

Adventist Review

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of the Seventh-day Adventists

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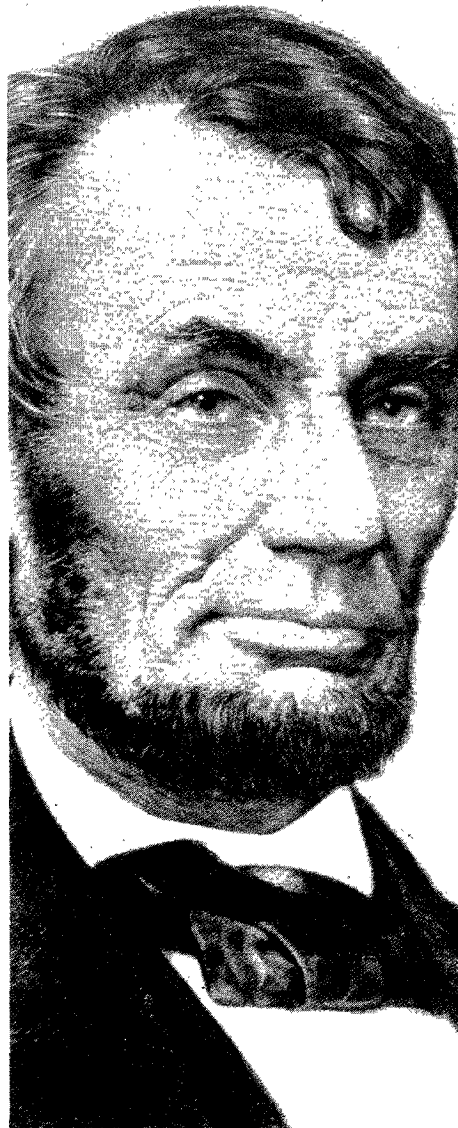
Long ago someone wisely stated that when God desires to use a man for a special purpose in this world, He first prepares a mother. It was evidently so in the case of Abraham Lincoln. His mother, Nancy Hanks Lincoln, was a woman of God. She loved the Bible and taught her son to honor and revere the Book. Indeed, the Bible was the only book that Lincoln saw in his very early boyhood days. Its stories fascinated him, and the records of the great characters of the Old and New Testaments left their indelible stamp upon his retentive mind.

It is not difficult to trace the influence of the Scriptures upon the life of Lincoln. Dr. Edgar De Witt Jones has made the statement that "no man in American public life quoted more scriptures in his public speeches, or showed a greater familiarity with Bible texts, than did Abraham Lincoln." Those who have given special study to Lincoln's writings have found that his outstanding speeches were adorned with numerous quotations from the Bible.

To a committee representing an organization in Baltimore that had presented him with a copy of the Bible September 7, 1864, Lincoln replied: "In regard to this great Book I have but to say: It is the best

Lincoln's debt to the Bible

By ERNEST LLOYD



Ernest Lloyd, retired and living in Deer Park, California, was editor of Our Little Friend for 25 years.

gift that God has given to man."

Addressing the American Bible Society at Springfield, he said: "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and to their fellow men."

Lincoln was often a lonely man. Under the surface of his native humor there flowed a current of sadness. His great heart was often lonely, and, knowing that the Bible contained help for the sorrowful, he would frequently turn to this Book of comfort to find that which human friends could not give.

Lincoln too often was a misunderstood man. His motives were frequently impugned. But he remained true to his convictions, knowing that the teachings of the Bible upheld him in his purpose to bring relief to a distressed people, unity to a nation, and blessing to the world.

If Lincoln were alive today, he would be surprised at both the great increase of Bibles and the little use made of them by parents in their homes, or by public men in their speeches and writings. The great need is for more open Bibles throughout the world, and a clearer understanding of the Book's place in the lives of youth today. □

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Alf Lohne, a general vice-president of the General Conference, authored "God loves and cares" (p. 4). A Norwegian, Elder Lohne worked for the denomination in his homeland in such capacities as colporteur, evangelist, departmental secretary, and conference president. In 1967 he was appointed secretary of the Northern European Division, which later was renamed and reorganized as

the Northern Europe-West Africa Division. In 1973 Elder Lohne became division president, a post he held until 1975, when he became a General Conference vice-president.

Who can be a missionary these days? Does our church need young adults to serve in posts far from their homelands? What professional skills are most needed in the mission fields around the world? How does a person receive a call to mission service?

To answer these and other questions for those who have dreamed all their lives of "growing up to be a missionary and telling others about Jesus," as they may have expressed the desire when they were small, Jocelyn Fay has written "So you want to be a missionary" (Young Adult, p. 8). A former missionary herself, now assistant editor of the

REVIEW, Miss Fay draws from personal experiences and interviews with several people in charge of placing missionaries. The missionaries in the pictures accompanying the article are, left to right, Dennis Tidwell, with the Karen tribe in Thailand; Beryl Sjolander, a nurse at Masanga Leprosy Hospital in Sierra Leone; and the author, at a home for retarded children in Singapore.

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LETTERS

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

Recipe from God

I have made a large copy of the "Recipe: For a New Year" cover (Jan. 5) and have hung it in my den. I study the recipe every morning prior to my devotion. To me it is an inspiring summary of the Christian life.

LARRY M. POWELL
Redlands, California

Christ—second Adam

Re "The Gift Supreme" (Dec. 22) and "Divinity and Humanity to Be Combined in Us" (Dec. 29).

The question before us is, Can a person, as God created him, keep the commandments of God so as to meet the demands of the law? This has been satisfactorily answered by Ellen White in *The Youth's Instructor*, June 2, 1898: "Christ is called the second Adam. In purity and holiness connected with God and beloved by God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam's failure."

Praise God for the victory won in our behalf by our Elder Brother. We may trust in Jesus as our substitute and surety, and

with Paul be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

MICHAEL YOUNG
Evansville, Indiana

Some people want Jesus to be like us in every respect. They feel that our Example must take our sinful nature—totally, including innate sinfulness. The reason that His sinless birth would be an advantage to Him that is unavailable to us; He must have no advantages. He must be like us in every way.

Really? How far are they willing to carry that? Do they mean by this that He had to have two sinful parents as we do? Or that we must be born of a virgin, with God as our Father? I doubt that anyone would accept either alternative as Biblical. In actual fact, we ought to thank God daily that Jesus had a few advantages over us. Few stop to think that He also had some disadvantages, such as more powerful temptations (*Desire of Ages*, p. 116) and greater suffering (*Signs of the Times*, Dec. 9, 1897).

It is because of His advantages that He is able to save us. He has bridged the gap between Adam's sinless beginning and humanity's degraded state several millenniums later, by taking Adam's spiritual perfection, as well as our deteriorated physical and intellectual nature and environment.

The full benefits of all His advantages He offers us. They are ours now, by faith. At His coming they will become fact.

BETTY E. REYNOLDS
Riverside, California

You quoted the following from Ellen White, "Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be." You interpreted this as a warning against making Christ only human and not divine, as the "liberals" have done. We know that Ellen White was addressing Seventh-day Adventists and not "liberals." To date, I have never heard any Adventist express the slightest doubt as to the divinity of our Lord. So I would sooner think that she was warning against our making Christ altogether human like ourselves in respect to His having a tendency or inclination to sin as we are born with.

HERB DUNHAM
Sunny Valley, Oregon

Needs of elderly

Re "The Neglected Generation" (Nov. 3).

What a timely, helpful article on the status and needs of the elderly! This is one of the most constructive articles I've read on this subject.

Iglesia No. 4 (Church No. 4) in Mayaguez, Puerto Rico, looks after the needs of its elderly, and

Continued on page 12



128th Year of Continuous Publication

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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.

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HEART TO HEART

A message from the General Conference president

How do you really feel about your church?

Pendleton, Oregon

As frequently as possible when we visit churches and institutions, some of us as church leaders conduct question-and-answer sessions so that our members may ask any questions they wish about the church. However, it is difficult to reach a large segment of the church membership with these personal-question sessions. I am interested in knowing how you as church members—lay members and denominational workers both—feel about some of the issues before the church today.

Of course, I receive a flood of letters and inquiries and opinions and manuscripts and requests every year. I want not only to invite but to urge you to let me know how you feel on some of the truly large issues before us now. I will set forth briefly what some of these issues are; then I would urge you to write to me here at the General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Your opinions will not be misused.

What changes should be made?

Change. We live in a world of change. The world is changing. Some Christian denominations have made tremendous changes doctrinally and otherwise. As you look at the Seventh-day Adventist Church—your church—what changes do you think should be made? Do you feel that the standards your leaders hold up before you are too high, or not high enough? Is there too much emphasis placed upon “externals,” or should greater stress be laid upon separateness from the world—more emphasis on the uniqueness of God’s people today?

Spirit of Prophecy. How do you feel about the role of the Spirit of Prophecy in the Advent Movement? Is too much emphasis placed upon it?

Role of women. About the role of women in the church—in your opinion, are the women in the church being discriminated against? In your opinion, should women be ordained as deaconesses, local elders—even as gospel ministers? Should they preach in our churches, serve as pastors, evangelists, or associate pastors? Would you like to see more women serving as departmental leaders or officers in our conferences?

Educational institutions. How do you feel about our educational institutions—are you satisfied with our church schools, our academies, our colleges, our universities? In your opinion, is the church spending too much of its money on educational institutions? Would you feel it appropriate to use more tithe money for the educational program? How do you feel about academic freedom? Should Seventh-day Adventist teachers have perfect freedom—without restraint—to teach and preach anything they wish, whether or not it is in harmony with the doctrines of the Seventh-day Adventist Church?

Saving money. In what ways do you feel the church

might economize or use its money more wisely? Do you think that Seventh-day Adventist workers travel too much, spend too much time in large meetings, too much time away from their churches or their conferences? Are our church buildings, office buildings, and school buildings extravagantly built and furnished? In what areas would you suggest that your church could save money?

Health-care institutions. What about our health-care institutions? What constructive suggestions can you share with us about the operation of these important institutions? Perhaps you have been a patient in or live near one of our health-care institutions and you would be willing to pass on to us some helpful suggestions that would make them even more Christ-centered.

Are members involved?

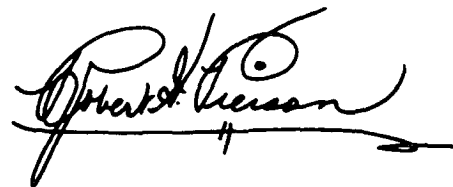
Lay involvement. In your opinion, are the lay members of the church playing as important a role in the decision-making processes of the church as they should? Do they have a fair representation on various governing committees and boards? How can the talent and the expertise of committed lay members become a greater blessing to the church?

The Sabbath school. Should any changes be made in the format of our Sabbath school and church services? Are some items in our present Sabbath school program not relevant to our sophisticated age? Should we all continue to study the same Sabbath school lessons around the world, or should individuals and some Sabbath schools be encouraged to prepare their own lessons? What can be done to keep the needs of the mission field before our members more effectively? Is too much Adventist income being channeled to missions to the detriment of the work at home? What suggestions do you have for following the Saviour’s command to preach the gospel to everyone everywhere?

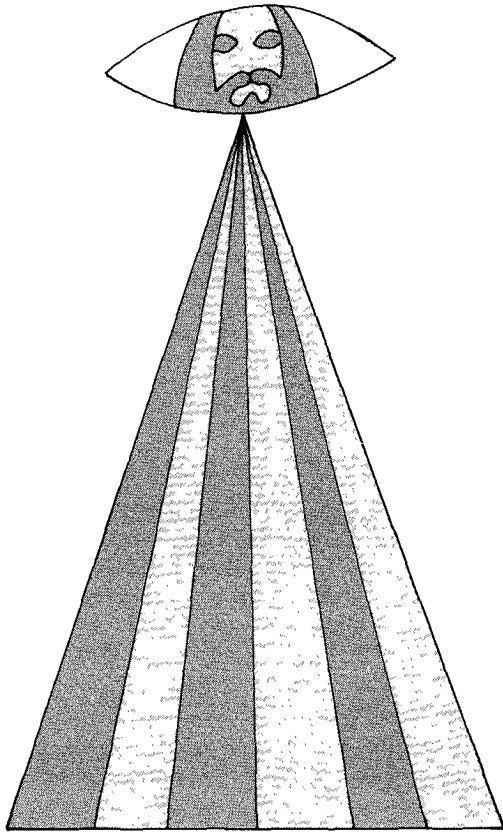
Services of the church. In your opinion, should some changes be made in the format of our Sabbath morning worship service or in that of the prayer meeting? Should there be more experience and testimony meetings? Is your pastor feeding his flock on good, solid, Christ-centered Adventist food in the worship services of your church? (No names, please!) What sort of preaching do you feel should be emphasized more today to meet the needs of church members?

These are a few of the issues in the church today. There are others that we may deal with later if it would be helpful. You, as a loyal church member, can help us as leaders by giving us your input—how you feel—about the issues mentioned. Of course it takes time to write, but take that time and write to me. Make your letter short and to the point. Sorry, I will not be able to reply.

God bless you as you help us lead God’s church aright in these troubled times.



ROBERT H. PIERSON



God loves and cares

By ALF LOHNE

There are no glib answers to the question, How can there be so much human suffering under the sovereignty of a God of love?

Seeking to express how God comforts, M. E. Pearce wrote: "Child of my love, lean hard! And let me feel the pressure of your care. I know your burden, for I fashioned it. I placed it in my hand and made its weight precisely that which I saw best for you. And when I placed it on your shrinking form, I said, 'I shall be near, and while you lean on me, this burden shall be mine, not yours.'"

When he wrote this, the author may have had in mind what Peter said: "You can throw the whole weight of your anxieties upon him, for you are his personal concern" (1 Peter 5:7, Phillips).

The Christian believer need not feel abandoned to complete darkness or hopelessness when life's trials threaten to crush him. He has Someone he can trust. He has a refuge.

Unexplainable mysteries

This does not mean that all suffering can be explained in human terms. Probably no one fully understands the matter of sorrow and sickness, or why human cruelty exists under the sovereignty of a God of love.

Sorrow will test each one of us. When in bewilderment and frustration you and I ask, "Why should this happen to me?" or "Why should my child have to go through this?" there are no glib answers. There are mysteries that human understanding is not able to penetrate.

It isn't difficult to figure out the causes for some calamities. For instance, if a person who drinks and drives has an accident we can explain the reason for the accident. If a person smokes excessively and develops lung cancer, scientists are not too surprised. The working of the sowing and reaping law is often dramatically demonstrated.

But what about the innocent child who is hit by a drunken driver? Or the healthy, clean-living young man who is struck down by an incurable disease?

As we face problems, trials, misunderstandings, and personal tragedies we tend to forget that our problems are neither new nor unique. Church members two thousand years ago battled trials. And long before that, Job declared, "Man that is born of a woman is of few days, and full of trouble" (chap. 14:1). Nothing seems to have changed with respect to suffering! In this world, heartaches and suffering abound.

What perplexes some is that catastrophes and misfortunes strike saints, as well as sinners. Sometimes the godly seem to get more than their share of suffering. That's what the hymn writer Asaph thought when he wrote Psalm 73! The seeming prosperity of the wicked and the trials of the saints were a puzzle to him until God made him understand the final outcome.

The Bible makes it plain that suffering entered this world as a consequence of sin. If sin had not entered this planet, there would have been no suffering. When God removes sin and re-creates the earth, there will be no

Alf Lohne is a general vice-president of the General Conference.

more tears of sorrow, no more heartaches, and no more pain. "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. 21:4).

But the fact that sin causes suffering does not necessarily mean that a person suffers because of his own sins. The truth is that much of the pain a person endures is caused by others. Sometimes the devil causes the hardships, as in Job's case. And there may be hard experiences that God permits because He has a special purpose in mind that we do not discern. Now "our knowledge is always incomplete," and "at present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God has known me" (1 Cor. 13:9, 12, Phillips).

No insurance against sorrow

Accepting Christ does not give a person automatic sorrow insurance. Jesus Himself was "a man of sorrows, and acquainted with grief" (Isa. 53:3). His friends, the government, the religious leaders, His enemies—all caused Him physical and mental agonies without measure. In Gethsemane He felt crushed under the burdens placed on Him, as the following passage shows: "Christ, in the days when he was a man on earth, appealed to the One who could save him from death in desperate prayer and the agony of tears. His prayers were heard because of his willingness to obey. But, Son though he was, he had to prove the meaning of obedience through all that he suffered" (Heb. 5:7, 8, Phillips).

Jesus suffered because He was in the enemy's territory. When we suffer, it is also because we are in this world of sin and not because God has forsaken us.

God never promised His people an easy journey through life. He did, though, promise to carry them through. Faith does not free anyone from suffering, but faith gives him strength to live through and come out of the battle against trial as conqueror. In one of his letters to the church the apostle Paul refers to the tribulations, distress, and persecution that Christians must endure, and asks whether these difficulties can separate us from the love of Christ. Triumphantly he gives the answer, no doubt based on his own experience: "Nay, in all of these things we are more than conquerors through him that loved us" (Rom. 8:35, 37).

What Paul is emphasizing here is that God loves us. Regardless of what happens, God is love, and we cannot against our will be separated from that love. We may not understand, but, thank God, we can trust. Sometimes we learn to trust God more in times of trial and suffering than we do when everything is pleasant and easy. Someone has expressed the thoughts that the full beauty of the stars is evident only on the darkest of nights, and that the colors of the rainbow glow brightest against the background of a stormy sky.

It is difficult to imagine what suffering must be like for

those who do not believe in a living Christ and have no faith in a loving God who ultimately works out all for our good. Faith in Christ not only embraces hope for the life to come, it also cherishes the comforting assurance of a supporting and guiding hand here in this present world. We know that nothing is too hard for Christ. He supports us through all the suffering that comes our way.

I often think of a fellow worker whose habitual reaction to every seemingly impossible situation was "I'm eager to see how the Lord is going to solve this one!" We ought to have this same confidence, for God never leaves a child of His to fight the battle alone. Our heavenly Father always knows where we are and keeps a watchful eye over us.

God's knowledge of the details of each of our lives is clearly illustrated by the story of the prophet Ananias as told in Acts 9. God told the prophet to go to a certain man—a seeking, suffering man named Saul. Ananias went and found exactly what God had described to him. God knew and mentioned the name of the street, the very house, and the name of the man. He knows all these details about each one of us. He knows the name of your street. He knows which house and which room is yours. He knows your name, your circumstances. He knows you.

We must not blame God for all that happens to us. But God sees to it that the evil Satan brings works out for the best interest of His children. It isn't easy to believe this while we are passing through some of life's knotty experiences. Nevertheless, it is true. Sometimes God answers prayers in a way different from what we expect. An unknown Dutch soldier brings out that thought in a poem found in his diary:

"I asked God for strength, that I might achieve;
I was made weak, that I might learn humbly to obey.
I asked for health, that I might do great things;
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy;
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men;
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life;
I was given life, that I might enjoy all things.
I got nothing that I asked for, but everything I had hoped for—
Almost despite myself, my unspoken prayers were answered.
I am among all men, most richly blessed!"

I often think of a prayer I heard as I stayed one night in a Christian home. Before saying good night and going to bed, the family and I had worship together. We read a Bible text about books in heaven where the names of God's children are written. When we knelt to pray, the little daughter of the house formed a prayer that surely must have reached heaven: "Dear God, please write my name in Your book. My name is Mary!"

For her, God was real, and He was near. He can be as real and as near for each one of us. He cares. □

The day I exchanged purses

By PHYLLIS SOMERVILLE DOBSON

I held the thin red purse
with no lining. I caught the scent
of the cheap perfume that to me
was like Mary's gift to the Saviour.



“Goodbye, and thanks so much!” she said. As she waved her hand, I could see her gaudily painted red fingernails. In her other arm she cradled a bulky straw purse. I watched her walk briskly from my house to the house next door.

I returned to the living room, where a half hour ago an interesting drama had begun. I had moved to this house only recently, and on my couch I had laid children's and youth's religious papers. Reluctant to throw them away, I had brought them with me to this new home, since I had not taken the time to find someone interested in them before I moved.

Then this morning there was a knock on the door. Who could it be? I wondered. I didn't know any neighbors yet, but perhaps it was someone from the church, where I'd met some of the members.

When I opened the door, I saw a slight girl, about 18 years old, who blurted out, “Will you vote for me?”

When I saw that she was near tears, I invited her into my home. “What do you mean, ‘vote for me?’” I asked.

She told me she was working for a scholarship so that she could train to be a nurse. She was selling magazines, and if I ordered some, I'd be “voting” for her.

I knew the magazines she'd have to offer me were not the kind I'd be in the market for. But I didn't want to hurt her feelings, because from her dress and makeup I could see she'd not understand.

She told me she'd been in an orphanage and now at 18 was released and put on her own to make a living. She hoped she could become a nurse and help humanity. I wished I could have helped her financially, but, as had Peter, I had to say, “Silver and gold have I none.” But was there not something I could give her?

I believed there was. I saw she needed something I could give—love. It was all I could give, for I too was lonely and discouraged; I was in a strange city alone with two small children and no funds as yet, because the job I'd hoped for hadn't materialized. She was not a pressing salesperson, and almost immediately let down all her reserve and sales pitch.

My magazines were lying between us. As we talked she noticed them, and, picking up several, she began to eye them with deep interest. Evidently she'd never seen anything quite like them before. I'd taken them for granted all my life. I began to see that underneath an exterior that she tried to present as happy and successful was a life shallow, lonely, and lost to God, for she'd never been told of His love and care, at least not in words

Phyllis Somerville Dobson has been active for a number of years in child evangelism, which in at least one instance has resulted in a church being organized.

she could understand or in Christian action. The lipstick, mascara, cheap jewelry, and perfume all spoke to me of an artificial world—the world portrayed in the magazines she was selling and the world she had seen. She had probably never heard of words such as “faith” and “forgiveness.” How my heart yearned for her! What could I do to help her?

I’d hardly asked myself the question when, to my great surprise, she answered it, “Could I have these magazines?”

Well, could she ever! I was delighted. I always like to give away Christian literature, but sometimes I feel I am pushing it on someone who wouldn’t read or appreciate it.

I hurriedly found a Manila folder I thought would hold them and started stuffing them into it, when she said, “I’m not allowed to carry anything except my purse.” I suddenly noticed that she hadn’t been carrying anything such as a bag or folder that would give any hint that she was selling magazines.

What could she do?

Being resourceful, she quickly found an answer. “Do you have an old purse I could trade you for mine?”

I thought a moment. “Yes, I do,” I told her. “It’s a big old straw one that my mother got me in Mexico when she

was there visiting my missionary brother. I’m sort of sentimental about it, but that’s OK.”

I quickly fetched it from the other room. We packed it full; she had nothing much in her little purse to transfer—a comb, a tube of lipstick, a handkerchief, dime-store perfume, a wafer-thin billfold, and a company pad and pencil, for orders.

Then I prayed with her. Now she broke into tears. To have someone care enough for her to take her problems to the heavenly Father who takes special interest in the orphans of this world was evidently a new experience for her. I prayed that God would help her with her work and help her to accomplish her goal if this was His will.

After I had prayed, I told her that Jesus wanted to be her Friend and Guide and that by reading the papers with a prayer in her heart, she would learn how to find Him. She needed a Friend, and Jesus would not disappoint her.

“I’ll be praying for you,” I assured her.

I held the thin red purse with no lining. It dangled on my fingers from a “gold” chain. I caught the scent of the cheap perfume that to me was like Mary’s gift to the Saviour, and I cherished it as He had.

I often wonder, Did she find the longing of her heart, which at that moment was not a scholarship, but the “Pearl of Great Price”? □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

The consumer crunch

Probably you’re conscious of that inner telescope that scans the orbits of desires and brings a thing into focus as a want, and a want into focus as a need. You may even be aware of unseen hands fixing the bearings and riding the focus, sharpening your acquisitive yearnings. The process goes on all the time, and few escape it.

The inventive minds of Madison Avenue build their dream worlds and people them with the desirable. What someone else possesses suddenly seems essential for us, also. Economic pundits give our urges a nudge with prognostications that we, the consumers, are essential ingredients in the national economy. It’s hard to resist.

And, why should we resist? Is it non-Christian to own, to acquire, to possess?

Jesus did not eschew everything that might be associated with the good life. It seems He made Lazarus’ home a regular stopover.

His visit to the house of wealthy Simon Levi was just one of many similar visits that led His enemies to question His presence among gluttons and drunkards.

But before we drive out to the shopping center and strip the shelves of all the goodies “they” keep inventing, let’s examine divine counsel. There are Christ’s words about laying up treasure in heaven. We have a choice to make between God and Mammon. Remember the camel and the needle’s eye? And then there’s the lesson about the man who added extra warehouse space.

Most Christians would, I believe, defend their life style as “modest.” Extravagance and profligacy seldom surface as deliberate vices. The problem comes through a kind of creeping escalation of the cost, quantity, and usefulness of the things with which we surround ourselves.

I remember our last packing. It seemed that there was

no end to the things we had to stuff into boxes. Even after a garage sale and setting a son up in an apartment with surplus furniture, what we had left to ship to London was truly formidable. Where had it all come from? Why had we bought it? Had we really needed it?

It would be simplistic to advocate a “back to the basics” life style. What, after all, are the basics? But it does seem appropriate to propose certain questions that might bridle our impulses and renew the grace of modesty in our lives.

1. Why do I want this thing? Is display an acceptable motive? or self-gratification? or curiosity? or upstaging someone else?

2. What would this purchase prevent me from doing? Where else or on what else might I use this money?

3. After this purchase, where do I stand in relation to my peer group? How much pride, envy, and greed lurk behind the transaction?

4. What will it do to my financial position? Create a cash crisis? Keep me cringing before the credit mongers?

There might even be a fifth and seldom-asked question in affluent Western societies: Do I really need

this thing? And a sixth question then poses itself: How does this purchase relate to the dictum “Thou shalt love thy neighbour as thyself”?

An ultimate issue suggests itself. How would I relate to a visit by the Lord to my home? Would the defensive mechanisms go up as we tried to explain our way out of the extravagance and opulence? Would pride take over as we boasted of what “the Lord” has done for us? Would we scamper from the tree of achievements and, Zaccheuslike, begin selling our goods and redistributing our wealth?

As I reread this E.F.M. it seems I’ve been asking more questions than I’ve been attempting to answer. Perhaps that’s because this is an area of considerable sensitivity. It’s hardly appropriate for me to tell someone else how to live, or on what to spend his money. There is a certain ambivalence about possessions in the Scriptures.

But two principles do keep asserting themselves. One is modesty: “Whose adorning let it not be that outward adorning.” And the other is love: “Love thy neighbour as thyself.” For Christians caught in the consumer crunch these are especially appropriate considerations.



So you want to be a missionary

Helpful hints for those who want to be overseas missionaries, first as to training, second as to how to go about obtaining an appointment.

By JOCELYN FAY

I know better now, but I used to think a person had to be old to be a missionary. I suppose I got that impression as a child, seeing the furloughing missionaries who told stories at camp meeting. Now in my early thirties, I consider myself "young," but as a child I classified anybody more than 20 or 25 as "old," and to my childish mind, missionaries, who had lived long enough to have had all those thrilling experiences they told about, must be "very old."

I was under this delusion until suddenly, on a plane taking me to Singapore, I realized that I, at the age of 25, was a missionary! And after working in the Far Eastern Division office for nearly three years, I returned to America, where I now join the "Old China Hands" and other returned missionaries from the Orient for occasional potluck dinners and raising funds for overseas projects dear to our hearts.

Working with me in Singapore were five other single

women under 35, and several married couples also in that age category. And in my years at Far Eastern Division headquarters, I met countless other young workers, each with an interesting experience to tell, and each with a consecration equal to any old-timer's.

I have learned that throughout the history of Protestant missions, youthful missionaries have contributed much. Adoniram Judson, missionary to Burma, left his homeland at 24. Robert Moffat was only 20 when the London Missionary Society sent him to Namaqualand (South-West Africa), and his son-in-law, David Livingstone, went to Africa when he was 27. William Carey sailed for India as a Baptist missionary at 32. Robert Morrison, sent to Canton, China, by the London Missionary Society in 1807, was only 25. And Tom Dooley, famous in the 1950's as "the jungle doctor of Laos," died of cancer at 34, after a spectacular, albeit short, career of service to the Laotian people.

Most of the leaders in the early Adventist Church were young, and throughout the church's history a number of youthful workers have taken its message to the far corners of the earth.

A. G. Daniells, for instance, pioneer missionary to New Zealand in 1886, was 28 when he left the United States. Harry Miller, well-known "China Doctor," sailed for China in 1903 at the age of 24. Leo Halliwell, missionary to Brazil for 37 years, was 30 when he left the United States. Fernando Stahl, another longtime missionary to South America, was 35. Andrew G. Stewart, missionary to Fiji and the New Hebrides, was 26.

W. A. Spicer, a General Conference president in later years, began his overseas service by accompanying S. N. Haskell to England in 1887, when he was 22, as Haskell's secretary. In his early thirties, Spicer worked in India.

This is just a sampling. Many, many others, including a large number of those now serving, also fall into the category of workers who began their service when they were under 35.

Times have changed, though, we hear it said. The needs are different now. And we wonder whether there is

still a place for those of us who have much youthful energy and enthusiasm, but little experience. And so we hesitate, wondering whether the command "Go ye therefore, and teach all nations" applies to us.

Does it?

"Yes!" C. O. Franz, General Conference secretary, answered emphatically when I interviewed him recently. He told me that of the 187 new appointees who left North America for front-line service during 1976, 23.5 percent were under 35. The percentage was higher in 1975—30.5 percent.

Where are the openings? I asked Elder Franz. He shared with me a copy of the latest "Current Calls," a listing of all the calls for workers that have been placed with the General Conference and are presently unfilled. These calls number 179, not including calls for nationals to return to their homeland or Adventist Volunteer Service Corps and Sustentation Overseas Service opportunity listings. A little more than half of these unfilled calls are for medical workers, but 32 are for teachers, and the others are for a wide range of administrative, educational, and publishing workers.

Whether young people can fill these calls depends in part, of course, on their training. In the field of teaching, for instance, Elder Franz said that a Master's degree is almost a prerequisite. Calls are mostly in the areas of science, English, home economics, and industrial educa-

tion. Calls for Bible teachers are limited because local workers usually are qualified to fill these openings when they occur.

Elder Franz commented that prospective overseas workers who are business oriented should know that accounting skills are more often in demand than is a knowledge of business education or economics.

The majority of the calls in the medical area are for physicians and dentists, who must have practical experience in their specialty. Occasionally people in nursing or other health-related areas are called overseas soon after finishing their education, but the general rule is that they should work in their homeland first.

Calls for pilots who are that and nothing more are rare. Pilots called overseas usually are called primarily to do something else, such as medical or pastoral-evangelistic work.

Differences between today and yesterday

The difference between today's missionary and yesterday's, according to Elder Franz, is that today's worker has to be a specialist and to be good in that specialty. Well-trained local workers are qualified now to do jobs that overseas workers did once upon a time. Unless the expatriate workers can do the job better than national workers, there is no reason for the church to send them overseas.

Franz conceded that because of the specialization and high level of competence that overseas fields today request it is seldom that someone straight out of college is hired for mission service. The route to overseas service today is through employment in North America.

Franz outlined the route this way:

Step 1: Be trained in something needed overseas.

Step 2: Become employed in your home division. Gain all the experience you can in your field. (In addition, it would be helpful to gain some other skills, such as fluency in French or Spanish, piloting skills, or a trade.)

Step 3: Let the General Conference Secretariat know of your interest in mission service. The address is 6840 Eastern Avenue NW., Washington, D.C. 20012. (This applies to North Americans. Those in other countries should write to their division secretary, who processes calls.)

Once a year, one or more of the General Conference associate secretaries visit every senior college in North America, as well as the medical school in Guadalajara, Mexico. This visit usually takes place between January and March, during a period of missions emphasis at the college. These men are on campus to be of service and are happy to arrange interviews with all who have questions about mission appointments.

Step 4: Fill out one of the General Conference's personal-information forms. The Secretariat will know when it is time for this step, ideally from one to two years before the anticipated term of service. Often when people fill out this form too early, their situation changes, and the information becomes outdated. If they fill it out too late, they may miss out on calls that come along.

All applicants for mission service who write to the General Conference are assigned to one of the six associate secretaries who serve the various world divisions. These men all have served overseas themselves and have

FOCUS ON EDUCATION

A feature of Adventist Education Year published in cooperation with the General Conference Department of Education



Priorities of Christian education

By E. E. COSSENTINE
Director of the General Conference
Department of
Education, 1946-1966

On our youth rests the future of our church. Grasping the torch from their seniors, they must carry out Christ's commission—the gospel to all the world.

The fundamental purpose of Christian education is to prepare our youth for the task. It is the responsibility of the church and the parents to educate the youth of the Seventh-day Adventist Church for union with Christ, and for service for Christ. To accomplish this, our educational system must have a set of Christ-oriented priorities and goals, which it must constantly seek to reach.

The church is providing appropriate environment and facilities for such training. Dedicated teachers serve as educational guides and counselors and are committed to the purpose of developing in each student a desire for a Christian life of service into whatever phase of life God shall call him. He must be taught how to live and what to live for.

This is not an easy task. No matter what position one occupies in our educational program, he must keep the vision of making our youth God's men and women, who will carry His church on to victory.

traveled widely, and thus are able to give sound advice. When they receive applications they undoubtedly will look first for openings in the divisions they represent, but they share the information on prospective workers with the other associate secretaries, as well.

As soon as there is an opening to match the applicant's talents and experience, the Secretariat will contact the applicant and begin the processes involved in moving someone overseas.

Admittedly, there are variations to this pattern of applying for mission service. Some people begin their service as a student missionary or volunteer worker. D. A. Roth, for whom I worked in Singapore and who now is one of the General Conference associate secretaries, says that the General Conference has appointed approximately 50 former student missionaries to regular terms of service.

Although there are some who never consider being a missionary until suddenly the opportunity presents itself, there are others who dream all their lives of serving overseas, and for these young people the student-missionary route is an excellent way to try it out, obtain experience in living overseas, and at the same time work with, and get to know, people overseas who may someday request their services as regular workers.

My friend Pat felt called to work in Thailand, but the Thailand Mission had no budget available for her. She saved what money she could, got additional financial backing from friends, and arranged to work in Thailand under the Adventist Volunteer Service Corps program. She was there, doing well at her job, when the mission obtained the funds to hire another full-time worker. Her back-door approach eventually got her the appointment she wanted, although she had no assurance when she went to Thailand that she would ever be anything but a volunteer.

It is also helpful to know missionaries and former missionaries. It's the way I got my job overseas. I worked with, and lived next door to, a person who had just returned from working in the Far Eastern Division office. As she talked about her experience, I became more and more interested. Then one day she said, "Jocey, I just found out that Elder Roth's secretary is leaving Singapore. If you think you'd like to replace her, I'll write and tell him about you." I was interested. She wrote, and within a few weeks I had my call in hand.

Not wanting to go alone, I wrote and asked whether the division happened to have an opening in their accounting office for my friend Ann, who was looking for a job at the moment. They just happened to, and soon she also had a call in hand. I know of a number of others who have had the same experience—friends either overseas or here at home knew of openings and recommended them. Call it the Adventist grapevine, call it what you will, but it has been proved that knowing people often can work to your advantage in becoming a missionary.

Letting God control your life, of course, is the best advantage of all, and if it is God's will that you serve overseas, you and those in a position to send you will know it. Probably the best preparation for mission service anyone can have is consecration to God and submission to His will. Then when He says "Go ye" to you, you will recognize the call and answer it affirmatively. □

FOR THE YOUNGER SET

What changed Cindy?

By BARBARA HUFF

Cindy was a tomboy. It seemed that nobody liked her the way she was, and she didn't usually either.

She had several aunts who were always trying to make her over. Cindy wore jeans most of the time—even to school. Jeans, Cindy felt, were the best thing to wear when she was clambering over fences, climbing trees, and riding horseback, but the aunts never thought of that.

The aunts didn't like Cindy's pigtails, either. "She needs curls," Aunt Sue told mother. So Aunt Sue bought a kit to give Cindy a permanent. Cindy cried when the smelly, burning permanent mixture trickled down her face, and she cried when Aunt Sue combed and pulled and put every curl in place. Then the boy cousins laughed at her and teased her about her curls. Why can't anybody like me just as I am? Cindy thought.

Sometimes Cindy was naughty and got spankings, but not for things such as climbing trees or getting dirty. After the spanking, mother would hold Cindy on her lap and tell her how much she loved her; often mother would sing to Cindy. Cindy knew that mother didn't care that she was a tomboy. She just wished that she could please other people and that other people would like her the way she was.

Then mother started going to church, and Cindy went with her. Then Cindy started going to church school. It was a very small school, and Cindy discovered that she was taller than anybody else at school—even taller than the eighth-grade boys! She felt like scrunching up to make herself smaller. But when she saw that nobody laughed at her, she didn't have to scrunch.

At church school she made mostly A's and B's in her lessons, and her teacher was proud of her and told her so. That made Cindy want to make more A's, but the teacher didn't scold her when she made C's.

Many things changed when Cindy began going to church school, but the biggest change was that Cindy began to like herself better. It seemed that her aunts and everybody else liked her better, too. She didn't feel that she always had to change herself to make people like her. She still liked to climb trees and ride horses and wear jeans, but she didn't feel topsy-turvy, upside down, and wrong side out anymore.

At church school, Cindy had met a Friend who loved her just the way she was—just as mother did. Cindy felt this love, and loved Him right back. Cindy didn't want to be naughty anymore. She wanted to be like Him. Cindy had met Jesus, and that is why she changed.



Justification, sanctification explored

In the light of dialoguing going on in certain Adventist circles as to the relationship between justification and sanctification, it is interesting to note that Adventists are not the only ones exploring the relationship. Recently Lutheran and Methodist theologians met in Dayton, Ohio, at the second of a series of dialogues to discuss the concepts of justification and sanctification in the context of baptism.

Declared Dr. E. Dale Dunlap, dean of St. Paul School of Theology (United Methodist) in Kansas City, Missouri, "John Wesley doesn't dwell on justification. He gladly accepts God's gracious act of justification and . . . focuses on what he sees as the existential business at hand—the business of growing in grace, the business of holy living."

He defined sanctification as follows: "the simple assertion of divine activity in our lives which makes a difference that is actualized in our growing toward spiritual maturity in love—our human perfection."

On the other side, Prof. Jerrold A. Eickmann, of Concordia Seminary in St. Louis, Missouri (Lutheran Church-Missouri Synod), emphasized that "each believer's justification is perfect and complete, and although God desires that each believer strive for perfection of life, sanctification nevertheless remains imperfect in this life."

It is not our purpose here to enter the dialogue; we simply wish to point out that the discussion is not unique with us; that in fact through the centuries of the Christian era theologians have differed on details and on emphases.

Seventh-day Adventists share with the Methodists the general Arminian point of view. For some, the term "Arminianism" may require definition. Arminianism is a theological position in regard to salvation founded by Jacobus Arminius (1560-1609), a professor at the University of Leiden, the Netherlands. Attacking the position of Calvin that some are predestined to salvation and others to damnation, Arminius held that salvation was theoretically possible for all. Among other tenets as the doctrine of Arminianism developed was the belief that a person can fall from grace. Also, election was taught as based on the foreknowledge of God, not on a sovereign decree of God. Later Arminianism became the soteriological position of John Wesley and the Methodist Church, and, although Seventh-day Adventists do not formally identify themselves as Arminians, the point of view held by the Methodists in the areas of soteriology discussed above is generally that held by the Adventist Church.

Ellen Harmon was a Methodist at the time of her conversion to Millerism. However, we must not conclude that the reason she endorsed the Methodist Arminian view in her writings was her background in

Methodism, for there were many doctrines of Methodism that she discarded. She retained the Arminian view because she found that it was supported by Scripture.

Where does Lutheranism stand with reference to the Arminian position? L. Berkhof informs us. "Reformed theology stands practically alone in its emphasis on the doctrine of the decrees. Lutheran theology is less theological and more anthropological. It does not consistently take its starting point in God and consider all things as divinely pre-determined, but reveals a tendency to consider things from below rather than from above. And in so far as it does believe in predetermination, it is inclined to limit this to the good that is in the world, and more particularly to the blessings of salvation. It is a striking fact that many Lutheran theologians are silent, or all but silent, respecting the doctrine of the decrees of God in general and discuss only the doctrine of predestination, and regard this as *conditional* rather than absolute. In the doctrine of predestination Lutheran theology shows strong affinity with Arminianism. Krauth (an influential leader of the Lutheran Church in our country) even says: 'The views of Arminius himself, in regard to the five points, were formed under Lutheran influences, and do not differ essentially from those of the Lutheran Church; but on many points in the developed system now known as Arminianism, the Lutheran Church has no affinity whatever with it, and on these points would sympathize far more with Calvinism, though she has never believed that in order to escape from Pelagianism, it is necessary to run into the doctrine of absolute predestination.'"—*Systematic Theology*, p. 100.

One's view determines his emphasis

It is easy to see that one's views on predestination would greatly influence his emphases in theology. The Calvinist emphasizes the decrees of God. A Methodist, who believes that whether a person is saved or lost depends upon his choice, both initially and subsequently (for it is possible for a justified person to fall from grace) will emphasize sanctification without believing that he is depreciating justification.

Those who, as do the Reformed theologians, believe in the doctrine of the perseverance of the saints, will give an emphasis quite different from that of the one who believes a saint can fall from grace. The doctrine of the perseverance of the saints affirms that "they whom God has regenerated and effectually called to a state of grace, can neither totally nor finally fall away from that state, but shall certainly persevere therein to the end and be eternally saved."—*Ibid.*, p. 545.

And thus it is that theologians have dialogued and will continue to dialogue without being able to resolve their differences. How shall the Seventh-day Adventist relate to these discussions? His course is clear. The Bible is his rule of faith and practice. His question is not, What do the Lutherans believe, or the Methodists, or Calvin, or Augustine, or Arminius, but what did Jesus and Paul and the other Bible writers believe and teach? He feels duty bound to study the Scriptures directly, so as not to rest his faith on any human interpretation. "It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day

by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."—*The Great Controversy*, p. 598.

God will reveal His truth to those who seek Him in sincerity.

D. F. N.

Principle or prejudice?

Some time ago one of our leaders in South America was officially invited to attend a religious service of the government-sponsored church. The invitation confronted him with a predicament. If he refused to attend, the officials might think he was not supporting the government. If he accepted the invitation, most of the members of his church might think that he had gone astray.

From time to time the Lord permits us to confront difficult situations to test us, to see whether we will be faithful to principle or whether we will yield to temptation and sacrifice principle for the sake of expediency.

The danger is that in deciding our course we will be motivated not by principle, but by prejudice. Of the first, *Webster's New Collegiate Dictionary* says: "A compre-

hensive and fundamental law, doctrine, or assumption; a rule or code of conduct." Prejudice, instead, is quite different: "An irrational attitude of hostility directed against an individual, a group, a race, or their supposed characteristics."

Let us turn again to our leader's problem. His situation was complex. As a mere citizen, out of curiosity or wanting to learn something about that other church, he could have attended without fear of being misunderstood. As an official representative of the Seventh-day Adventist Church, he could not have attended without being criticized. In the first instance, his attendance would have been regarded as only casual; in the second, he would have been regarded as participating in the worship.

Never to attend a non-Seventh-day Adventist service might be interpreted as prejudice. To attend as an official representative under the circumstances involved, however, would not be acting from principle, for principle would dictate that one must not attend, even at the risk of losing the good will of some government officials. Both government officials and loyal Adventist church members would have misunderstood. And that was exactly what was decided. A courteous telegram was sent instead.

Shunning prejudice, we must always be faithful to principle.

G. C.

LETTERS Continued from page 2

on Christmas Day paid tribute to them during the eleven-o'clock worship hour. Tears of joy and surprise could be seen in the faces of these dear people, fathers and mothers in the church. They were obviously thankful for the pastor and dedicated lay persons who planned this service especially for them.

M. MARILYN BROWN
Mayaguez, Puerto Rico

More on music

Re "The Challenge of Beauty" (Dec. 15).

I attempted to read the article objectively, but there were a few statements that needed clarification.

I am a lover of music—classical, modern, hymns, Negro spirituals, black gospels, et cetera. Our church is a world-wide movement, thus many cultures compose our total membership. Must I add that the majority of our members are not of the so-called "educated" and "refined" American culture? Hymns have their appropriate place in our worship services, along with other songs that uplift and glorify our Creator. Are we to reach only the "educated," "refined," and "cultured" classes that the article heavily emphasized by appealing

to various hymns that have a symphonic and classical nature? What about the "uneducated," "unrefined," and "uncultured," whom Christ sought out while He was here on earth?

No, our music should not be suggestive or of a secular nature, as stated, nor should it give the appearance of an operatic performance, for that too is out of place in our worship.

I would like to ask another question in light of the last paragraph in that article: whose cultural standards should the nearly 3 million members of the SDA Church adopt—God's or man's?

CHARLES D. BATTLES
Pine Forge, Pennsylvania

Christmas cover

The cover drawing on the December 22 issue is excellent for study. So much is in it! The talent God gave Alfred Lee to show all that feeling in the young, beautiful mother's face is simply marvelous.

She holds her Baby, looks far beyond the bands of Orion, wonders how this can be, and with some fear, some happiness and concern, that sweet, innocent countenance recognizes what people will say. With faith and trust she remembers the respon-

sibility that God has entrusted to her for training the world's Redeemer. It almost overwhelms her. She knows how it happened. Others do not, but she accepts the awesome task.

All this and more the artist has captured, and I marvel as I study the drawing. I doubt whether any camera would do all that this artist did.

Thank you for the drawing.
IRWIN CAMPBELL
Grand Terrace, California

Write a book

One of the most appealing human-interest stories that I have ever read in the REVIEW is Doris Holt Haussler's "Who Sent the REVIEWS?" in the Nov. 3 issue. The photograph of the Bunch family is most impressive! Each face shows determination and sincerity!

May I suggest that the committee on publications consider the possibility of asking Mrs. Haussler to expand this wonderful story into what may be considered a book so that the young people growing up in our church today may realize anew the wonderful "roots" from which our church has developed?

MABEL B. WALTON
Riverside, California

Power for problems

Re the letters (Nov. 10) and the column When You're Young (Oct. 6) commenting on "Anita Bryant and Homosexuality."

It appears that some readers misunderstand the article. As we read the Christ-centered article, we discovered it not only pointed the way out for those who are captives of homosexuality, it also showed the way of salvation for all sinners.

The REVIEW holds rigidly to high standards. The language in the article clearly met those standards. However, Bible language is somewhat stronger. (See Zech. 3:3; Rev. 17:5; Isa. 56:10, 11.)

Perilous times are upon us, but let us not be fearful to face life as it is today. Let us strive to retrieve the bravery, the courage, and the fortitude of our pioneers.

Though our pioneers would not reject professional help, for the most part they solved their problems on their knees, with fervent prayer and in diligent Bible study. Here they found power to overcome problems!

With this unlimited power at our finger tips, should we be swayed by the theories and doctrines of the world around us?

RICHARD K. LEAR
Cleburne, Texas

American woman has SOS adventure

By LILLIAN BEATTY

As the airplane flew lower over the Korean houses of Seoul I wondered what it would be like to teach English at Korean Union College. I was a mission appointee under the Sustentation Overseas Service (SOS) program. I had chosen to go. I wanted to see everything, experience new things, and do what I could to help. Little did I realize how much would be bright and interesting about living in a new culture and learning to love a group of dark-haired, brown-eyed, aspiring students.

I am glad my students had chosen American names or Bible names—they were easier for me to remember than Korean names. We had First and Second Peter, Kennedy, and General Lee. Last semester a new student asked me to name him. He was not happy with David, Daniel, or Joseph, but finally I found the right name—Jimmy Carter Chung.

My first evening in Korea I was warned that a favorite question is, "How old are you?" Sure enough, the next morning in Sabbath school the young woman who sat beside me inquired, "How old are you?" Fortunately, Koreans honor old age!

At first I found it strange that anyone would want to call me grandma. Peter asked, "May I call you grandma when nobody is listening?" A few days later he whispered, "Hello, Grandma." A year and a half later, when I was ready to leave Korea, I felt happy when Esther asked, "Please, will you be my grandma, because I don't have one?" When students asked, "Why didn't you get married?" "Where are you going?" "What did you

Lillian Beatty, who has taught English in Adventist schools for 44 years, recently returned from a Sustentation Overseas Service appointment.

buy?" or "How much did it cost?" I took no offense. I knew it was their way of wanting to be friendly.

Korean students are modest. The girls wear their dresses halfway between the knee and ankle. I did not see young people with their arms around each other or holding hands. Although young people will look at each other, smile, and talk, they will probably have a go-between arrange for a marriage.

Korean students have a hard time with English because it is so different from their language. They mix the letters *r* and *l*, *g* and *k*, *p* and *b*. They add an *e* after words that end in *ch*. Thus a ladder becomes a radder, free becomes flee, peculiar is peculiar, ceremony becomes celemony.

When I was hiking with students at the senior outing they kept saying, "You must go as far as the barancing log." I thought they meant a balancing log. It turned out to be a balancing rock.

One of our best seniors wrote me a letter when he was doing his practice teaching: "All the students who is taught by me cannot pronounce very well. . . . It is hard, but I make a decision to be a good teacher." I am not being critical—I am only showing how hard English is for Koreans. I am convinced that Korean would be even harder for us.

Many non-Adventists attend Korean Union College. Since government schools meet on Sabbath, our college students are required to attend Sabbath school and church instead of having regular school. One girl asked me to explain the Sabbath to her. I was happy to. We have special Sabbath school for the English students, about 70 in number, who take part in the programs. It was a pleasure to teach the Sabbath school lessons to them. Many of them

become Adventists during their stay at the college.

Baptisms are usually held in the lake at the college, but in June, when the lake is very low and muddy, we go several miles out into the country to a dammed-up stream, where local women frequently are washing clothes. As they see the crowd of students and watch the pastors go out into the water their curiosity often draws them closer.

Our English-language schools and the Korean Voice of Prophecy also bring many Koreans into the church. A number of these young people have money problems, be-

come Adventists during their stay at the college. Baptisms are usually held in the lake at the college, but in June, when the lake is very low and muddy, we go several miles out into the country to a dammed-up stream, where local women frequently are washing clothes. As they see the crowd of students and watch the pastors go out into the water their curiosity often draws them closer.

One day I asked Susan Shin, who had become an Adventist, whether her parents had given her any opposition.

"No," she replied.

When I asked whether they would be interested in studying Adventist doctrines she commented, "I don't think so. My father is not religious, and my mother was brought up a Buddhist."

About a month later Susan died of briquet-gas poisoning.



The author enjoyed teaching English conversation to young Koreans.

cause their families will not help them when they become Adventists.

After taking the Voice of Prophecy lessons, Young Soon, who lived on Cheju Island, accepted Jesus as her Saviour and was baptized. Then trouble began: her high school principal, a member of a large, influential church, objected when Young Soon stayed away from school on Sabbath. When his warnings did not prevail he expelled her.

Young Soon's church group gathered enough money to send her to the college academy in Seoul, where I met her and had the opportunity of helping her financially to at-

(Koreans heat their floors from underneath so that they can be warm when they sleep on the floor. People die of the poisonous fumes if any little hole or crack in the floor lets the gas through.) It was a sad time for Susan's mother and father, as well as for her schoolmates and teachers. The pastor suggested that the parents let him conduct an Adventist service and bury her in the Adventist cemetery.

After some hesitation, the parents consented. Students stayed up nights with the family, sang for the services, and helped in every way possible. The parents were so impressed with the students and the service that later they



In Cannibal Valley, in the central hills of West Irian, the author found a great need for Adventist workers.

consented to take Bible studies. About seven months later Mr. and Mrs. Shin were baptized.

One of the privileges of SOS teaching is traveling to countries during annual vacations. The high point of one of my trips was in January, when, in order to escape the cold of Korea, I went south to Indonesia. At the suggestion of a former student I went to West Irian, formerly Dutch New Guinea, where I stayed in the homes of Kenneth Smith and Larry Amundson, both mission pilots. Nearby is a 12-grade training school.

Mathias, a youth from Cannibal Valley in the central hills of West Irian, had managed to come to school. Impressed by what he had learned, Mathias went back to teach his people what he knew. He came back to school, then returned to the hills. Now other boys take time out from school to return to the hills and jungles to teach their people. The West Indonesian Union Mission gives them about \$10 a month for rice and other food.

One morning Pastor Amundson put a large drum of oil in the Cessna 180 in prepa-

ration for a flight to Cannibal Valley, where that oil would be sold for about ten times as much as on the coast. The money supports the small school in Cannibal Valley. I flew with Pastor Amundson over impenetrable, swampy jungle. Ahead loomed the hills.

What a thrill to look down on our school, at the gardens, the thatched huts, and the village of Wamena, where we would be landing on an airstrip built about four years ago.

These people, the Danis, are still among the most primitive in the world. Only about 60 or 70 of these people are baptized church members, but 2,500 are Sabbath school members. I suppose very few can read. There are only 12 ordained ministers in all of West Irian and about 12 who are not ordained. About 30 students are giving of their time to instruct the people. The mission has 50 or more requests for teachers and pastors.

I thank God for giving me health to be able to be an SOS worker. It has been a privilege for which I will always be grateful.

AFRO-MIDEAST

Stewardship report from East Africa

Recently I had the privilege of attending the camp meetings in the East African and Tanzania unions.

In Uganda I was encouraged to see our members from far and near attending their respective camp meetings. In addition to daily preaching services, time was given each day for the concepts of stewardship to be emphasized. Members were given opportunity to testify to God's blessing in response to their faithfulness in body care, time, talents, and treasures. For the first six months of 1977, the Uganda Field reported a tithe increase of 1 million shillings (US\$125,000).

At Mbarara in west Uganda, those attending camp meeting celebrated a Jubilee marking 50 years since the work began in Uganda in 1927. On this occasion I had the privilege of being a guest of honor because the work was started by Petro Risase and others from my home

country, Tanzania (then Tanganyika).

From Uganda I went to the Ranen Field in Kenya. Under the leadership of D. Odula, the executive director, the place for the camp meeting was well prepared. Members had built small huts to stay in, and at night you could hear different groups singing songs of praise and gratitude to our Father, whom they came to worship.

More than 2,000 people were in attendance the last day of camp meeting, when 70 accepted Jesus, some for the first time, and others anew. The tithe on that day was KSh2,049 (US\$256) and camp meeting offerings amounted to KSh5,489 (US\$686).

My next appointment was in the Tanzania Union. At the Musoma camp meeting we were honored by the presence of the regional commissioner for Mara. The influence of his devoted Christian mother, who is still serving as a literature evangelist, has encouraged him to continue to attend our meetings.

In Tabora, 25 people were baptized, most of them students from Government secondary schools. We were pleased that the principals of these secondary schools had given permission for Seventh-day Adventist students to attend camp meetings from Wednesday to Sunday.

The last camp meeting was held at Heri Hospital. Twenty-five years ago I started the work at Heri Hospital in what was known as the Kasulu District. It was a pleasure to come back and see the change that had taken place. In 1953 our first camp meeting was attended by 100 people. In 1977, attendance was more than 3,000.

During these camp meetings I had the opportunity of talking to our members about the importance of giving to God their body temple, time, talents, and possessions; also about the blessings and joy that a faithful steward receives. As I listened to their testimonies, my heart was encouraged with what the Lord has done.

Y. LUSINGU
Stewardship Director
Afro-Mideast Division

Books in pet shop lead couple to Christ

By H. D. SCHWARTZ

Can an Adventist literature rack survive in a non-Adventist pet shop? I wondered this when several months ago a note was left on my desk to contact a pet shop owner who seemed interested in our church's literature program. When I arrived at his shop, I realized that this would be a good place for a literature rack.

H. D. Schwartz is professional literature director of the Oregon Conference.

I told him that I was from the Adventist Book Center, and my first question was, "Are you familiar with Adventist literature?"

He looked me straight in the eye and said, "Sir, I have undoubtedly read more of your good books than many of your own members."

"Praise the Lord!" I responded. "How did you get started?"

He told me that an Adventist attorney friend who has a literature rack encouraged

him to read. My next query was, "Why do you want to sponsor a rack in your place of business?"

With a zealous look, he said, "The Lord is coming soon, and I have to help people get ready!"

He called me some time later and said that some of his customers did not own Bibles, and he wondered if I could help him find some inexpensive ones. When I told him that we had evangelistic Bibles for about \$4.50, he asked for a case of 24. When I arrived with the Bibles, he informed me that he had designated an area in his store where people could sit and browse through the books.

"I want to lead people to Jesus, then let them decide what church they want to attend," he said.

Henry and Christy Oleachea were two people led to Jesus as a result of the literature rack. Christy noticed the free books on the rack when she went to the pet shop for supplies. She took several books home to read and to share with Henry. He had been raised in a religious

home and was interested in the spiritual content of the books.

After reading the books, Christy called the Adventist church and asked to speak with a minister. Pastor Gerry Hardy talked with her and made an appointment to visit. To his surprise, the couple asked to be baptized as soon as possible. He suggested that they become better acquainted with the doctrines before baptism and began to quiz them on fundamental Adventist beliefs. He was amazed to find out how much they already knew and believed.

After several weeks of study with church members, Henry and Christy were baptized in the Clackamas River, October 2, 1976, and are now happy to be part of God's remnant church.

We affectionately refer to the pet shop owner as our "foreign missionary." He was pleased to learn that he had been instrumental in leading the Oleacheas to Jesus, and we are praying that he too will let himself be led all the way by the Spirit.

It Is Written climaxes soul-winning year

By THEDA KUESTER

It Is Written climaxed the year 1977 with a series of 17 Revelation Seminars held during September and October, with the continuing follow-up seminar sessions running through November and December.

Three seminars were held in Michigan and one in Texas during September. In October, four seminars were conducted in Ohio and New York, one in Connecticut, two in New Jersey, and two in California.

More than 5,000 persons, more than 60 percent of whom were non-Adventists, attended these 17 seminars. For

many, this was the first time they had had an opportunity to meet George Vandeman, their It Is Written "pastor of the air."

What is a Revelation Seminar? It is a full day of intensified study of the Word of God, sponsored by the It Is Written telecast, with George Vandeman and his seminar teaching team instructing and guiding. For further details, see REVIEW, April 21, 1977.

The last two seminars of the fall season, held in Bakersfield and Fresno, California, were of historic significance. It was here that Pastor Vandeman began his television ministry 21 years ago with 13 color programs, a first in religious broadcasting. The program has now grown to 65

Theda Kuester is an assistant in the public relations department of It Is Written.



At least two persons have been baptized as the result of a literature rack in a pet shop owned by a non-Adventist man. "The Lord is coming soon," says the shop owner, "and I have to help people get ready!"

stations in the United States (including Hawaii and Alaska), 23 in Canada, 22 in Australia, and stations on the islands of Bermuda and St. Martin. These stations use a library of 145 Scripture-centered programs.

The Revelation Seminar, begun in 1975, is an outgrowth of this television ministry. A total of 35,000 people have attended 120 seminars throughout the United States, Canada, and Australia. Ministers of other denominations, archbishops, priests, and nuns are among those attending. One seminar alone registered attendants from 36 denominations.

How does one manage to teach the vast crowds who attend these seminars, filling to capacity the finest hotel ballrooms in the nation? Pastor Vandeman and Lonnie Melashenko, associate director of *It Is Written*, as well as the area pastors, cooperate in introducing people to the chain-marking Bible system, based on the rediscovery of truth. This presentation unfolds the third angel's message and illuminates the manner in which Bible truths are given and confirmed.

As one doctor expressed it: "If I had only realized what sheer dignity there would be in this presentation of Bible truths, I would have brought all my patients here to hear it!"

Each participant receives a

seminar Bible, a notebook that expands on the topics presented, and a ruler and a pen with which to begin the chain-marking plan, which also continues throughout the 20 lessons of the continuing seminar meetings.

Pastors are excited as they see the soul-winning possibilities unfolding before them. Gerry Hardy, Oregon Conference Ministerial secretary, wrote, "Charles R. Brown, pastor of the Grants Pass, Oregon, church, is in celestial shock! He had 300 people attend his seminar follow-up meetings, held in his small church; 150 of these are attending regularly, and 60 have been baptized."

Among those attending a Revelation Seminar some distance from their home were Ginny and Emory Thompson, of Cape Cod, Massachusetts. Ginny was a former flight attendant for Pan American World Airways. Her husband had been a heavy smoker, had not attended church, and had not opened his Bible since confirmation classes. One winter he began watching Christian television shows, among them *It Is Written*. Ginny also began watching some of the programs.

Later she wrote Pastor Vandeman, "The one program that captivated me and held me rooted to my seat was yours. Its simplicity and quiet conviction, based solely on the Bible, impressed me.

When we received the brochure announcing your Revelation Seminar to be held in Providence, Rhode Island, we decided to give ourselves an early anniversary present—a baby-sitter for the whole day. So we came, and are we glad we did. It was positively thrilling! You held us spellbound the entire time!"

This couple came to all of the seminar follow-up meetings and were baptized along with six others who had at-

tended from Cape Cod. According to a recent report, more than 500 have been baptized as a result of a week of Revelation Seminars and their follow-up meetings held this past spring in Oregon.

A new series of seminars began in January for Alberta (Canada), Colorado, Florida, Louisiana, Oregon, southern California, Hawaii, and Australia. These will run through May when the camp meeting itineraries begin.

Franco-Haitian Union lays plans for expansion

By D. A. ROTH

I had the privilege of visiting Haiti late in 1977, when I was asked by the Inter-American Division to accompany the division secretary Jose H. Figueroa, Jr., to the year-end committee meeting of the Franco-Haitian Union Mission at Port-au-Prince, the largest city in the republic.

Like a giant crab thrusting its pincers westward toward Cuba, the Republic of Haiti occupies one third of Hispaniola; the second largest island in the Caribbean Sea.

Haiti is one of the most densely populated countries in the world. The area became a republic 173 years ago and has never come under foreign domination since that time.

I found Haiti to be a world of bright contrasts, a kaleidoscope of colors and a cacophony of sounds generated by people, animals, and vehicles. Women in simple, but colorful, dress walked sedately on downtown streets carrying on their heads huge baskets of vegetables, flowers, fruits, or cloth to be sold at the city's famous Iron Market, the center of the nation's bargaining art.

The Franco-Haitian Union Mission is claimed to be the largest French-speaking union in the Adventist world. When I learned that 90 percent of

the people speak mainly the local dialect, Creole, I became suspicious of this claim. But I soon discovered that all meetings of the union, the seminary, and the polyclinic were conducted in French. (I had to learn what was happening through a translator.)

The meetings were chaired by the youthful-appearing president of the union mission, Robert Kloosterhuis. When he first came to Haiti in 1954 as a printer for the seminary, he and his wife, Ruth, did not know a word of French. In midweek I asked one of my translators about the quality of the chairman's French.

"You would think he came directly from France," he beamed. Pastor Kloosterhuis later told me that he does all of his devotional studies of the Bible and Spirit of Prophecy in the French language.

The Franco-Haitian Union Mission includes all French-speaking territories of the division: Haiti, Guadeloupe, Martinique, and French Guiana. This territory stretches over a vast arc of more than 2,000 miles from Port-au-Prince to the northeastern sections of South America. Although the union is a mission, it contains two conferences and three local missions. I was surprised to learn that one of the missions, North Haiti, is the second largest local mission in the



More than 5,000 persons attended the Revelation Seminars held last fall, bringing the total attendance since the seminars began in 1975 to 35,000. The all-day Bible study seminars include a vegetarian lunch.

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

world, with more than 40,000 members. The union membership as of September 30 was 76,861 in 228 churches. The Sabbath school membership is nearly 100,000.

There are sharp differences between the two conferences and the three missions. One very dramatic economic difference can be seen in the tithe figures. The two conferences, with a membership of around 13,000, had a total tithe through October 1977 of US\$1,307,000; while the three missions, with a membership of approximately 65,000, had only \$409,648 in a comparable period.

Despite massive problems of economics, the need for more workers, and the vast territorial expanse of the union mission, I found that the spirit of evangelism was very high. Through the end of October a total of 5,502 baptisms were recorded. A faith objective of 10,000 baptisms was set for the year 1978, to help with the Inter-American Division's total goal of 62,000 baptisms for next year.

One action taken during the session was the approval of a monthly union paper. Guy Valleray, union mission secretary, will increase his duties by serving as editor. Most of the nearly 130 items on the agenda were routine matters of budget, policy, and departmental recommendations.

The president of the seminary announced at the board meeting that a total of 1,501 students were attending school. Only 76 of this number were college students and the rest were in the preschool, primary, and secondary schools. A major action of the board was the approval for construction of a new library-cafeteria-auditorium complex.

A unique aspect of the seminary was the fact that the two main industries are making financial gains, thus making it possible for the school to have an \$88,000 gain for the current school year. The school is under the leadership of Angola-born Portuguese Alberta Dos Santos, who worked in Trans-Africa before coming to America for educational upgrading.

One of the two industries making gains is the Adventist Emballage, a general packing and shipping service directed by a North American, Don Lonnstrom, formerly of Canadian Union College. I have never seen one of our educational institutions with such an industrial service. It has the virtual monopoly for this type of work demanded by embassies, governmental offices, and the United Nations agencies in Haiti.

One project that interested me greatly—the Port-au-Prince Hospital—has had a different kind of financial operation. Just three weeks after my visit the medical institution was to benefit from the Thirteenth Sabbath Special Projects Offering for the fourth quarter of 1977.

There is no hospital, as such, functioning now, but a polyclinic has been in operation for several years. In 1972 a mission-minded group of American physicians headed by Ivan Angell, Missions International, decided that the growing medical needs made a small hospital necessary for the church's "right arm" in Haiti. Some funds were accumulated and ground was broken. Construction proceeded as funds became available, and the building is now enclosed. Six months ago it was necessary to halt construction because of lack of funds. As soon as the thirteenth Sabbath funds arrive in Haiti from the General Conference, construction will begin again.

Supervision for the construction program will be under the direction of Alfred Christensen, of Avon Park, Florida, a longtime Haiti missionary from North America. Now retired, but still active, Christensen will work with Missions International, the clinic staff, and the union mission officials to see that maximum use is made of the Sabbath school offerings given by members around the world.

Volunteer work at the new hospital by Mr. Christensen and Missions International is one part of a wide range of help being given by North Americans in Haiti. I met two other persons in this union



Robert Kloosterhuis (top picture, far end of table), mission president, chaired the year-end budget session of the Franco-Haitian Union Mission at the union's headquarters in Port-au-Prince, Haiti (bottom).

who are Sustentation Overseas Service (SOS) workers.

One is Daniel Walther, who before his retirement was on the staff of the Theological Seminary of Andrews University and since then has served in Africa and is now teaching church history in the Haiti seminary. His knowledge of French made it possible for him to step right into the classroom.

Another is Philip Werner, a veteran of 27 years of service in French-speaking areas of Africa, currently serving as president of the Martinique Conference. Although they were retired in Luray, Virginia, Pastor Werner and his wife responded to this special need.

At the college I found three student missionaries from North American colleges.

They are Kathy Green, of Andrews University; Ronda Potterton, of Pacific Union College; and Teri Melancon, of Union College.

I was also surprised to see at the seminary as regular inter-division workers two young people I met first at Andrews University during Mission Emphasis week last year, Mr. and Mrs. Judson Nelson. A year at our college in France and a major in French made it possible for the General Conference to call them to Haiti, even though they just recently graduated from college.

Volunteer and regular workers, together with the national workers of the Franco-Haitian Union Mission, are helping to spread the Advent message in the French Caribbean.

SCOTLAND

Church built in 11 days

Recently Adventists in the British Union witnessed a modern-day wonder when the Maranatha Flights International construction team built the Crieff Sanitarium church in Crieff, Scotland, in 11 days.

The story began several years ago when Gertrude Brown, a physician, turned over her privately owned nursing home to the British Union. Thanks to a bequest from Sir James Donald plus denominational funds, a new sanitarium has been completed. Now there was a need for a sanitarium church, but owing to the continued heavy commitment to paying off debts resulting from the medical expansion program, insufficient funds were available to build a church.

Colin Wilson, sanitarium administrator and local church elder, decided to contact Maranatha. Their positive response is Britain's 1977 success story "north of the border."

Marlyn Schwartz, the project coordinator from Lincoln, Nebraska, got a 50-person team together. Despite many financial and logistic obstacles, the group flew to Scotland, set up camp, and got to work. When it was announced that the church would be completed in 11 working days, the local community was skeptical, but as the days passed, unbelief turned to amazement.

Word reached BBC television, which featured the building project twice. The Crieff church became the talk of the town, and countless people dropped by to see what these wonder-working American Adventists were up to.

On the appointed day, the project was completed, and on Sabbath, November 12, the stone-veneer church was inaugurated during a thanksgiving service attended by city officials, representatives of other denominations, and British Union leaders.

A few members of the Maranatha group were professional builders, although

most were not. Among the 50 were many wives, a dozen or so farmers, and several retirees, including the chaplain, Caris Lauda. Everyone worked from early to late, in rain and wind, sunlight or floodlight.

The oldest members of the group were Earl and Peggy Dewey, from Glendale, Arizona. He is a 73-year-old retired railroad worker. The youngest participants were 22-year-old Rick Krueger and his wife, Valeree, from Lincoln, Nebraska. He is a carpet-layer, but at Crieff he worked on the masonry.

Maranatha Flights International has approximately 1,000 members. A bimonthly newsletter announces future projects, the dates, and personnel needs. All participants are volunteer workers; they receive no salaries and pay their own transportation. In the case of the Crieff project, in addition to their labor they donated more than \$18,000 cash.

When asked what leads Maranatha members to devote their resources, unpaid labor, and vacation time to such projects, the answer usually is that they love their church, like to travel, and like to learn while doing constructive missionary work. Earl Dewey summed it up by saying, "When the Lord comes, I don't want Him to ask me, 'What did you do with your time?'"

B. B. BEACH

Secretary

Northern Europe-West
Africa Division

CHILE

Town transformed by evangelism

As a result of an evangelistic series conducted by a group of students from Chile College, Pinto, a small rural town of southern Chile with a population of 1,200 people, will never be the same again. What happened in Pinto is a miracle of faith in action. The meetings were held in a Catholic gymnasium and were organized and directed without a budget. Pedro Geli, Jr., theology teacher at the college,

was the speaker. On the closing night 350 people came forward in response to an invitation to join the Adventist Church.

Now the Pinto evangelistic team of 20 students is conducting Bible-study classes in a small rented hall, holding

double sessions in order to accommodate the interested people. One of the converts has donated a piece of land near the plaza on which to build an Adventist church.

ARTHUR S. VALLE

Review Correspondent
South American Division

**Health-Info library expands in Canada**

The Health-Info telephone tape service, opened in Victoria, British Columbia, Canada, in May, 1975, will be expanded in 1978 to include the Bible-Info library of more than 80 tapes. The Health-Info library consists of more than 165 tapes. Callers, who have been provided with brochures listing the tapes available, dial the Health-Info number and request the tape they would like to hear. The operator plays the tape while the caller stays on the line. If a person wants to hear the tape again or wants further information he calls back and the operator helps him.

The Health-Info service was first put into operation at the Health Education Center in Victoria, British Columbia, where five-line playback equipment was opened to public telephones. The second library, with a province-wide, toll-free service, opened in Vancouver in November, 1976.

Up to 950 calls a day come from all over the province (a geographical area equal to Washington, Oregon, California, and part of Idaho). Requests for information to set up such a library in other areas have come from almost every province across the nation.

The Voice of Prophecy will soon be offering the Health-Info library through their radio and telephone programming. The Bible-Info library is designed to correlate with *It Is Written*, incorporating its printed information.

Preventive health subjects included in the Health-Info library cover such areas as nutrition, physical fitness, safety, sports, parent-child relationships, senior citizens, drug abuse, marriage, venereal disease, and various other diseases.

Subjects covered in the Bible-Info library include almost every Seventh-day Adventist doctrine.

Often callers, after listening to a tape, call again to express their appreciation. One caller remarked, "This is fantastic! It was bound to happen sometime. I'm glad it was you folks who did it."

RONALD AND ARLENE WHITNEY
Executive Directors
Health Education Center

SOUTH AFRICA

Union self-support is within reach

The recent quinquennial report of the Southern Union in Africa—comprising the Republic of South Africa, Lesotho, Swaziland, and the Transkei—indicates that financial self-support for some of the fields is within reach.

In 1971 the Southern Union voted that those fields approaching conference status phase out their dependence on appropriations on a planned basis. At the end of the year that the annual tithe income of a field exceeds R50,000 (US\$58,000), the field's appropriation is reduced by 10 percent, and for each further R5,000 (US\$5,800) increase in tithe, an additional 10 percent of the appropriation is reduced.

The Cape and Trans-Oranje fields have had their appropriations reduced in this way since 1974. Since then, their locally earned income has exceeded their operating expenses. Conference survey commissions have been appointed for these fields, and they will achieve conference status in the not-too-distant future. In 1976 the Natal Field covered 84 percent of its operating expenses from local income; Swaziland Field, 92 percent; and Lesotho Field, 46 percent.

For the quinquennium 1970-1974, the total tithe income of the union was R660,941 (US\$766,691), representing an increase of 126.9 percent over the previous five years. Mission offerings increased 50.7 percent for the same period. The tithe for 1975 showed a 20.3 percent growth over 1974; and 1976, an 18.2 percent growth over 1975.

The membership has grown steadily but not spectacularly. On January 1, 1970, membership was 11,217; by December 31, 1976, it had increased by 30 percent to 14,586. Per-capita tithe increased from R4.44 (US\$5.15) in 1970 to R19.04 (US\$22.09) in 1976.

The work among the African people in South Africa

began in the 1890's. The first person baptized was Richard Moko, in 1895 at Kimberly. Later he became the first African ordained minister.

For many years the African work in South Africa was directed by the South African Union Conference. As the work grew and African leadership developed, the South African Group II was formed in December, 1960, to foster the African work, but was still under the leadership of the South African Union Conference. In December, 1965, the Southern Union was formed as an autonomous, viable union within the borders of South Africa.

The first African to be elected union president was P. M. Mabena, in November, 1975. Currently three of the six union departmental directors are African. All five fields in the union have African officers and departmental directors.

Members in these fields appreciate the generous financial help that the world church has provided through the years, enabling Southern Union to expand and develop from a handful of members into a strong, indigenous church, soon to become self-supporting.

J. M. STEPHENSON
*Secretary-Treasurer
Southern Union*

SURINAM

Five-Day Plan held on TV

The Surinam Field in the Caribbean Union Conference introduced and held a Five-Day Plan to Stop Smoking from August 22 to 27, from 8:05 to 8:35 P.M. via television. The program is called *Roken? Zo Kom je d'r Vanaf* (Smoking? This is the way to stop it).

This was the same program that the Netherlands Union temperance department presented to TV audiences in the Netherlands. Since the program was in Dutch and the people of Surinam understand Dutch, the program was shown in its entirety without any change except for tele-

phone numbers and addresses. An unknown woman who saw the program in Holland suggested this program to the TV personnel in Surinam.

N. Kooren, Netherlands Union temperance director and author of the two booklets used during the program, and J. Berkel, an Adventist Dutch physician, had a major part in the program. O. Buyne, a well-known Surinam neurologist, summarized the Dutch talks in Sranang, a local dialect.

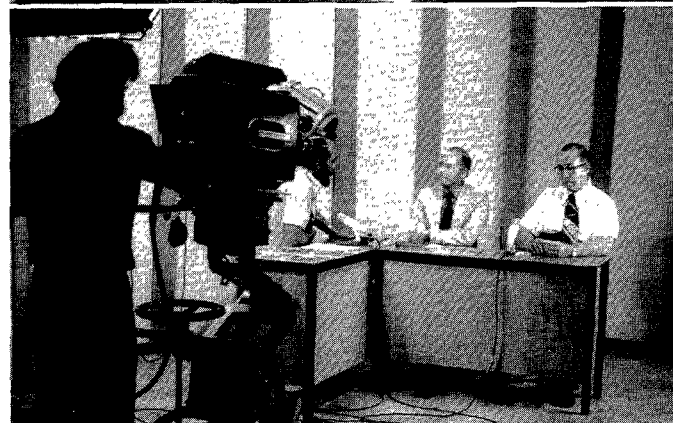
A week before the program began, several interviews and personal appearances of members of the team were shown on TV and broadcast over the local government radio station. Spot announcements also appeared on TV prior to the programs, giving the addresses of the centers where documentation materials could be bought. The radio station broadcast these ad-

resses seven times a day, all without cost to the church.

Materials for the Plan consisted of a letter, two booklets describing how to stop smoking, and a brochure describing Seventh-day Adventist health publications in Dutch. The local Heart Foundation subsidized up to half the cost of the booklets for those who were not able to pay for them. One of the largest Protestant missions assisted in the sale of these materials in its bookstore.

After the program, many women bought these sets for their husbands. Because of the popularity of the program, a sign had to be placed in front of the center, directing people to the office of the Life and Health Foundation. Without a doubt, the program has had an impact on the people of Surinam.

L. E. KEIZER
*President
Surinam Field*



Top: The Five-Day Plan to Stop Smoking was presented on television in Surinam by J. Berkel, a physician from the Netherlands; N. Kooren, Netherlands Union temperance director; O. Buyne, Surinam neurologist; and G. Meye, television program director. Bottom: Groundwork for the Five-Day Plan was laid on a weekly program called "In the Spotlight." Taking part are Mr. Meye, Pastor Kooren, and L. E. Keizer, Surinam Field president. The Five-Day Plan was first televised in Holland.

Australasian

● The announcement of a need accompanies good news from the Malaita Mission, where Nathan Rore writes about 108 baptisms in 1977, a new church erected and dedicated in November, and people being won to the church as a result of the Adventure in Faith program launched in 1974 and 1975. "Calls have come to us from Ulawa Island, south of Malaita, 30 miles across the sea," writes Pastor Rore. "A missionary is needed, and we will need funds to open work on this island."

● Three of the nurses who graduated from the Sydney Adventist Hospital are planning to serve as missionary volunteers during 1978. Max Bowater is looking forward to service in Tonga; Ngarie Bird will work at Sopas Hospital in Papua New Guinea; and Rosalie Rand has postponed her wedding in order to serve as a volunteer in Korea.

Euro-Africa

● In 1977, members in the German Swiss Conference enrolled 818 persons in the Voice of Prophecy Bible Correspondence Course, 71 fewer than last year.

● Theodor Domanyi, assistant pastor in Bern, Switzerland, who recently completed his Doctor of Philosophy degree at the University of Basel, has been called to be Bible teacher at the junior seminary in Bogenhofen, Austria, beginning in August.

● The office staff of the Euro-Africa Division recently congratulated Gretly Krebs on the completion of 50 years of service to the church. Miss Krebs, a Swiss citizen, entered the work in Hamburg, Germany, and then spent 46 years in the headquarters office of the division. She retired on the last day of 1977, but still will be available to exercise her talents as a trilingual secretary on a part-time basis when needed.

● Public meetings on "Archaeology and the Bible" continue to attract interest in many centers in the south of France, and follow-up studies on the letters to the seven churches of Revelation are planned for those wishing further Bible study.

● A two-day convention of Adventist doctors and medical students, under the direction of Jean Pinet, was held in November in the South France Conference office. More than 20 participated in the program of spiritual and professional growth.

● The church in Aix-en-Provence, France, was host to 30 delegates from the surrounding areas who attended a weekend training session for Sabbath school teachers. The delegates shared, discussed, and solved some of their problems and sent suggestions to all the Sabbath schools for implementation.

North American

Central Union

● A Winning Adventure lay rally was held in Denver, Colorado, the weekend of January 7 at the Park Hill and Denver First churches. G. Ralph Thompson, a General Conference vice-president, was the featured speaker. Reports of 1977 evangelism were given by W. O. Coe, Central Union Conference president; William C. Hatch, Colorado Conference president; and T. Young, Central States Conference lay-activities director. Other personnel from the union were in attendance. Lay persons told of their experiences in soul winning.

● Kingsley Whitsett, Missouri Conference youth director, led out in a recent all-day youth rally and youth-leadership workshop in Poplar Bluff.

● Tom Whitsett, formerly pastor in Grand Junction, Colorado, has been named Colorado Conference associate youth director.

● Five cities in Colorado are scheduled for It Is Written Revelation Seminars: Denver, Boulder, Pueblo, Colorado Springs, and Grand Junction.

● The Central Union Conference Ministerial Association held a church-growth seminar January 2 to 5 in Lincoln, Nebraska, for all the union ministerial workers. Two hundred and thirty attended.

● The small Trinidad, Colorado, church was strengthened when Dennis Sellers, Colorado Conference evangelist, and Ricky Brock, pastor, conducted a series of meetings and baptized 12 persons.

● Seventeen evangelists from the Central Union began evangelistic meetings in January.



Pastor and others baptized in Masasi crusade

Pastor David, a minister of another denomination, and Enocha, his church elder, were baptized recently as a result of evangelistic meetings held in Masasi, Tanzania. Candidates included the area commissioner's two sons, the district-planning officer, and the district-development officer.

Pastor David, his church elder, and three other members of his former congregation had attended meetings held by Joseph Onyango, evangelist, Tanzania General Field. Often

Pastor David would catch his breath as he listened. "Pastor," he would say, "I have been teaching this same Bible for many years, and never in my life has it been explained so clearly to me as in these meetings, especially the Sabbath, baptism, the state of the dead, and even Daniel 2 and Revelation 13. Yes, it is a clear truth!"

Currently there are 53 members from Pastor David's former congregation, plus others, studying for baptism.

Columbia Union

● A 20-mile Walk-Jog-a-Thon, in which 51 students and 20 adults participated, was sponsored by the Beltsville, Maryland, school to raise \$1,620 for its sister school, Bangladesh Adventist Academy, in Dacca, Bangladesh.

● The Tappahannock Junior Academy building in Virginia, erected in 1973, was dedicated November 19. The school began in 1965 with one teacher and one student. In 1969 three teachers were hired and the ninth grade was added. The new school has an enrollment of 55 today.

● The Chesapeake Conference's Chesapeake Advancement Plan (CAP) envisions a total stewardship program by the families in that conference and is designed to end crisis appeals and provide a steady flow of funds for evangelism and for school and youth-camp development.

● Henry G. Hadley and his wife, Anna, recently celebrated their sixtieth wedding anniversary. The two worked together as a doctor-nurse team among the disadvantaged in southeastern Washington, D.C., and Anacostia after he graduated from the School of Medicine at Georgetown University.

● Two medical doctors, Jack Jacobson and Wesley Olsen, have set up practice in Summersville, West Virginia, the center of a dark county. They have purchased acreage next to the general hospital there and are building a clinic. Both physicians and their families formerly were missionaries.

Lake Union

● Opening services for the new Belgreen church, Greenville, Michigan, were held December 3. The church seats 175 people, and serves the congregations of the former Belgreen and Belden churches, which were only ten miles apart.

● A giant jigsaw puzzle In-gathering device, created by Richard and Mary Louise

Hill, was used by the Berrien Springs, Michigan, church to spur its Ingathering program. Instead of adding pieces to the puzzle, members removed a section at a time as funds were received, to reveal a picture of the second coming of Christ.

● At the close of a four-week "Christ Is the Answer" evangelistic crusade conducted by Robert Connor, Lake Union Conference evangelist, in the City Temple church in Detroit, Michigan, recently, 191 people were baptized.

● Because of rising energy costs, the church board of the West Central church in Oak Park, Illinois, voted to schedule on one day all the events it normally conducted throughout the week. The plan went into effect on November 29, when the Pathfinders drilled in the social hall; the Metropolitan Chorale rehearsed in the sanctuary; Robert Hirst, pastor, continued his prayer-meeting series; and the Community Services group met. Members feel the plan is saving them money and recommend it to other churches with high heating bills.

Pacific Union

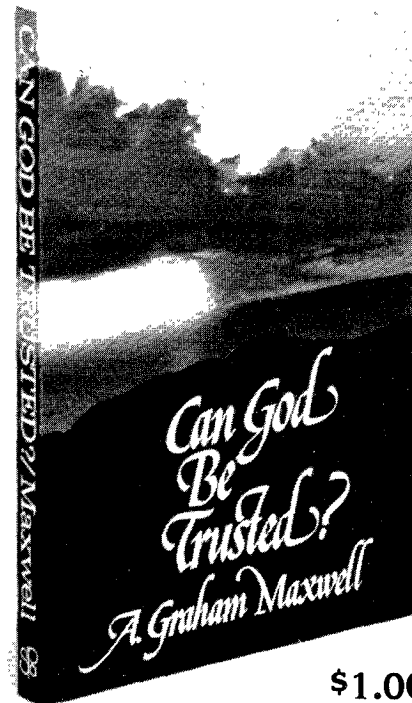
● Albert Tilstra has transferred from the Southern California Conference to pastor the Susanville, California, church in the Nevada-Utah Conference.

● The Hawaiian Mission set a new record for Vacation Bible Schools last year, with 22 being conducted by the mission's 20 churches. Of the 1,580 in attendance, only 500 were from Seventh-day Adventist homes. On the pineapple island of Lanai, where there is not even an Adventist church, 35 children attended VBS.

● Barbara Stiller, of the Lahaina, Maui, church, began a preschool day-care center as a follow-up to her church's VBS. She makes no charge for Sabbath care, and prepares a regular Sabbath school for the children. Mission records show that 24 persons have been baptized as a direct result of VBS, ac-

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CAN GOD BE TRUSTED? by A. Graham Maxwell, considers this subject. Ellen G. White has warned us that in the final struggle of the great controversy between Christ and Satan, everything possible will be done to distort and malign God's character. Gracious and convincing Teacher that He is, God invites us to examine openly the Biblical evidence and to judge for ourselves if the truth is on His side and if we find Him worthy of our trust.



Southern Publishing Association

ording to Will Degeraty, mission Sabbath school director.

● The Pacific Union HHES processed sales by literature evangelists totaling \$2,461,230 during 1977—a gain of \$48,488 over 1976 figures. Of this gain, \$20,000 was made in December. Sales in the Southeastern California Conference totaled \$736,047, a new conference record in the Pacific Union. The union goal for 1978 is \$3 million.

● The Northern California Conference has organized its 107th and 108th churches. The 107th church, Penn Valley, was begun as a branch Sabbath school outreach of the Grass Valley church in 1975 and has a membership of 37. Church number 108, the Lockford church, was organized on the last day of the year and has a membership of 60.

Southwestern Union

● Four conferences of the Southwestern Union, Arkansas-Louisiana, Oklahoma, Texas, and Texico, are In-gathering Silver Vanguard conferences.

● The Arkansas-Louisiana Conference has led the conferences in the Southwestern Union in growth, with 14 new schools opening during the past two years. One hundred and fifty-five students are enrolled in these new elementary schools. It is significant that during these days when many church-related schools are being closed, Adventist schools are growing in number and enrollment.

Andrews University

● WAUS Radio at Andrews University has organized a committee of six communication specialists to review the station's present programming policies and propose more effective ways of meeting the community's spiritual needs. It is hoped the committee will provide "basic short guidelines for the station's future, and new and fresh ideas—an outside viewpoint." The station's broadcasting power will jump from

17,000 to 50,000 watts in the spring.

● Andrews' Alumni Homecoming has been set for April 28 to 30. The theme of this year's gathering will be "A Higher Standard," referring to Ellen G. White's statement that God desired Andrews' predecessor, Battle Creek College, to attain a higher standard of intellectual and moral culture than other American institutions of that period. The classes to be honored during the weekend are those of years ending in eight, the silver class of 1953, and the golden class of 1928.

● Two Bell helicopters have been purchased for the College of Technology's airframe-and-power-plant school. The two-passenger helicopters have been kept in Government mothballs in Arizona for a number of years and will be used on the ground only for training aircraft mechanics. The A-and-P school is part of Andrews' new department of aviation and transportation.

Loma Linda University

● Three organizations have provided more than \$20,000 in funds for special projects at Loma Linda University. Gifts to the university were made from the Dougherty Foundation, of Phoenix, Arizona (student loan funds); the Gulf Oil Foundation, of Pittsburgh (Monument Valley dental equipment); and the Bing Crosby Youth Fund (student loan fund).

● L. C. Stannard, assistant administrator at Loma Linda University Medical Center, has assumed the added responsibilities of director of university personnel. Mr. Stannard, a former assistant administrator at Hinsdale Sanitarium and Hospital in Illinois, came to the university in 1974. His new responsibilities include the management of the university health plan.

● Seven black students, the largest number ever to graduate from a single School of Medicine class, received diplomas recently at commencement ceremonies on the



Youth sponsor family booth at fair

Recently teen-agers in Saarbrücken, Germany, sponsored a booth as part of the 1977 European exhibition The World of the Family, which is held there annually. This fair provides information and instructive displays for consumers.

The information the Adventists provided included local church and youth work in pictures; foreign missions; 30 books on the themes of family, child training, health, and help in daily living; the Voice of Hope; and Smoking Sam.

The center of the stand displayed the Adventist youth badge with the inscription "Jesus Christ, the Center of our life."

Franz-Josef Roder, president of the Saar and representative of public health; Mrs. Scheurlen, minister of labor, social service, and family; and Gunther Schacht, minister for building and environment, visited the booth.

During the nine-day exhibition the booth personnel had many positive contacts and experiences. The name "Seventh-day Adventist Church" was easily readable on an aluminum nameplate eight yards long, which provoked many questions and some discussions.

Altogether 42,000 brochures were distributed, such as Bible Speaks cards, news sheets of the Voice of Prophecy, "Youth News," "Facts About Seventh-day Adventists," "Smoke Signals," and other pamphlets. In addition, youth and pastors answered 139 inquiries about our faith.

EDWIN SCHARFSCHWERT

Loma Linda campus. They are Moses Awoniyi (Nigeria); Edwin E. Nebblett (Pennsylvania); Jeffrey H. White (Wisconsin); Reginald Sampson (New York); Dale Robert Barnes (Alabama); Harrell E. Robinson (Alabama); and Edgar A. Lockett, Jr. (New York).

● Loma Linda University was the recipient of more than \$420,000 in supporting funds from the private sector during the 1977 calendar year. Of the \$420,585 given to the university, \$169,513 came as gifts from corporations, \$135,211 from associations and other nonalumni organizations, and the remaining \$115,861 from foundations. Of the total

funds generated from corporations and foundations, \$61,200 are from sources of support new to the university or represent an increase in amounts given by regular donors.

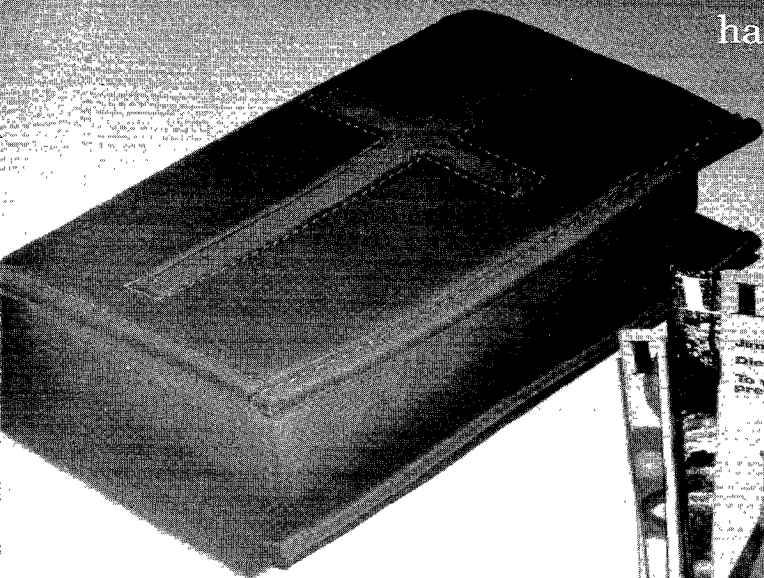
● V. Norskov Olsen, president of Loma Linda University, has been invited to become a member of the board of directors of the American Association of Presidents of Independent Colleges and Universities. The association is important in molding educational policies for independent colleges and universities and is a strong spokesman for the interests of these colleges and universities on State and Federal levels.

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Ghana produces VOP programs

In January, Adventists in Ghana aired their first locally produced Voice of Prophecy program. This came about as the result of a government ruling in July, 1977, that prohibited all foreign-produced radio and television programs, including the Voice of Prophecy program produced at the church's Radio, Television and Film Center in California.

The Ghanaian Voice of Prophecy program speaker is H. V. A. Kuma, West African Union Mission evangelist. J. J. Nortey, union treasurer, is the announcer, and R. J. Fidelia,

union communication director, is the producer. It is hoped that the neighboring Adventist Seminary of West Africa in Nigeria will offer courses in broadcasting and mass media so that the message of the Voice of Prophecy can continue to be beamed to the citizens of West Africa.

D. S. WILLIAMS

Church seeks to develop writers

In an effort to attract more young people to writing careers, church leaders have established a \$37,500 fund to support selected English,

communication, and religious-writing curricula. The action was taken because the best interests of church, publishing, and institutional affairs demand more competent writers than are presently available from within the ranks of the church.

The funds are being provided by the General Conference; the Review and Herald, Pacific Press, and Southern publishing associations; and Rex Callicott, a Seventh-day Adventist businessman.

The first awards consist of \$3,000 each to Andrews University and Pacific Union College. Similar grants are projected for four more years. Modest grants for other Seventh-day Adventist schools will be awarded from time to time during the five-year program. The funds are to be expended in providing scholarships, supplementary equipment, and funding for special projects that would not otherwise be possible.

We believe these grants, in addition to the immediate values they will bring to the writing courses being offered at Andrews University and Pacific Union College, help to underscore the commitment church leadership and publishing-house managements have to helping young people with writing skills to dedicate their talents to God's cause.

NEAL C. WILSON

Beans and Barley Cookbook.

The works were included in a USIA exhibit entitled "Showcase," featuring American books making unusual contributions in the application of technology to contemporary human needs.

All three works have already received significant recognition in the literature of food technology. They are available in bookstores, libraries, or through Adventist Book Centers.

HOWARD B. WEEKS

For the record

Died: Watson M. Buckman, 59, Michigan Conference lay activities director, on January 25, in Lansing, Michigan. □ J. W. Cole, 84, missionary to South and Central America, on January 19, in Loma Linda, California.



Research Center receives Review pages

Portions from 75 issues of the REVIEW AND HERALD published from 1896 to 1899 have been given to the Ellen G. White Research Center at Andrews University by Hugh Smith (center), of Berrien Springs, Michigan.

The REVIEWS were mailed to Mr. Smith's grandparents, Mr. and Mrs. R. C. Carter, in Denver, Colorado. Many of the front pages still bear the REVIEW's original mailing label.

Mrs. Carter had saved the pages because they contained the weekly column that was written for the REVIEW by Ellen G. White during that period.

Mr. Smith, a fourth-generation black Adventist, remembers hearing Mrs. White speak to an assembly in Denver in 1902. He is pictured above with Hedwig Jemison, of the Ellen G. White Research Center, and his nephew, Reger C. Smith, of the Andrews faculty.

Books by SDA's displayed in Cairo

The United States Information Agency selected books by three Seventh-day Adventist authors to be included in a special display of American technical publications at the International Book Fair held in Cairo, Egypt, January 26 to February 6.

The authors and their works are: Raymond Bridwell, Perris, California—*Hydroponic Gardening*; Jacob R. Mittleider, Salt Lake City, Utah—*More Food From Your Garden*; Edyth Young Cottrell, Sedro Woolley, Washington—*The Oats, Peas,*

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