Deut. 20:5). In His wisdom God realized that newlyweds, taking on the responsibilities of married life—physical, economic, and emotional—would require time properly to cement their relationships. Although the ancient law provided for deferment of military service for the newly married male, it made no provision for secret sex affairs prior to marriage.

3. *Sexual relations in marriage.* The Bible considers sexual relations to be an integral part of marriage (1 Cor. 7:2-5).

The Christian church recognizes that sexual relations without commitment to responsibilities are purely selfish. A "Biblical marriage" begins when two people pledge themselves to one another publicly, in the sight of God, and then assume the spiritual, economic, and physical responsibilities of a new home.

The Bible compares the relationship Christ has with his church with the relationship between marriage partners (Eph. 5:25-33). Let's take the three basic concepts of a Biblical marriage and see how they illustrate a Christian life.

*Public announcement* of becoming a Christian is the baptismal ceremony. There should be no hiding, or wanting to hide, the fact that one has accepted Christ. A secret Christian is no Christian. Even the life of a Christian is a public announcement.

The Christian life is filled with *commitment to the*

*responsibilities* of his calling. These tasks are not burdensome, nor are they done to elicit favor. The least we can do for the One who has provided us with salvation is to do what He asks us to do. If we do not pay tithe, neglect to meet with God on the Sabbath, are unkind to our neighbors—we give evidence that we are not married to Christ, in spite of our profession.

As *sexual relations* in marriage produce children, so union with Christ produces fruit in the life of the one united with Christ (John 15). Furthermore, about such a person exists an environment in which others grow and develop spiritually. The highest conceivable form of selfishness would be to be "in Christ" and not bear fruit to the glory of God.

### The Holy City Compared to a Bride

In another Biblical illustration, the New Jerusalem is compared to a bride: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:2-4).

In still another illustration the saints are invited to the "marriage supper of the Lamb," celebrating the Lamb's marriage, in figure, to the Holy City (chap. 19:7-9).

Thus from numerous Biblical references to marriage and to wedding celebrations a picture emerges that supports the Christian church's historic position that the marriage ceremony is the event that unites two people in marriage, and that before such a ceremony occurs, sexual activity on the part of either of the persons involved comes under the category of fornication, which the Bible summarily condemns. □

## It's My Love Car

By ALBERTA SHOEMAKER DAVIS

Sue grabbed my arm and practically dragged me across the church parking lot to a beautiful little car. "Look, it's my love car, it's my love car!" she exclaimed excitedly.

Knowing Sue as I did, I thought I knew what she meant—for her other car had hauled dozens of youth to meetings, parties, the academy, the beach, work bees, and what have you. She showed her love in dozens of ways to dozens of people, and her car was a willing participant.

But sometimes things pile up on us and we temporarily forget our love relationship with our Lord—sometimes we forget that He allows us to be taken to the depths before taking us to the heights. And that's what had happened to Sue the week before. First, her lawnmower was stolen, then her dog disappeared, her washing machine broke down, her iron burned out, and—like the proverbial straw that broke the camel's back—her well-worn car was "totaled" while peacefully parked in front of her house. The driver of the other car had a stroke, lost control of his car, and crashed into Sue's.

Talk about the afflictions of Job, she thought! Sue assured her children that the Lord hadn't forsaken

them, but deep down in her heart she had a few secret doubts.

When the pastor telephoned to comfort her, he suggested that she read 2 Corinthians 4:6-18 in the *New English Bible*.

"Those verses were meant just for me," Sue decided. Then she reread the part that said, "No wonder we do not lose heart! Though our outward humanity is in decay, yet day by day we are inwardly renewed. Our troubles are slight and short-lived; and their outcome an eternal glory which outweighs them far. Meanwhile our eyes are fixed, not on the things that are seen, but on the things that are unseen: for what is seen passes away; what is unseen is eternal" (verses 16-18).

Sue knew this was true and felt better as she renewed her love relationship with her Lord.

The pastor called again. "Sue, a few friends got together and just because they love you they want to help you get a new car to replace the old one. They know you've had a lot of extra expenses lately, and raising a family alone isn't easy."

Not until I thought the whole thing through did I really know what she meant when she said, "Look, it's my love car."

## Profile of a Revival

For many years the church has prayed for revival. Why has the looked-for revival not come? How many more years must the saints spend in this vale of suffering? Has something gone wrong?

We believe the time has come for an honest evaluation of our situation. Have we correctly understood what it is that will bring that final revival of primitive godliness? Have we correctly understood the true nature of such a revival? What does the Bible say are the essential ingredients of a revival? Humbly let us inquire of God, Where do we go from here?

Revival is not something that simply can be wished into existence. It is not something that can be voted by some church board and then be expected to become a reality. There are certain Biblical criteria that must be met in any true revival. Church history is punctuated with records of false and aborted revivals. Let us look at the Biblical formula.

### The Biblical Formula for Revival

In the context of religious faith, revival means return to spiritual life. The term implies that there has been life at one time, which either has been lost or has diminished. In either case a revival brings back the former vitality. If there never has been spiritual life, then people need, not revival, but "vival"—if we may be allowed to coin a term—the beginning of spiritual life.

How is spiritual life obtained initially? By being born into the family of God. The evangelist John makes this clear. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

As we obtain physical life when we are born to our parents in this world, so we obtain spiritual life by being born as spiritual babes into the family of God.

Seven times in his first Epistle John speaks of those who are born of God (1 John 3:9; 4:7; 5:1, 4, 18). That is, God becomes the Christians' spiritual Father, and the Christians become His sons and daughters.

Jesus told Nicodemus: "Except a man be born again [or, 'from above'], he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3, 6).

This is how spiritual life is obtained. This same kind of life we receive again in a revival.

Peter emphasizes the agency of the word of God in our initially obtaining spiritual life. He says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

Thus the Bible is an essential element in the rebirth. Through the Bible man obtains a knowledge of God, of Christ, and of the plan of salvation. As his mind is

enlightened and his will responds, a new life is born.

But the new life must be nourished in order to survive. Here again the Bible plays a role. Peter continues, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (chap. 2:2).

It quickly follows that if the Bible is not daily studied and appropriated spiritual life declines. Christians who neglect the spiritual nourishment become weak and sickly. If they completely neglect their Bibles they die.

How do we revive a weak, sickly Christian? By providing him with the wholesome nourishment of the Word.

Of course, other factors are involved in a revival, but this much is clear: strong spiritual life cannot be restored or maintained unless there is adequate spiritual nourishment. Bible study is at least a place to begin. All the other ingredients of a revival can be present, but without the agency of the Word no quickening of spiritual life can take place.

The great revivals of the past were sparked by Bible study. The Protestant Reformation was launched because Luther made two great discoveries from the Bible: Christ and Antichrist. The Advent Movement was sparked by a revival of the study of prophecy. The 1888 revival was sparked by a restudy of the Biblical doctrine of justification by faith. We may expect that any revival today or in the future will similarly have a strong Biblical base.

### A New Heart Is a New Mind

The Bible is central in any true revival. Ellen White describes its place as follows: "In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, 'A new heart also will I give you,' mean, 'A new mind will I give you.' A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence."—*Review and Herald*, Dec. 18, 1913.

It has been observed that Seventh-day Adventists are known as a people of the Book. This reputation is not entirely deserved. Not all of the members have a personal knowledge of the Bible. Many are simply repeating what they have heard. They have never for themselves searched the Bible as for hid treasures. Their Bible reading is shallow. They seek for some devotional stimulus in the words of the Bible rather than earnestly inquiring, What is God saying in this or the various passages of His Word? They are spoon-fed Christians. Such cannot survive the conflicts that lie ahead.

Only a soul that is nourished by a personal appropriation of the Word will have spiritual life either initially or

in a revival. Everyone must eat the Word for himself. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Ellen White says, "The reception of the Word, the bread from heaven, is declared to be the reception of Christ Himself. As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. . . .

"By reason of the waste or loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the Word, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality."—Ellen G. White, in *Review and Herald*, Nov. 23, 1897.

On one occasion, describing her special mission, Ellen White declared, "The work which the Lord has laid out before me especially is to urge young and old, learned and unlearned, to search the Scriptures for themselves."—*Testimonies*, vol. 5, p. 686. If we want to see a

revival we should emphasize the same essential. Then as members study the Bible for themselves and meet together to share their discoveries and experiences, as ministers become Bible students and search the Scriptures for themselves so as to have fresh truth for God's people, the seed of the Word will bear fruit in a mighty revival.

Ministers can play an important role in promoting revival by being themselves men of the Word. Ellen White says concerning the minister, "With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty and new truth."—*Review and Herald*, June 4, 1889.

D. F. N.

*To be concluded*

## How to Use "To New Posts" Column By JOCELYN FAY

One of the regular items on our Bulletin Board (page 23 in this REVIEW) is the From Home Base to Front Line column under "To New Posts," which lists all of the workers, both regular and volunteer, leaving North America for overseas service. We also publish yearly summaries of the workers leaving North America and other home bases, such as Australia and the Philippines, for mission service.

Sometimes we in the homeland tend to think of lists such as these as being solely for our benefit. We are pleased to see a large number of workers leaving our shores, for by carrying the gospel message to foreign countries they are hastening Jesus' second coming. And we take special notice of friends and former classmates whose names we see in these columns. We like to keep up to date.

But recently it occurred to me that there are at least two ways in which this list could be used for the missionaries' benefit by those of us who remain in the homeland.

First, those on the lists we publish are people we could add to our personal prayer lists, for a day, a week, or longer. While we continue to pray for the work of the "missionaries and colporteurs" in general, would it not be well to mention specific names in our prayers and keep the "missionaries and colporteurs" phrase from becoming a meaningless habit?

These people who are going to foreign lands are experiencing the emotional stress of pulling up their roots and leaving friends and family behind, knowing that it will be several years before they see them again. Many of them are leaving familiar surroundings, comfortable homes, and fulfilling jobs, and facing readjustment in new surroundings. Although they are following where God is leading them, they doubtless would welcome the strength and encouragement that come from knowing that fellow church members are praying for their success.

Ellen White says that workers should not only ask God daily for the Holy Spirit's help and guidance but also "pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*The Acts of the Apostles*, pp. 50, 51.

The second way we "homelanders" could use this list of overseas workers for their benefit is to select a name or two and write them a letter. We are aware that there are many busy people for whom this would be next to im-

possible, but we also know that there are many who have the time and who enjoy letter writing, and for whom this would be a worthwhile activity. Missionaries are busy people, and they may not be able to take the time to respond, but they undoubtedly will appreciate this communication from fellow believers. The possibilities are almost endless, but here are a few:

1. Newsy letters telling of local happenings and everyday incidents. Missionaries long to be kept in touch. They can read about major events in their local newspapers, but they often enjoy being reminded of the homey little details newspapers never mention. One of our staff members, who worked in tropical Singapore, can still remember clearly the feeling she had when reading in a letter from her mother in New England the simple sentence, "The snowplows woke us up early this morning." That one sentence filled the spare moments of an entire day with pleasant memories—memories of snow silently blanketing her hometown, of listening to the radio for no-school announcements, of the roar of her father's snow blower as he started it up to clear the driveway, and of the snowplows' clanking chains and blinking yellow lights.

2. Letters telling the missionaries that we are thinking about them and praying for them. At the Far Eastern Division office, and in a number of other organizations, workers at worship each morning pray for a specific organization and a specific worker in that organization. They send that person a letter, telling him that on a certain day they will be praying for him. We know personally of the warmth that comes from the knowledge that we are in others' thoughts and prayers.

3. Care packages. There is very likely some favorite thing the worker enjoyed at home that he is unable to purchase in his new field. Why not ask in a letter if there's something you could send, and when you mail it, maybe tuck in some little thing as a surprise. Be very sure, though, that the item is something the missionary wants and can use. It would be unwise to send a gift that the recipient might have to pay duty on and then find it's something neither wanted nor usable. (We think it a fair assumption, though, that a student missionary would appreciate a gift of almost anything edible!)

If you haven't made use of our Home Base to Front Line column recently, why not do so? Those serving the church overseas deserve more than the monetary support we give in church on Sabbath. They need to know we care.

## COVER STORY

# Agricultural School Opens in Upper Volta

By WALTER R. L. SCRAGG

AN AGRICULTURAL school, called the Upper Volta Adventist Agricultural School, has been established on the shores of Lake Bazega, 50 miles south of the Upper Voltes capital, Ouagadougou. Already various crops have been tested and experiments made. Much experience has been gained. Findings will be passed on to the first group of students, scheduled to arrive this month.

When the time came for the church in West Africa to open work in the nation of Upper Volta, we asked ourselves, What kind of work, how should it be done, and where?

We even asked the government.

They were not particularly enthusiastic about a hospital, and we had seen several of our hospitals absorbed into government systems. A high school drew an even more negative response.

What they really needed, the officials suggested, was an institution that would teach

*Walter R. L. Scragg is president of the Northern Europe-West Africa Division.*

basic skills to their people, increase their cash income, and improve the diet of the villagers. Now, if we would be interested in running an agricultural school . . .

The students are young married farmers from the surrounding villages. For two years they will study and work on the school property, learning from Adventist agricultural experts Jack King, of the United States, and Peter Wright, of the United Kingdom, techniques in growing vegetables by irrigation. In this country, where one of the greatest needs is water, it is necessary to erect dams to collect surface water and dig deep wells, and also to get maximum crop yield from minimum use of water.

Graduates will have mastered techniques of plant care and growth, crop selection, and market presentation. They will not only be growing for themselves and their village market, but also for air export to European markets during the northern winter.

In the center of the campus a small, native-style church provides a spiritual hub for school life. As graduates re-

turn to their villages, teams from the school will make periodic trips to their areas to advise on their own irrigation projects. Frequent on-the-spot assistance is planned.

This project is probably the only school run by Adventists devoted solely to agriculture, and it represents a close harmony with concepts promoted by the Spirit of Prophecy.

In another venture a few hundred miles south, in Techiman, Ghana, the Adventist Girls' Vocational School seeks to provide practical training for young women, and, in the future, for young men also.

This school operates currently in the Techiman Community Centre, enthusiastically made available by the city fathers. Eager to have the institution in their area, the city turned the center complex over to the church for classroom and boarding facilities.

A mile or two away, on a 500-acre site, church funds are being used to construct a classroom block, to which dormitories soon will be

added. As part of their work assignments the girls make cement blocks, mix mortar, and generally help with the building. Not that the Adventist Girls' Vocational School expects their graduates to become builders' laborers! Far from it. As Central Ghana Conference president J. M. Bediako puts it, "Our country is desperate for people with practical skills. Simple skills such as homemaking, cooking, and sewing need to be taught everywhere. Many of our graduates will establish small businesses, others will teach their skills, others will be better wives and mothers. This is the kind of education that Mrs. White urged should be given, and we are glad to be launching this new school."

Both of these schools reflect a practical interest in the welfare of the people and the nation. Both have strong government support. Both have attracted the interest of the Swedish International Aid Agency. But much of the financing will come from church sources.



Stig Nordheim, a student missionary from Norwegian Junior College, stands by the entrance to the new agricultural school in Upper Volta.



Aleksander Rasovich, Yugoslavian expert in tropical agronomy, teaches students about making an irrigation system work and avoiding erosion.



As a young friend watches, two agricultural students tend tomatoes that are growing on land in Upper Volta that previously was desert.

We are pleased that such new ventures follow closely the blueprint of the Lord's messenger. It is projects such as these to which the Annual Missions Extension Offering goes. Already these two schools are feeling the pinch of financial need in the face of

expanding programs and inflation.

The 1977 Missions Extension Offering on September 10 helps the church begin new ventures in evangelism. That's what we're about in West Africa and throughout our burgeoning mission fields.

## Upper Volta Evangelistic Program Bears Fruit

The first baptism in the newly entered country of Upper Volta was conducted on Sabbath, May 14, by Henri Kempf, Upper Volta Mission president. Not only is the agricultural program at the newly established agricultural school on the shores of Lake Bazega taking roots but the program of evangelism also is bearing fruit.

A 29-year-old painter and an office clerk of 21 joined the newly established nucleus. Three others are preparing to follow their example, among them a policeman, who is seriously considering going to the Adventist college for French-speaking Africans in Cameroun, to prepare for the ministry, reports Svein B. Johansen, West Africa Union Mission president.

*Education in the Trans-Africa Division—2*

## Education Commissions Study Expansion Program

By WALTON J. BROWN

THE SECOND phase of my journey in the Trans-Africa Division with T. V. Gorle, division education director, took us southward to Lusaka, the capital of Zambia, and from there 120 miles southwest to Rusangu Secondary School. This is possibly the largest secondary boarding school in the Seventh-day Adventist Church, having seven boys' and four girls' dormitories to care for its 640 students.

The facilities were built by the government on church land after 1965, and practically all salaries and operating costs are paid by Zambia. Admission is open to any student with top grades who indicates Rusangu as his or her preference. Church leaders encourage Adventist youth to list Rusangu as their first choice, but the enrollment is largely non-Adventist.

The government permits the school to operate as a Seventh-day Adventist institution except in determining its enrollment. Although the government demands documentation for expulsions, it does support the church in its principles. State aid can have its negative influence. There is the temptation for some teachers to consider themselves state employees and to feel they need not cooperate to make the school completely Seventh-day Adventist. Staff members as a whole are studying how best to reinforce the school program to make the institution more Christ-centered.

The Zambia Union Commission on Education met at Lusaka and studied strengthening the entire education program. The government was gradually taken over many of the schools. Of the 13 re-

maining elementary schools, there were serious doubts as to whether some should really be permitted to carry the name Seventh-day Adventist. The commission outlined the basic guidelines for determining whether a school should bear the name of the church. It also recommended that the union increase the number of church schools, provided these standards could be met.

The fourth of the series of union commissions on education was held for the South-east Africa Union, whose territory is the country of Malawi. Prior to this meeting we were taken to several of the schools in the southern part of this union: Matandani, a 93-student junior secondary school northwest of Blantyre, and Thekerani, an elementary school south of Blantyre. The elementary school had a total of 626 students scattered throughout eight grades taught by seven teachers! Can you imagine teaching reading to 128 students in one grade? There are plans for making it a junior academy.

We also spent several hours visiting well-known Malumulo, also south of Blantyre, with its hospital, press, secondary school, and leper-treatment area. Its faculty is serving a total of 221 secondary students.

The commission outlined a course for future educational development, which would give special emphasis to the maintenance of primary schools, the development of at least two more junior academies, and the upgrading of the Lunjika (Mombera) Secondary School several hundred miles north of Blantyre to a full secondary school.

Before the Zambesi Union Commission on Education met, in Bulawayo, Rhodesia, Dr. Gorle needed to check on department affairs at the divi-

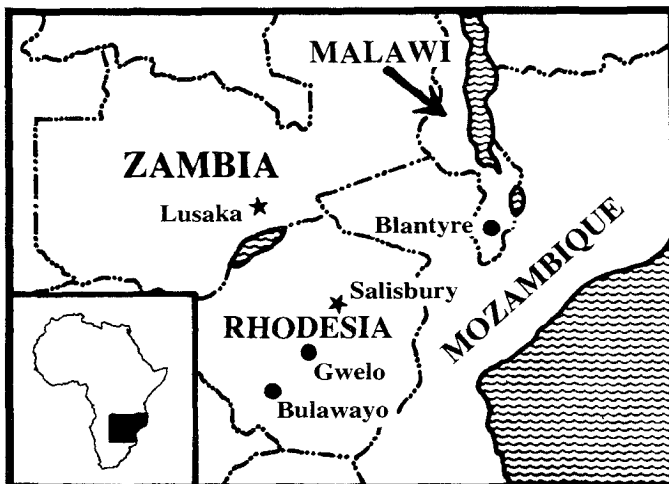
*Walton J. Brown is the General Conference education director.*



sion headquarters in Salisbury. This gave me time to see two of the world's great tourist attractions—Victoria Falls, seen from the Rhodesian rain forest, and Wankie National Park, with its wild animals living as free as the wind.

From Salisbury, Rex Pearson, the union director of education, drove us to Inyazura Secondary School, located on a 4,000-acre property east of Salisbury, near the Mozambique border. This is in an area where several people have been killed during the past few months because of guerrilla actions. But the school itself, with its 200 secondary students and 247 elementary students, had not been molested.\*

Thirty-five percent of the students at the Inyazura Secondary School are non-Adventists. The 108 awaiting baptism included the greatest portion of the 70 non-Adventist students. The facilities at this school were much better than I had expected, especially the science laboratories and hothouse developed by Earle A. Brewer and his assistants. Both the boys' and



girls' dormitories were clean, orderly, and spacious.

From the eastern part of Rhodesia we had a long drive, on fine highways, to the central part of the nation, where three schools were located not too far from one another. We arrived at night at Anderson School, operated by the Rhodesia Conference. Kenneth B. Cronje, principal, reported on the curriculum being offered to the school's 69 students. The facilities are good, and though plans for the future look somewhat uncertain, the

courage of the group was high.

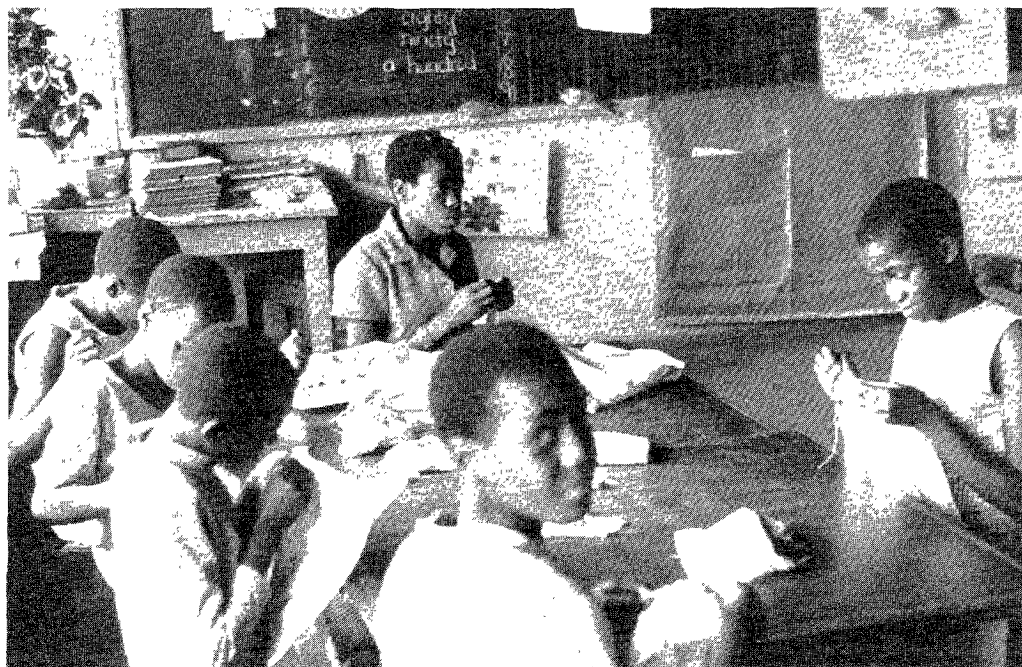
A bumpy trip took us to the second of the three schools—Hanke secondary and primary school, situated on a hilltop about 35 miles southeast of Gwelo. There we found a complete vocational setup for both boys and girls. A new church had been completed during recent months, but it could not hold the total student body. When we spoke at a special convocation, all 818 students (216 secondary and 602 elementary) sat on the

ground under towering gum (eucalyptus) trees. We returned to Anderson School after getting a drenching from a sudden rainstorm.

After conducting Friday evening vespers at Anderson School and enjoying a good night's rest, we got up early on Sabbath morning to cover about 30 miles to Lower Gwelo College just the other side of Gwelo. There we had two preaching appointments in the college church, one at 8:15 and the other at 11:00. This school is located on an extensive campus, and has quite good facilities. It has a total of 903 students—315 in the primary school and 518 in the secondary. The secondary program includes a fine vocational program. Lower Gwelo school is a college in the sense that there is a three-year postsecondary teacher-training program—with a total of 70 students—and adult education is also provided.

Of special interest was a visit to the elementary school, where 11 blind children were receiving special education. They are taught Braille, have special Braille writing, and are also taught reading, writing, and arithmetic. They are sent on errands around the campus, and appear to get around even on bicycles, mixing freely with the other students in their games.

Following the meeting of the Zambesi Union Commission on Education, held in Bulawayo with representation from the various areas of Rhodesia and Botswana, we were taken 32 miles west to visit Solusi College. On the way we stopped at Matopos National Park, where, on the crest of a rock mountain called World View, we saw the simple graves of three great Rhodesian leaders: Cecil Rhodes, Leander Jameson, and Charles Coghlan. The first two had granted A. T. Robinson and Pieter Wessels the original Solusi grant of more than 12,000 acres. A few years later a piece of this property was exchanged for the 4,000-acre tract on which the Inyazura mission and school are located. The remaining 8,600-acre property (almost five miles long from



At Inyazura Secondary School, near the Mozambique border, the author visited with students in their sewing class.

\* Since this article was written, Inyazura Secondary School has been closed temporarily.

the entrance to the reservoir) is being used by Solusi College.

We found Solusi to be a well-laid-out campus. Notable among the facilities are the new library building, an ample science complex, and an attractive church.

The 730 African students (320 elementary, 279 secondary, 55 worker-training, and 76 college) are well supervised. Each teacher is the "father" or "mother" of a "family unit" of students. They serve as counselors to the group, sit with the unit during services in the church, and once a month invite the group to their home. Other areas in the school are equally well organized.

A work-study program is in full swing. College class schedules are set up on three alternate days. The intervening three free-of-class days are dedicated to the work program, to laboratories, and to study in the dormitories or in the library. Each student works between eight and 28 hours per week (depending on his earning need), and is assigned to four-hour blocks of work—on the farm, caring for the 430 head of cattle or 40 goats, in the fruit orchards, on the grounds, in the shops, or at maintenance. Each teacher, as a part of his program, is assigned a group of students to work with from five to ten hours a week.

*To be concluded*

#### NETHERLANDS

### Church Begins Youth Broadcasts

In April, 1977, Adventists in the Netherlands began broadcasting special youth programs. These programs are being prepared by Dutch and Belgian youth leaders, and are aided by students from Oud-Zandberger, who have discovered that young people in increasing numbers are listening to shortwave radio.

Netherlands Adventists began broadcasting in 1949, using the facilities of Radio Luxembourg. Broadcasts over this station continued for



Rob, Jan, and Marleen discuss issues relevant to today's youth on the special Dutch youth program aired on Adventist World Radio. Dutch and Belgian youth leaders prepare the programs, with the help of students.

many years, during which time a wide circle of regular listeners contributed toward the support of the work. Because of increasing costs, these broadcasts have now been discontinued.

In 1971, after appealing to the government on the basis of guaranteed freedoms to express religious convictions on radio and TV, the church was granted the privilege of a quarter-hour monthly broadcast over state-owned radio Hilversum I.

As a result of these broadcasts, there have been many inquiries. For example, after a series on "Life After Death" the program received more than 1,000 requests for the sermon in printed form.

Beginning in December, 1972, Adventist World Radio broadcast the programs on the shortwave 31-meter band at 9670 kHz. Although at times the reception is not the best, there are many listeners who respond to the messages.

The time for the broadcasts are: over Hilversum I, 7:00-7:15 P.M. every fourth Tuesday; over Adventist World radio, every Tuesday and Friday, 10:00-10:15 P.M.

Many church members in the Netherlands trace their first contact with the church to the radiobroadcasts.

N. HEIJKOOP  
Radio-TV Director  
Netherlands Union

#### FRANCE

### Collonges Adds Extra Year for Theology Students

The Euro-Africa Division has announced that another year of study has been added to the theology course in Collonges. This permits graduates to take three quarters toward their Master of Divinity degree before attending Andrews University.

This past year 20 nationalities were enrolled in the theological department at Collonges. All the Latin countries of Europe were represented, and French-speaking countries from as far away as Tahiti in the South Pacific, and Guadeloupe and Martinique in the Caribbean.

Enrollment in the theology department is growing steadily at about 10 percent per year. This year the number of theology students has passed 140, which makes the department one of the largest theology departments among Adventist colleges.

More advanced courses demand more qualified teachers, advanced library facilities, and more classrooms. Although over the years enrollment in theology has risen from 30 to 140 students, the school has not been able to add to its classroom facilities.

It is expected that some of these needs will be met by the Thirteenth Sabbath Offering overflow for this quarter. A new library and theology department complex are planned.

SIEGFRIED J. SCHWANTES  
Theology Department  
Chairman  
Collonges, France



Adrian M. Peterson, Southern Asia Division communication advisor, hands a Voice of Prophecy diploma to a Buddhist priest in Rangoon.

#### BURMA

### VOP Courses Add Members to Adventist Church

Adrian Peterson, Southern Asia Division communication director, and I recently visited Burma, where we took part in Voice of Prophecy correspondence school graduations and visited with fellow Adventists.

When we arrived in Mandalay we found 40 persons, mostly young adults, waiting before a packed church for the graduation service. Local members had organized a musical program to add interest to the meeting. All the participants were young people. In fact, nearly everyone who attended the graduation, except the men on the platform, was less than 25 years of age. Their presence confirms that the youth of that nation are

reaching out for something spiritual that the secular state cannot supply.

Two days later, back in Rangoon, we saw 26 more young people receive certificates for the completion of a Voice of Prophecy correspondence course. In this group was a young saffron-robed Buddhist priest.

At Sabbath services in Rangoon I was prepared to see a majority of women and a few older men filling the pews. But I found that congregations in Burma are little different from those in the United States, except that the percentage of young people may be higher.

Visiting in the Voice of Prophecy offices on Friday afternoon, I learned that 15,000 students are actively enrolled in Voice of Prophecy correspondence courses. All these have enrolled as a result of contacts with Adventists, for the country is without the VOP radiobroadcast.

In recent months several public evangelistic meetings have been conducted in Burma. Although every lecture must be submitted in written form to government officials for approval before it can be given in public, Burmese evangelists have been successful in winning a number of converts. Usually the majority of those in baptismal classes are people who have completed one or more of the Voice of Prophecy correspondence courses.

MARVIN H. REEDER  
Associate Communication  
Director  
General Conference

## MADAGASCAR

### Work Established by Sacrifice

On a recent visit to the island of Madagascar I followed in the footsteps of one of the most astonishing book evangelists in the history of our denomination. This large island in the Indian Ocean, near the southeast coast of Africa, extends 980 miles from north to south, and 360 miles from east to west.

Work started there with the

arrival of Seventh-day Adventist publications from the island of Mauritius in 1917. In 1925, the book *Steps to Christ* was published in the Malagasy language. The next year, Marius Raspal was sent from Europe as a missionary. One of the early converts was a teacher by the name of Rajaonarivelo, a Lutheran. He had observed Sunday conscientiously until he read a book entitled *The True Day of Rest*. After receiving Bible studies, he became an Adventist in 1930. More members of the Lutheran church in Ambohibary accepted the Adventist message, and an Adventist community was established.

One day, like Abraham, Mr. Rajaonarivelo heard a voice saying "Rajaonarivelo, leave your beloved village, your father's house, and proclaim the last message of salvation to the inhabitants of your island!" Without hesitation, he replied, "Here am I; send me!" He made a solemn vow not to take any rest until he had accomplished his mission.

At this time he was about 45 years old. With his bride of 20, he began a thrilling adventure for Jesus Christ as a book evangelist. For 20 years they traveled throughout the island—more than 5,000 miles by foot, and 1,500 miles by train, mule, carriage, and boat. Like Paul they experienced many tribulations; but they also had many thrilling experiences, escaping from murderers and thieves. Mr. Rajaonarivelo scattered thousands of books and magazines, gave Bible studies, and gave a strong witness to the Adventist message. Because of poor communications, he often had to wait several months for literature to arrive from the publishing house. But he used this time to preach and to give Bible studies. There was no important center on the island where this devoted couple had not witnessed.

Mr. Rajaonarivelo died in 1965. His widow still lives near Tananarive and told us that before he died, he wrote: "I fulfilled the promise I made to the Lord. May He forgive



### NEW BRAZILIAN LAUNCH IS DEDICATED FOR SOCIAL ASSISTANCE WORK

The medical launch *Luzeiro do Araguaia* ("Lightbearer of the Araguaia") was launched recently in the central region of Brazil. Seventh-day Adventists have been working there for half a century, mainly among the Carajas Indians. The new launch replaces the old *Pioneira* ("Pioneer"), which served for many years.

Several government leaders attended the ceremony launching the new boat.

Approximately 10,000 people are helped annually by this one launch. The welfare service in Brazil operates 14 launches, which are capable of providing assistance to 250,000 people every year.

ARTHUR S. VALLE  
Review Correspondent

my shortcomings. I wish with all my heart that our young Adventists would follow in my footsteps and do an even greater work." He would rejoice if he could see the work today.

E. NAENNY  
Publishing Department  
Director  
Euro-Africa Division

## POLAND

### 38 Baptized at Youth Fellowship

Thirty-eight young people were baptized at a Youth Fellowship held June 10 to 12 in Wisla, in the southern part of Poland. Four giant parachutes served as a canopy over the congregation during the weekend open-air venture, which attracted some 800 people.

The next weekend another

six were baptized, three of them young people.

The spirit of evangelism among the young people is strong. Their testimonies of how God found them and of how they reach out for others give evidence of the workings of the Holy Spirit.

Paul Sundquist, communication and Sabbath school director for the Northern Europe-West Africa Division, reports that among the ways the young people shared their faith were dramatic portrayals of Biblical scenes, and instrumental and vocal music.

The youth chorale, the "Advent Sound," added much to the program at both occasions. According to Jan Jankiewicz, Polish Union Conference youth director, many invitations to perform at nonchurch functions have been received.

PAUL SUNDQUIST

## Far Eastern

● Some 99 people were baptized as a result of a lay-training field school of evangelism held in Medan, North Sumatra, May 13 through June 4. More than 80 laymen attended the lay-training program, and an average of 500 attended the evangelistic effort held in conjunction with it.

● An association called Community Health Uplift recently was organized by the physicians, lawyers, educators, businessmen, paramedical personnel, and ministers of the North Philippine Union Mission in order to encourage every church member to get involved in health evangelism. The group plans to conduct seminars and workshops on first aid, home nursing, nutrition, hydrotherapy, simple medicines, hygiene, and similar topics; provide paramedical community extension services; give lay instructors more information on health principles; and distribute more health literature.

● Cyril Miller, Texas Conference president, conducted an evangelistic campaign at the Seoul Adventist Hospital church in Korea, April 2 to 26. On the last Sabbath of the crusade 11 persons were baptized, and many are still in the baptismal class.

● Baptisms as a result of a lay field school of evangelism in Iligan City, in the southern Philippines, now total 266, according to P. M. Diaz, South Philippine Union Mission president.

## Northern Europe-West Africa

● Volume 12 of the series *Studies in the History of Christian Thought*, edited by H. A. Oberman, of Tubingen, Germany, and published by E. J. Brill, of Leyden, Holland, was written by a Seventh-day Adventist, Bryan Ball, head of the religion department at Newbold College, England. Dr. Ball's book, *A Great Expectation: Eschato-*

*logical Thought in English Protestantism*, was issued by the Brill Publishing House as the work of an Adventist, and has been reviewed favorably by several leading scholarly journals in Europe and America. Dr. Ball, along with his teaching responsibilities, is now working on a book tracing the roots of major Seventh-day Adventist beliefs to the time of the English Reformation.

● David Gronert, a physiotherapist who has spent 11 years at Masanga Leprosy Hospital in Sierra Leone, reports that the branch Sabbath school work in the area is bearing fruit. After three years' work in a particular village, 11 adults and 30 children have accepted the Advent message. "At times the work seemed futile, but now a real breakthrough has occurred," says Mr. Gronert, "We have begun work in four new villages recently, and there seems to be a religious awakening. People from many villages are requesting that we come and preach to them."

## South American

● Antonio Esposito held a series of tent meetings resulting in the baptism of 87 persons, the largest number ever baptized in a campaign in the Paraguayan capital.

● At a meeting of the Board in September, the Sao Paulo Conference in the South Brazil Union, with a membership of 50,554, will divide into two conferences. The one conference will comprise the Paraiba and Ribeira valleys with 126 churches and 75 groups, totaling 31,369 members, whose headquarters will continue to be in Sao Paulo. The other conference will have 70 churches and 83 groups, totaling 19,185 members, and its headquarters will probably be in Sao Carlos.

● In the past mid-year meetings of the South American Division, held in Brasilia, Orlando Cesan, general manager of the Casa Editora Sudaamericana, presented a report with slides showing that the

publishing house, which a few years ago was extensively damaged by fire, has recovered and is making progress.

● Membership is increasing in the Greater Rio de Janeiro area, which has a population of about 7 million. There are now 76 churches and groups.

● The Regional Council of Education met in Brasilia, at the South American Division headquarters, in June of this year, under the direction of Nevil Gorski, director of education for the division. The educators' council is made up of college directors and departmental directors of the three Brazilian unions. Presently, the South American Division has 548 first-level schools, 22 second-level schools, and several colleges, with a total of 64,111 students.

## North American

### Atlantic Union

● Recently 18 persons were baptized in the Jefferson Avenue church in Rochester, New York. In addition, a well-attended Vacation Bible School was held for 170 youngsters, more than half of whom came from non-Adventist homes. Many of the children are returning for the follow-up meetings being held for two hours on Wednesday afternoons. Many of the parents of the children are attending Sabbath school and church.

● Clarence Richardson, previously an assistant pastor of the Ephesus church in New York City, is now the pastor of the Jefferson Avenue church in Rochester, New York.

● The Barre, Vermont, church of approximately 75 members sponsored nine children between the ages of 8 and 14 to friendship camp held at Camp Lawroweld in Weld, Maine.

● On August 1, ten students graduated from the medical technology course at New England Memorial Hospital, Stoneham, Massachusetts, receiving their Bachelor of Science degrees.

### Central Union

● The program of practical nursing at Porter Memorial Hospital, Denver, Colorado, is the first practical nursing school in the State to be accredited with the National Association for Practical Nurses Education and Services, according to Elvenia Herbel, program coordinator.

● After 25 years on the staff of Union College, Dr. and Mrs. Neil Rowland are going to the Philippines for service. He will be chairman of the science department at Mountain View College.

● Thirty inner-city children from Lincoln, Nebraska, spent a week recently at Woodland Acres, a recreation area owned by the College View church. The Lincoln area churches have held such camps for three years. The Good Neighbor Center contacted the homes of the prospective campers and supplied tents and needed clothing. Harold White, pastor of the College View church, was director, and students from Union College and College View Academy assisted.

● Twenty-eight persons were added to the Linwood Boulevard Temple in Kansas City, Missouri, as a result of the meetings held by H. L. Thompson, Central States Conference evangelist.

### Columbia Union

● Richard L. Neil, formerly of New York State, is the new director of health services and temperance for the New Jersey Conference. He recently completed his Master's degree in public health at Loma Linda University.

● Malcolm Cole, of Kettering, Ohio, has been named administrator of the Ohio Conference Retirement Center, which is to be built in the Miamisburg area.

● Daniel Davis, Columbia Union Conference youth director, was awarded a plaque during the Five-Star Youth Congress held in Little Rock, Arkansas, in recognition of his leadership workshops and

training programs conducted among black youth.

● Seventy-six seniors graduated from Shenandoah Valley Academy, New Market, Virginia, on June 5. Their special guest, 99-year-old Charles E. Williams, grandfather of the principal, Dale Twomley, received an honorary diploma.

● Jeanne Kinzer, formerly assistant director of nursing at Loma Linda University Medical Center, has accepted the position of assistant administrator for nursing at Washington Adventist Hospital, Takoma Park, Maryland.

● The Wytheville Hospital, Wytheville, Virginia, has received a Certificate of Recognition from the American Hospital Association (AHA), acknowledging its efforts at monitoring cost effectiveness. The program involves the sharing of cost and productivity data, submitted by the more than 3,000 health-care institutions as a means of evaluating their own cost effectiveness.

#### North Pacific Union

● Walla Walla College has been awarded two grants totaling \$241,600 to assist in the support of scientific research at the school. The larger share will assist an undergraduate science-education project, with more than \$50,000 going to marine-sediment analysis at WWC's Rosario Marine Station at Anacortes, Washington.

● Ministers and other denominational employees who have passed retirement age formed an organization at Oregon camp-meeting time. More than 130 persons participated in electing officers and formulating a constitution. Officers are B. M. Preston, president; Clyde Cleveland, first vice-president; C. G. McKeown, second vice-president; D. C. McFeters, treasurer; Marjorie Watson, secretary; and Eleanor Baer, assistant secretary.

● The Shady Point, Oregon, church has parented two congregations recently. Two

years ago 30 members swarmed to form the Gold Hill, Oregon, church. Lately, members from the Valley View and Medford churches joined Shady Point in forming a church in Central Point, Oregon. There is talk among members of mothering yet another church.

● Total Health Foundation-Northwest, a health-renewal center near Yakima, Washington, is sponsoring the first of a series of in-residency programs to help demonstrate that a changed life style can reverse the effects of heart disease. The health-conditioning program, under the supervision of six Adventist physicians, a dietitian, and a registered nurse, is expected to help applicants who may be faced with open-heart surgery.

#### Pacific Union

● A summer evangelistic series was conducted in the Washoe County Fairgrounds at Reno, Nevada, by Earl Canon, Mr. and Mrs. Harvey Williams, and Gerald Schulze. Beamed to reach the black community, the series was supported and attended by others. A unique feature was the support of black ministers from other faiths, one of whom has dedicated himself to keeping the Sabbath.

● Members of the Signs Memorial church in Yountville, California, opened their new sanctuary on August 19 with a special series by Graham Maxwell on the mission of the church. Yountville was the site 100 years ago of an early California camp meeting, at which funds were donated to begin publishing the *Signs* and establishing a printing house on the West Coast.

● Norman Martin, from Indiana, has become an associate pastor of the Glendale, California, church.

● As a result of a reaping series of meetings that included a Vacation Bible School, a Voice of Youth crusade, healthful living emphasis, and a Family Week, 43 persons have joined the Spanish Santa Ana church in

California. Carlos Bendrell, pastor, was assisted by Eusebio Silva and Adelina Flores.

#### Southern Union

● A drive by the South Central Conference to establish work in dark counties and erect new church buildings is on target. This summer a church was organized in Morristown, Tennessee, 65 years after a will was written leaving the remains of a small estate to black Seventh-day Adventist work. The will was settled shortly after the church was organized. In Columbia, Tennessee, land has been purchased on which to construct a church for the 32-member congregation organized in January. Property in Columbia, Mississippi, has been donated to the church. A tent meeting is underway to establish a congregation there.

● A study team from the Southern Union and Kentucky-Tennessee conferences made a three-day fact-finding tour through eastern Kentucky, August 9-11. This Appalachian region includes Clay County, home of SDA-operated Memorial Hospital, plus a 19-county area, where there is only one Adventist for every 4,000 inhabitants. The purpose of the trip, to be followed by a second one in October, was to survey the needs of the region and devise methods to strengthen the work in the mountains of eastern Kentucky.

● A Five-Day Plan to Stop Smoking was held concurrently with a Vacation Bible School in Calhoun, Georgia. Several parents whose children were attending the VBS enrolled in the plan and were successful in overcoming the smoking habit.

#### Southwestern Union

● Helen Turner, assistant treasurer for the Southwest Region Conference, received her M.A. in accounting in May and is now working on her doctorate. Mrs. Turner has turned down several job offers at twice her conference salary to stay in God's work.

● William V. Wiist, administrator of Huguley Memorial SDA Medical Center, Fort Worth, Texas, is the new treasurer of the Southwestern Union Conference Corporation. John Koobs, formerly administrator of Memorial Hospital in Beeville, Texas, is the new administrator. In accepting Bill Wiist's resignation, Huguley board chairman stated, "Few men have accomplished so much as has Bill Wiist in the establishment of Huguley Hospital. We owe him a never-ending debt of gratitude."

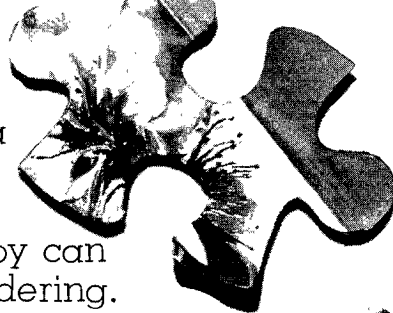
#### Andrews University

● Honorary doctoral degrees were presented to W. J. Hackett, vice-president of the General Conference, and Alice E. Smith, associate director of the General Conference Health Department, at Andrews University's summer commencement August 7. Also honored was John Valantiejus, a physician from New Buffalo, Michigan, well-known for his humanitarian efforts on behalf of the people of Haiti. Andrews' four schools produced 219 summer graduates, bringing to 659 the total number in Andrews' class of 1977.

● James J. C. Cox, professor of New Testament at the Seventh-day Adventist Theological Seminary, has accepted an invitation from the Albright Institute of Archeological Research in Jerusalem to assume the post of annual professor from August to December. His duties include supervising archeological field trips and directing seminars. Leaving Jerusalem, Dr. Cox will travel to Australia to serve as a visiting professor at Avondale College. He will return to Andrews in March.

● Andrews' annual Health Leadership Workshop will be held September 9 to 15. The session will include a 3 C's (cancer, coronary, and cardiovascular accident) evaluation clinic on Sunday, September 11. Mrs. Charlotte Hamlin, workshop coordinator, has held these clinics quarterly for almost five years at Andrews.

Looking at the pieces of a jigsaw puzzle without a picture to go by can be a bit bewildering.

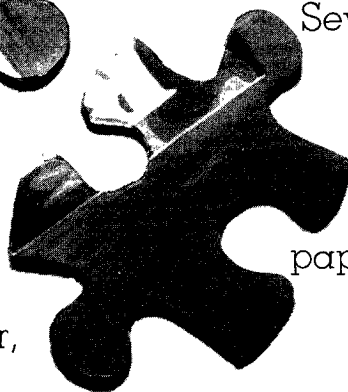


Trying to keep abreast of everything that's happening in the Seventh-day Adventist Church isn't easy.

You can gather the news in your own church and union paper, but what about the rest of the world?

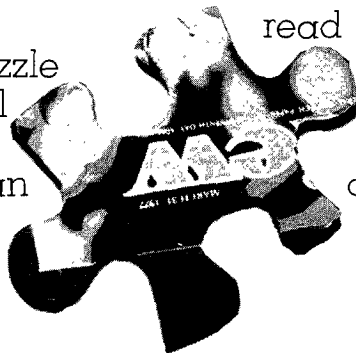


You can try picking out all the pieces that form the border, but then what do you do?



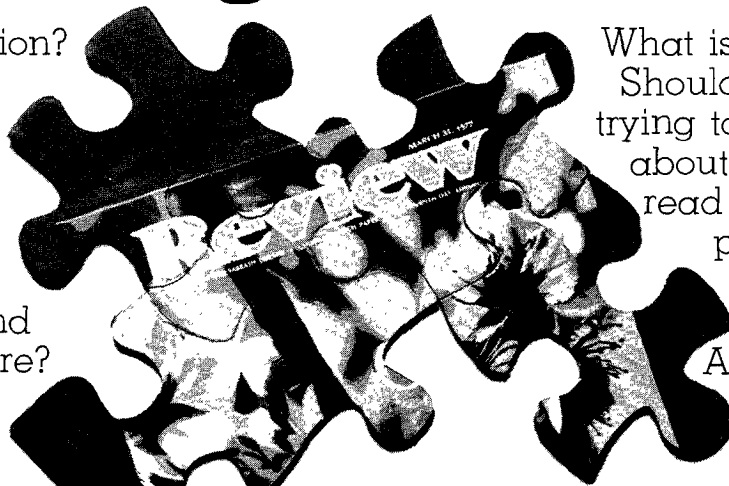
Reading all there is to read in Adventist literature can take an enormous amount of time, which you may not have.

Working the whole puzzle without the picture will take a long time, perhaps more time than you have to spare.



## Don't be puzzled— get the most out of your church by reading the **REVIEW**

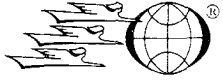
What is the solution? Should you give up and work a new puzzle (with picture), keep trying to work this one without the picture, or find the missing picture?



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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December.

## To New Posts

[Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.]

### FROM HOME BASE TO FRONT LINE

**Vicente Aguirre** (UC '63), to serve as secretary-treasurer, South Zambia Field, Lusaka, Zambia, **Jane Eloise (Diaz) Aguirre**, and one son, of Calistoga, California, left San Francisco, California, June 22, 1977.

**W. Ray Copithorne, Jr.** (LLU '76), to serve as dentist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Charlotte M. (Russell) Copithorne** (PUC '73), and two children, of Loma Linda, California, left Miami, Florida, July 1, 1977.

**James N. Forsyth** (WWC '67), returning to serve as teacher, Far Eastern Academy, Singapore, **Donna Christine (Powell) Forsyth**, and two sons left Anchorage, Alaska, July 7, 1977.

**Harold Douglas Garner** (SMC '70), returning to serve as nurse, Songa Hospital, Kamina, Zaire, **Betty M. (Brown) Garner**, and one son left New York City, May 29, 1977.

**Samuel Geli** (AU '75), to serve as theology professor, River Plate College, Entre Rios, Argentina, **Olga M. (Molina) Geli**, and two children, of Los Angeles, California, left Los Angeles, California, April 20, 1977.

**Robert L. McChesney** (WWC '65), returning to serve as teacher, Solusi College, Bulawayo, Rhodesia, **Marja-Leena (Raunio) McChesney** (Wa. St. U. '69), and two children left Seattle, Washington, June 20, 1977.

**Alma Ruth Sinksen** (WWC '38), returning to serve in accounting, Far Eastern Division office, Singapore, left New York City, June 28, 1977.

**Robert E. Stahlnecker** (U. of Or. '65), transferring after furlough from Far Eastern Division to serve as principal, Lakphana Adventist Seminary, Mailapitiya, Sri Lanka, Southern Asia Division, and **Ruby L. (Kahler) Stahlnecker** (WWC '65), left San Francisco, California, June 19, 1977.

**Waldo W. Stiles** (LLU '33), returning to serve as physician, Quito Adventist Clinic, Quito, Ecuador, and **Virginia L. (Harris) Stiles** (LLU '32), left Miami, Florida, June 29, 1977.

**David Charles Taylor** (SMC '66), returning to serve as director, Pucallpa Air Base, East Peru Mission, Pucallpa, Peru, **Doris Ann (McGhinnis) Taylor** (SMC '66), and one son left Washington, D.C., June 30, 1977.

**Jack Henry Tegler** (CUC '44), returning to serve as teacher, Kamagambo Secondary School, Kisii, Kenya, and **Wilma M. (Levison) Tegler** left New York City, July 3, 1977.

### NATIONALS RETURNING

**Nelson Hall** (CUC '76), to serve as music teacher, Antillian College, Mayaguez, Puerto Rico, and **Patti L. (Blosser) Hall** (CUC '72) of Takoma Park, Maryland, left Miami, Florida, July 21, 1977.

**Rex H. Kasenda** (AU '77), to serve as nurse, Malamulo Hospital, Makwasa, Malawi, left Montreal, Quebec, Canada, July 11, 1977.

## Deaths

**HILLS, Felicia Flores Wright**—b. Aug. 21, 1913, Ames, Okla.; d. March 8, 1977, Middletown, Md. A graduate of Union College, Lincoln, Nebraska, she served as an elementary teacher at Denver Junior Academy two years, and at Shaffer, Kansas, church school for one year. From 1941 to 1949 she and her husband taught at Caribbean Union College, Trinidad, West Indies. Upon their return to the United States, she taught at the Glendale SDA Elementary School, Glendale, California; and later, for 15 years in the elementary schools of Montgomery County, Maryland. Survivors include her husband, Floyd E. Hills; three daughters, Carroll Jean Hayes, Betty Jane Woods, and Cynthia Ann Hills; and six grandchildren.

**SAUNDERS, J. Eric**—b. May 4, 1890, Liverpool, England; d. June 22, 1977, Grandview, Wash. On June 2, 1919, he married Florence Wilson, and while under appointment for mission service taught church school in South Stukely, Quebec, Canada, for one year. In 1921 he, with his wife and infant daughter, went to northeast India, where he served for 14 years in pastoral and evangelistic work. The Saunderses and another missionary family supervised the construction of the first buildings for a mission school on the site now known as Ranchi Hospital, Bihar State, India. On March 26, 1963, Florence died, and he later married Viola Olive Hartnell. Survivors include his wife, Viola; one son, Kenneth; two daughters, Betty Kenline and Janet Skilton; three stepsons, Eldon, Ralph, and Calvin Hartnell; eight grandchildren; one brother, Alan; and one sister, Phyllis.

**SHOUN, Virginia Lohmann**—b. Nov. 5, 1913, Hastings, Neb.; d. May 3, 1977, New Port Richey, Fla. A student of Union College and the University of Nebraska, she taught art at Union and Columbia Union colleges,

as well as in Glendale, Loma Linda, and at Sligo Elementary School. She also served at the White Memorial Medical Center, Los Angeles, California, in gastric cancer research, doing medical illustrations. She is the author of *Our Thinking Hands*, the curriculum guide for the art program in SDA elementary schools. Survivors include one brother, Melvin Lohmann; one sister, Kathy; and two stepsons, Warren and Stanley Shoun.

**WAGNER, Jesse Roberts**—b. Aug. 22, 1930, Memphis, Tenn.; d. June 11, 1977, Chicago, Ill. A graduate of Oakwood College, he served as a pastor-evangelist in the Southwest Region, South Central, and Central States conferences; as pastor of the City Temple church in Detroit, Michigan, and as interim pastor of the Chicago Stratford Memorial church; and for the past seven years as president of the Lake Region Conference. Survivors include his wife, Eloise; three daughters, Delvius, Renee, and Carole Yvette; three sisters, Helen Lindsay, Walterne Brooks, and Carole Matthews; and a brother, John Wagner.

**WITTENBERG, Warren N.**—b. Feb. 10, 1910, Manila, Philippines; d. May 15, 1977, Winter Park, Fla. His denominational service included 44 years as a minister. He served as MV and lay activities secretaries in the Oklahoma and Potomac conferences, and ten years as MV secretary in Ohio. In 1962 he accepted a call to pastor the Madison College church, and later served as pastor of the Daytona Beach and New Smyrna Beach churches in Florida. His last pastorate was the Kress Memorial church in Winter Park, Florida, which he served from 1967 to 1971. However, he served as chaplain of the Florida Living Nursing Center in Forest City for another two years. Survivors include his wife, Zelma Neufeld Wittenberg; one son, Merlin; and one daughter, Shari.

## Notices

### The International Insurance Company Takoma Park, Maryland

□ The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 9:10 A.M., Monday, October 17, 1977, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

*The International Insurance Company*  
Takoma Park, Maryland  
JOHN E. ROTH, Secretary

### General Conference Risk Management Services

□ The annual meeting of the General Conference Risk Management Services will be held at 9:10 A.M., Monday, October 17, 1977, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Risk Management Services and the election of directors for the term of three years.

*General Conference*  
Risk Management Services  
JOHN E. ROTH, Secretary

# The Back Page

## Oakwood Opens Church Complex

This week the new church-religious education complex at Oakwood College, Huntsville, Alabama, is being opened with a series of services that began September 3 and will end September 10. According to R. E. Tottress, associate pastor of the church and chairman of the general planning committee for the opening, the series was planned to coincide with the opening of the new school year, so that parents bringing their young people to the campus can attend along with the students.

The complex consists of two parts: a church sanctuary, octagonal in shape, with a seating capacity of 2,700; and a smaller chapel with an extension of lecture rooms and teaching facilities that will house the college's theology and religion departments.

The building has been under construction for a little more than two years.

## OFASA in Chile Aids the Young

Two youth have been baptized and others have made the decision to be baptized soon as a result of religious instruction in connection with aid in Chile by OFASA (SAWS in South America). By invitation a group of young people from one of Santiago's Adventist churches gave instruction on Sabbath afternoons in a home caring for 500 children.

OFASA is also studying the possibility of setting up dining rooms in Adventist churches or church groups in sections of the city where the members could provide meals for undernourished children. This project is being carried out on an experimental basis in the

church in the Villa Tobalaba section of Santiago, with encouraging results.

This national recognition of the work of OFASA has enabled the church to receive increased aid for its education and welfare programs through the National Collection and Ingathering solicitation.

JORGE A. IUORNO

## In Brief

**New positions:** Don R. Christman, associate director, General Conference Lay Activities Department, formerly president, Texico Conference. He replaces C. C. Weis, who has retired.  Roger Fasnacht, communication director, Euro-Africa Division, formerly associate communication director of the division. He replaces Erwin Kilian, new president of the West German Union Conference.  Paul Horton, president, Iran Field, formerly youth and communication director, East African Union.  Leroy J. Leiske, general manager, Pacific Press Publishing Association, formerly president, Northern Union Conference. He replaces W. J. Blacker, who is retiring.

**IAD is ahead of baptismal goal:** The Inter-American Division reports a total of 32,204 baptisms as of July 16, the end of the twenty-eighth week of 1977. This puts them approximately 4,000 ahead of their goal to baptize 1,000 converts a week during 1977.

## Pastor Survives Plane Crash

On Wednesday, August 10, a plane piloted by William E. Baxter, chaplain to Seventh-day Adventist students at the medical school in Guadalajara, Mexico, crashed on a steep Mexican mountainside. Elder Baxter reported the crash in a letter to C. E. Bradford, a General Conference vice-president. He wrote:

"I've just returned from covering by ground in 18 hours what takes us 35 minutes to fly. The reason for this

was that Wednesday afternoon around 4:00 P.M., while attempting to climb and cross an imposing mountain range, our Wren was forced down by sheer-wind forces. It crashed in a very unlikely place about 7,000 feet up a steep mountainside, nearly disintegrated, and then a couple of minutes after a medical student and I extricated ourselves from the wreckage it went up in flames.

"All we could do when we found ourselves alive and practically unscathed was to thank God over and over for His mercies, which we had claimed as we began the flight that morning. It took us more than five hours to work our way down the mountainside to San Martin de Bolanos, where we spent the night before proceeding."

## What Reading the Review Can Do

Mrs. Else Karg, of Hurricane, Utah, has been a Seventh-day Adventist ever since she joined the church in Indiana in the 1920's. In 1945 she moved from Indiana to Phoenix, Arizona, and six years later she moved to Kanab, Utah. There was no Seventh-day Adventist church in that area, so she kept in touch with denominational activities by reading the REVIEW.

In 1971 she moved to Joseph, Utah, and a year ago she and her husband moved to Hurricane, Utah. She and her husband thought that they would continue to be isolated members and would have no "church" except the REVIEW AND HERALD.

But one day in a REVIEW sent to her by a friend in Los Angeles, California, Mrs. Karg read that a new church was being built in La Verkin. This was thrilling news, for La Verkin was only about two miles away! Mr. and Mrs. Karg immediately

found the church and since that time have been attending faithfully.

In writing to us about this experience, A. G. Streifling, president of the Nevada-Utah Conference, commented, "Special gratitude is due to the REVIEW for publishing the news and to the church member who sent the REVIEW to Sister Karg. It also is beautiful that Sister Karg continued to be a faithful church member, even though during much of her life she has been far removed from a church home. We trust that many other isolated church members can be helped through the REVIEW AND HERALD."

Every Adventist, whether living in the country or in the city, whether isolated or with church privileges, needs the REVIEW AND HERALD. During the present campaign the cost of a subscription is only \$13.95. Order now for yourself and for a friend. K.H.W.

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