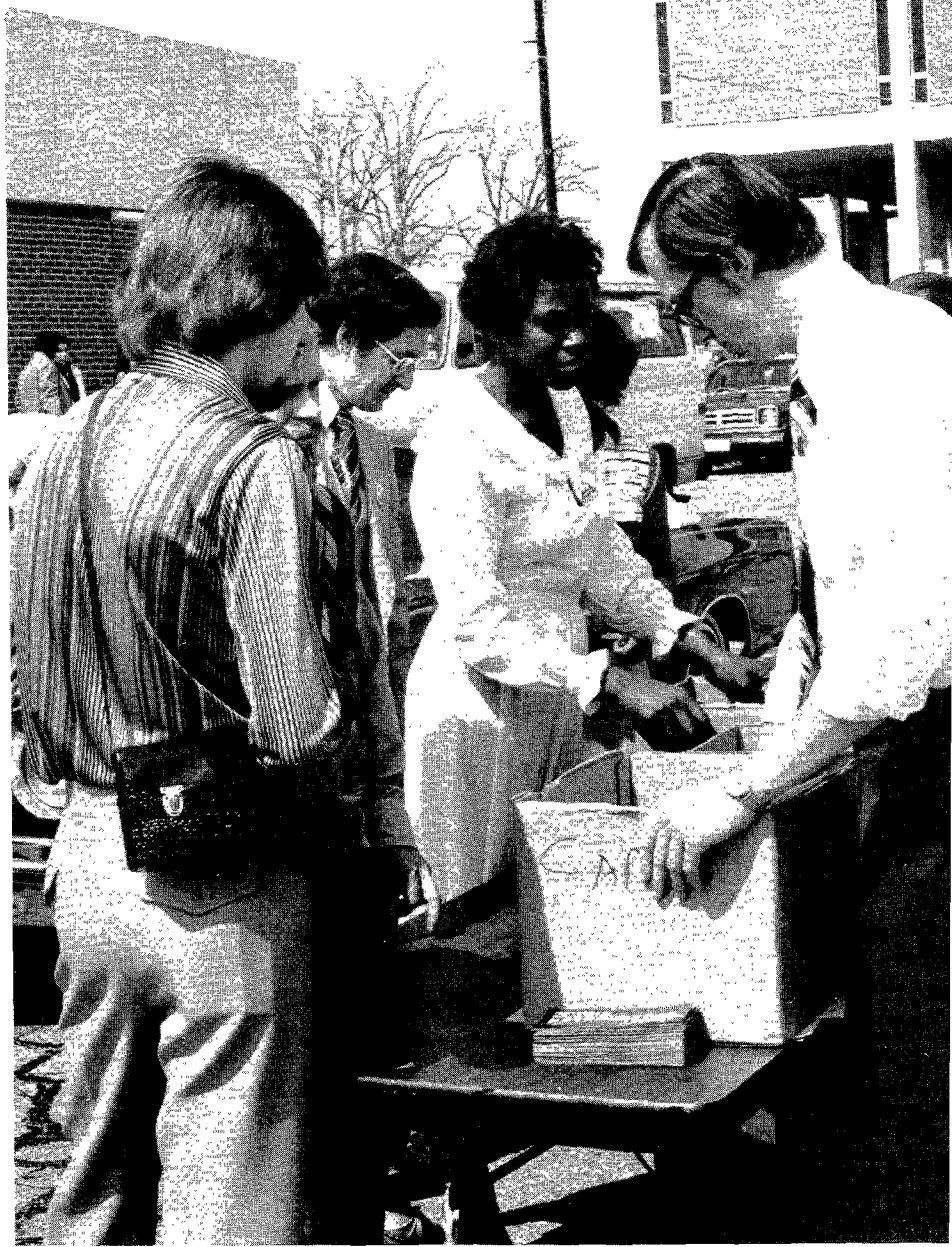


Adventist Review®

General Church Paper
of the Seventh-day Adventists

APRIL 13, 1978



Witnessing activities are what make the Festivals of Faith being held in North America this spring different from youth congresses conducted in the past. Young people at the Greensboro, North Carolina, festival attended witnessing workshops on Thursday and Friday mornings, then went out into the community in the afternoons to practice what they had learned. They are pictured here getting their supplies and leaving in buses and cars.

Greensboro, North Carolina, is site of second Festival of Faith

Story begins on page 3.

THIS WEEK

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W. R. L. Scragg, president of the Northern Europe-West Africa Division and a regular monthly columnist for the REVIEW, has written a helpful and heartwarming Especially for Men entitled "First Encounters With Love's Third Force" (p. 7). Writing for

new fathers from a father's point of view, Elder Scragg analyzes the joys and difficulties men may have when a child makes a family out of a couple. As with most of these special columns—Especially for Women, Especially for Men, For This Generation—the advice given can be helpful to a wide circle of people, not only the specific audience to whom it is addressed.

"Now that I am staring 30 in the eye, I would rather not," writes Edwin Gallagher in his Young Adult article, "What Really Happened to the Class of '65?" (p. 10), in which he analyzes his own coming-of-age.

A pastor in the Ashland district in the Kentucky-Tennessee Con-

ference, Elder Gallagher is a New Zealander by birth. He has studied at Longburn College, New Zealand; Avondale College, Australia; and Newbold College, England. Besides pastoring, he has worked as a literature evangelist.

He has contributed to both the Australian and United States editions of *Signs of the Times*, as well as to *Insight*, and has a book in the publication process at the Review and Herald entitled *Yours for the Asking*.

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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.

Babies and church

I have just read "Spiritual Bankruptcy" (Young Adult, March 9), in which a young mother reported her solution to finding time for church attendance by alternating baby care with another mother. It seems odd to me that the male parent in each case was not considered as a possible baby-sitter on alternate Sabbaths. Mothers, particularly those with young children, are often starving for the spiritual solace of a quiet church service. Shouldn't the other parent be concerned for his wife's spiritual growth as much as for his own?

ELAINE G. NELSON
Fresno, California

A child who is old enough to recognize a picture of Jesus and to learn to sit, stand, and kneel in an empty Sabbath school room during the worship hour is old enough to be taught to sit quietly in the church service. The author of "Spiritual Bankruptcy" states she is not the kind of parent who can take a baby out and spank it four or five times during a church service. If properly administered, one or two such spankings during a childhood are enough. Having raised four children (all still Seventh-day Adventists) and having been thanked by numerous

parents for counseling them during their struggles with the problems faced by the author, I know that sitting quietly during the worship hour is not too much to expect from a child of the age described.

Where else will they learn reverence? Certainly not in an empty Sabbath school room during the worship hour. It is not fair to parent or child (or worship speaker) to have the struggle continue for several years when it can be resolved in several weeks by decisive action that would leave in the child no unpleasant church memories or produce no undesirable side effects. After all, we are to train our children, not allow them to train us.

R. E. DuBOISE
Avon Park, Florida

As a mother of two active preschoolers, I can fully empathize with the author of "Spiritual Bankruptcy." Many of us mothers of young children who, like Mrs. Evans, are hungry for spiritual food but have trouble finding the time to devote to obtaining it, have found that a partial solution is listening to religious material on tape. One of the main advantages of this method of receiving spiritual input is that it can be done during the week while attending to various other duties, such as ironing, sewing, and cleaning house. In addition to the entire Bible, sermons and classes by many outstanding denominational thought leaders and some Ellen G. White books are available on tape. Sources for some of these tapes include the Adventist Book Centers, Interna-

tional Audio Visual Service (1100 Rancho Conejo Boulevard, Newbury Park, California 91320), and persons or groups who will often have notices about the tapes in the advertisement section of the local union conference paper. If the individual family's budget will not allow for the purchasing of tapes, perhaps a group of families could share the cost and take turns listening to them.

JUDI CARRICO
Loma Linda, California

More on homosexuality

"Homosexuality in the Family" (Feb. 23, Mar. 2), in which the author told of her son's homosexuality problem, made me examine the way I've treated some of my homosexual friends.

Now I know better how I can help. I can help by giving love and understanding. Only after I have done this can I start to help them find a better way of life. As the author said, change will take time and lots of prayer.

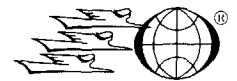
JULIE HERMAN
Southern Missionary College
Collegedale, Tennessee

I hope readers did not pass by "Homosexuality in the Family" because they do not have a problem in this area. Leaving out the word *homosexual*, each reader could insert the deviation that causes him problems—drug abuse, alcoholism, lying, stealing, et cetera. The solution for any problem was clearly outlined in the article.

MARGARET E. MILICH
Sutherlin, Oregon

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Adventist Review



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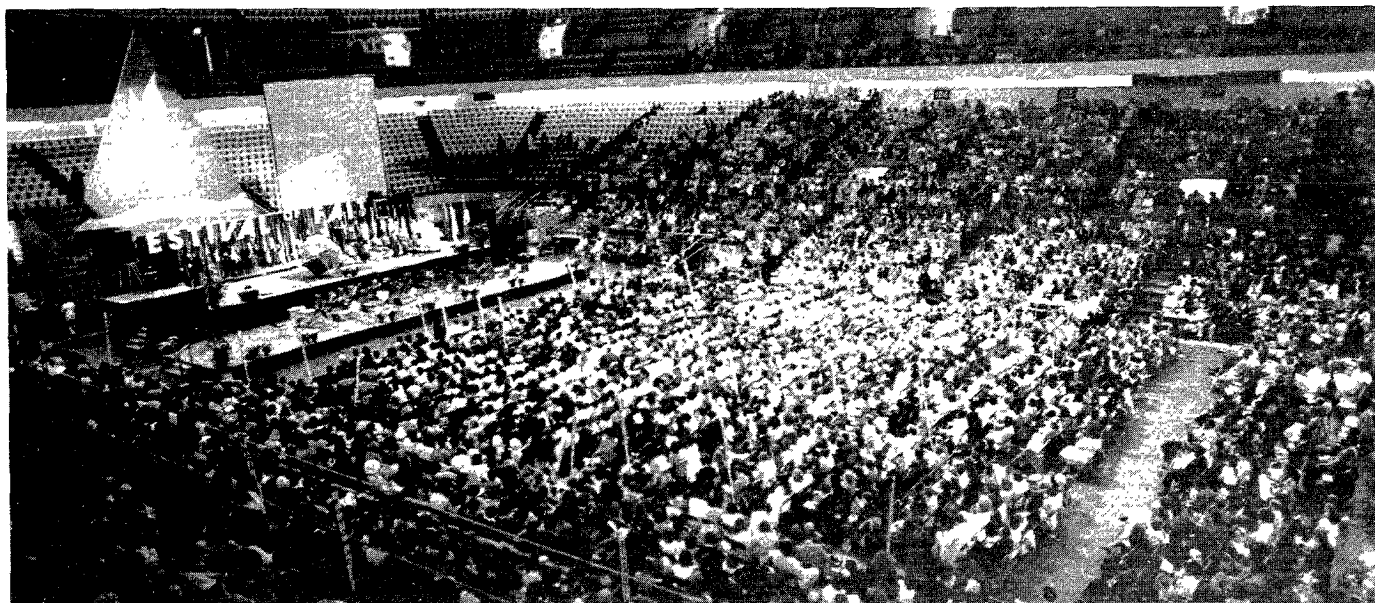
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Eight thousand people attended Sabbath services at the Festival of Faith, including the 3,500 youth delegates attending the whole four-day session.

COVER STORY

Greensboro, North Carolina, is site of second Festival of Faith

It was the challenge of preparing the area for evangelistic crusades that drew Adventist youth from three union conferences to meetings at which they could attend workshops to learn witnessing techniques, then head out into the community to make Adventists better known.

By JOCELYN FAY

If Greensboro, North Carolina, residents didn't know who Seventh-day Adventists were before March 22 to 25, they know now. During those days Adventist youth met them, talked with them, and prayed with them in their homes, on the streets, in shopping centers and malls, and on college and university campuses. Greensboro residents also read about the youth in their morning and afternoon papers and saw them on television every day that the youth were meeting for their four-day Festival of Faith in the Greensboro War Memorial Coliseum.

John Hancock, General

Conference youth director, told me that from 50,000 to 60,000 people came in contact with at least one of the 3,500 Seventh-day Adventist young people attending the festival. (I was one of the many "over 30" people who attended, my purpose being to report the event, the second of five festivals being held in North America this spring, for the REVIEW.)

The festival's purpose, as stated during the opening meeting, was to open doors in Greensboro, an educational and industrial center. The first Seventh-day Adventist tent meeting was conducted in the city in 1921-1922 by B. W.

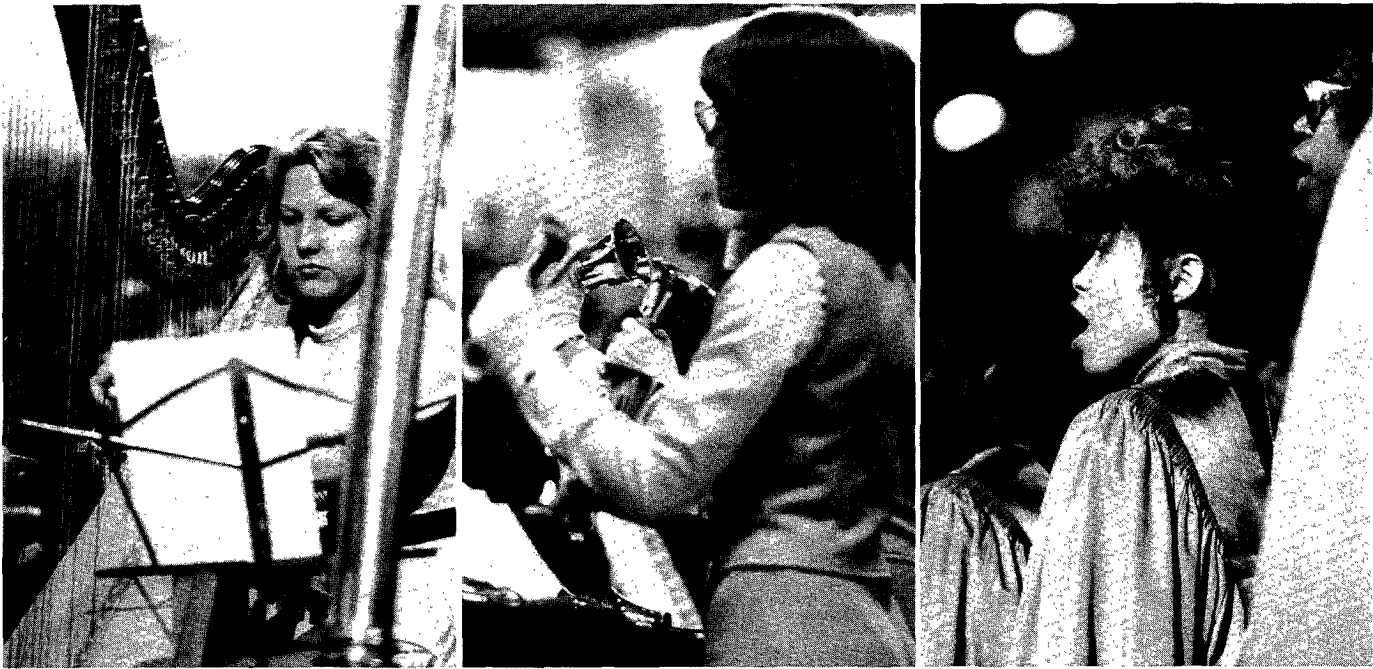
Abney. Soon a small church was established. Maggie Garvin, a charter member of that church, told delegates to the festival that now there are two churches in the city, with a total membership of 478.

Members in both the South Atlantic and Carolina conferences would like to see the membership grow and they have been planning evangelistic activities in the area. It was the challenge of preparing the area for these crusades that drew Adventist youth from the Atlantic, Columbia, and Southern Union conferences to Greensboro for meetings at which they could attend workshops to learn witnessing

techniques, then head out into the community to make Adventists better known.

At general meetings beginning Wednesday night and continuing mornings and evenings through Sabbath, the youth heard speakers on topics relevant to their witnessing activities. Keynote speaker was Kenneth Mittleider, Potomac Conference president, whose topic was "Freedom in Christ." Elder Mittleider urged the youth to pray that community residents would "not see us, but Christ in us" during the week's activities.

Thursday morning Ellsworth Reile, Kentucky-Ten-



There was music in abundance at the festival. From left: Carolyn Mills, harpist with the New England Youth Ensemble, which performed Friday night and Sabbath; a member of the Bell Choir from Pine Tree Academy, Freeport, Maine; and one of the members of the Ephesus Youth Choir from New York.

nessee Conference president, spoke about being connected with God, the Source of power, through prayer. Thursday night's speaker was Richard Neil, a physician who is health services director of the New Jersey Conference. He spoke about choices—about how millions of people every day make wrong choices, choices that lead them to death, because they have no one to show them how to make right choices. He told the young people first to be sure they have chosen where they're going, then to confidently lead others along the same path.

C. E. Bradford, General Conference associate secretary, spoke Friday morning about sharing the good news of salvation with others. That evening H. M. S. Richards, Sr., spoke about the Word of God, saying, "What we need is a million young people with the Book in their hearts and in their heads." He urged the young people to make the Bible a central part of their lives.

Speaker for church on Sabbath morning was C. D. Brooks, General Conference field secretary and speaker for the Breath of Life television program, who had returned to his home town of Greensboro to speak to the Festival of Faith delegates. His topic was prayer and faith, and he closed his sermon by asking, "When the Son of Man

cometh, shall he find faith in you?"

Ending the series on a warm, personal note Saturday night was Ann Kiemel, a young author and lecturer who belongs to the Church of the Nazarene. She told her own experiences in sharing Jesus with people in her neighborhood and people she meets on her speaking tours. The theme of her talk Saturday night, which is also a theme of her books, was that one person *can* change the world.

Walls or bridges

"You do one of two things with every human being you encounter—you build a wall or a bridge," she said. "Jesus and I are out to build bridges." It was obvious by their attention that she had built a bridge of friendship to the Festival of Faith delegates, who gave her a standing ovation at the end of her talk.

Groups from the various academies and colleges in the participating unions provided musical inspiration to the delegates at all of the meetings. Gymnastic teams also performed. Most meetings began with music and ended with a song of commitment.

The meetings and the music, plus the exhibits by a number of denominational institutions in the coliseum complex's exhibition hall, were similar to activities of youth congresses held in pre-

vious years. But the Festival of Faith was not just another youth congress. It was different. The difference was in the witnessing workshops Thursday and Friday mornings and the witnessing activities in the afternoons.

For an hour on Thursday and Friday, after the morning meeting, delegates chose to attend one of six workshops: Secular Campus Witnessing, by Richard Barron, General Conference associate youth director; Better Living Evangelism, by Dr. Neil; Witnessing Through Music, by John Thurber, Carolina Conference youth evangelism director; Public Evangelism, by Desmond B. Hills, General Conference associate youth director; Personal Evangelism, by Eric Ward, pastor from Oakwood College, Huntsville, Alabama; and Ready With an Answer, by Elder Mittleider.

Choice of workshops

On Thursday, like many of the regular delegates, I would like to have attended all six workshops. I chose to attend the workshop on secular campus ministry, where Robert Zamora, theology professor at Columbia Union College, shared what he has learned about witnessing on non-Seventh-day Adventist campuses.

I learned that on these campuses students are concerned with the improvement of the world rather than with a world to come. For them, the

Jesus-loves-you-and-died-to-save-you-from-your-sins approach makes little impression, because few know who Jesus is or feel the need of being saved from their sins. Elder Zamora suggested that the way to open doors with these young people is to talk about Jesus as a real person who lived on earth, who made sense, and who laid down a sound philosophy of life, showing people the best way to live.

In the afternoon, those attending this seminar visited college campuses in the area. I accompanied a group to the Duke University campus in Durham, a little more than an hour's drive from Greensboro. The chaplain's office at the university had made arrangements for the students to sing in a central area of the campus known as the quadrangle. As various singing groups performed, about 100 Adventist students mingled with the 500 or so Duke students who gathered to listen, talking with them and handing out mimeographed papers telling why they were there. Several Duke students requested more information about what they had heard.

Several other activities at Duke University, including a concert by the New England Youth Ensemble and a lecture on the Adventist concept of death and dying, created an interest among a number of

Continued on page 19

“Prelude to Victory”

Even before the last strains of the
“Prelude to Disaster” died away,
victims of the disaster began to
compose the “Prelude to Victory.”

By HORACE E. WALSH, JR.

Over and over again throughout history God has turned seemingly insurmountable disasters into stepping stones for the accomplishment of His divine purpose. The history of Israel's captivity is an example. In 586 B.C. the Babylonians burned Jerusalem and reduced the Temple to a shapeless ruin. They carried the holy vessels to Babylon, where the vessels were used by pagan hands in the temple of Marduk. The remnant of God's chosen people, spared in earlier captivities, were now carried captive into an alien land.

However, the God of Israel was not defeated. Out of the ashes of what appeared to be defeat His glorious truth emerged, shining more brightly than ever. The great monarchs of two world empires would be led to acknowledge that the God of the Hebrew captives is the one and only true God, a revealer of secrets.

Already before the final captivity in 586 B.C., the strains of the “Prelude to Disaster” began to fade. The reason was that in the palace of Babylon, God had four young ambassadors who would rather die than let Him down! They snatched the baton from the conductors of the “Prelude to Disaster,” and when they did, the music began to modulate into martial notes of victory!

These four youth were Daniel, Hananiah, Mishael, and Azariah, who were carried off in the first wave of captivity in 605 B.C. They were of the royal family of Judah. These four young men were conscripted into the service of King Nebuchadnezzar. He did not, as Ahasuerus did some years later, appoint women to serve his lusts; rather, he chose gifted young men for the service of his government. He wanted to train them in the language of his empire, in its history, philosophy, and mathematics. He wanted them to master the arts of husbandry and war. When chosen, they already were “skilful in all wisdom, and cunning in knowledge, and understanding science” (Dan. 1:4).

“Daniel and his companions had been faithfully in-

structed in the principles of the word of God.”—*Education*, p. 55. They understood the laws of their being. They knew that excesses in eating and drinking would so dull their minds that they would not be able to discern the guiding voice of God. They had not gained this quality education in the fallen schools of Jerusalem, nor could they have gotten it in the university of Babylon! They had learned these truths in homes that revolved around family worship and in which the Lord God reigned supreme.

Inspiration tells us that “by their wisdom and justice, by the purity and benevolence of their daily life, by their devotion to the interests of the people—and they, idolaters—Joseph and Daniel proved themselves true to the principles of their early training, true to Him whose representatives they were.”—*Ibid.*, pp. 56, 57. Daniel and his companions had learned that self-restraint is the surest path to health, usefulness, and true joy. Every impulse having its terminus in self is to be repressed. Every disposition having its terminus in serving others—especially in serving God—should be developed. Truly, God had called them “to the kingdom for such a time as this” (Esther 4:14), as He did Esther. With the faithfulness of these four young men, the notes of the “Prelude to Victory” began to sound across the banks of the Euphrates. These notes would eventually be heard throughout the far-flung reaches of two world empires in that period of history!

Although the Hebrew captives were not forced to forsake the religion of their fathers, the Babylonian monarch and his officers did what they could to wear them from the religion of their youth and instill the religion of Babylon into their lives. Ellen White makes this illuminating comment: “The king did not compel the Hebrew youth to renounce their faith in favor of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, he hoped to induce them to renounce the religion of their nation and to unite with the worship of the Babylonians.”—*Prophets and Kings*, p. 481.

Though their names had been changed, Daniel and his fellows remained true to their religion. They remained Israelites. They resolved to do their best in gaining an understanding of the Chaldean language and their books, but resolved to let nothing from the king's table defile them. This decision was made not because of sullenness, stubbornness, or peevishness, but from deeply seated principles of conscience.

In the crucible of trial

“Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself” (Dan. 1:8). God had given the Israelites minute instructions as to what to eat and what not to eat. The use of blood was prohibited, and they were forbidden to eat the flesh of animals that had been strangled. They also had been instructed not to eat that which their Creator had pronounced unclean. Daniel and his friends were bound by an earlier and higher oath that they had resolved not to violate regardless of the consequences to their own per-

Horace E. Walsh, Jr., is pastor of the Miami Temple church, Miami, Florida.

The secret of the great victory in the lives of Daniel and his companions was the quality of their early training. Inspiration makes this clear: "No power, no influence, could sway them from the principles they had learned in early life by a study of the word and works of God."—*Prophets and Kings*, p. 482.



sons. It is true that their names had been changed, but not even the king of a world empire could do anything to cause them to violate their allegiance to the God of heaven and earth!

Daniel proposed to Melzar that a test of ten days be prescribed. Surely, this was a short time in which to produce any appreciable change in appearance and physical vigor, but habits of strict temperance had already provided Daniel and his companions with amazingly sound physical constitutions.

Daniel was a true man of God. He proposed this test, not for any personal glory, but in the exercise of absolute confidence in the God of Israel. He had full confidence that devout obedience would be blessed. Since he and his companions were to pass through experiences that would require keen spiritual insights, it would be especially advantageous to them to give up all things that would in any way check the flow of the Holy Spirit through their minds. Herein lies one of the reasons for strict adherence to the God-given principles of true health reform.

Prove is a key word in the first chapter of Daniel. Daniel said, "Prove [Heb. *nasah*, "test," "try"] thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink" (verse 12). The Hebrew word translated "pulse" is *zero'im*, believed to refer to "herbs," "vegetables."

Now the martial air of victory is becoming more apparent as the orchestra swells in the music of the glorious "Prelude to Victory." God has four men who will not let Him down! There is now a bright ray of light beginning to break over this alien land of bondage. These four Hebrew heroes of the faith are the nucleus for the future reconstruction of the Hebrew nation under God.

Hezekiah had not properly represented God before the Babylonian ambassadors. Manasseh terribly misrepresented Him. Jehoiakim, in whose reign Daniel was carried into captivity, also failed miserably. Now, however, God had four men who would prove true, though the heavens fall.

The secret of the great victory in the lives of Daniel and his companions was in the quality of their early training. Inspiration makes this clear: "No power, no influence, could sway them from the principles they had learned in early life by a study of the word and works of God."—*Ibid.*, p. 482.

Ellen White makes the following comment on Daniel's decision to be true to his God: "The approval of God was dearer to him than the favor of the most powerful earthly potentate—dearer than life itself. He determined to stand firm in his integrity, let the result be what it might."—*Ibid.*, p. 483.

The triumph of faith

"At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat" (verse 15). They had a clear sparkle in their eyes and a ruddy glow of health that gave indication of their physical soundness and moral purity. Thereafter the Hebrews were permitted to choose their own food.

At the end of three years the king tested the ability and acquirements of the royal princes he had been educating from various conquered nations, but the equal of Daniel and his three companions could not be found in all his courts. These men stood proudly before the emperor, with the vigor and strength of their mental powers unimpaired.

It was not human strength or ingenuity that gave Daniel and his fellows their great victory for God; it was their constant, unwavering connection with the Lord that insured success. "They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. . . . They sought to acquire knowledge

for one purpose—that they might honor God. . . . And God Himself was their teacher.”—*Ibid.*, p. 486.

Daniel and his friends showed that in crises God often has His true ambassadors in key positions. They are men who are as true to duty as is the needle to the pole. They are men who would rather die than commit one wrong act. They are the kind of men who help not only to compose but also to conduct the music of the “Prelude to Victory.”

The last verse of Daniel 1 supplies dramatic information. In a sense its words may be said to comprise the grand crescendo of this glorious “Prelude to Victory.” Though Daniel had been carried away in the first captivity, he was alive when the 70 years of Babylonian captivity ended. He lived to meet that Cyrus whose name the prophet Isaiah had mentioned some two hundred years earlier. Thus, in the words of this verse we see Daniel seizing the baton from the enemies of God and leading

the orchestra in the swelling notes of the “Prelude to Victory.”

Daniel 1 also assures God’s last-day Israel that if they will be as faithful and true as were Daniel and his companions, they, too, soon will be able to end their exile and sing the song of eternal and glorious deliverance. “The same mighty truths that were revealed through these men, God desires to reveal through the youth and children today. The life of Daniel and his fellows is a demonstration of what He will do for those who yield themselves to Him.”—*Ibid.*, p. 490.

Let us join our voices in singing the grand, martial strains of the “Prelude to Victory.” One day soon it will be our privilege to unite our voices in the greatest musical masterpiece of all the ages—the song of Moses and the Lamb. May Heaven forbid that we will ever echo the discordant strains of the “Prelude to Disaster.” □

Concluded

ESPECIALLY FOR MEN By W. R. L. SCRAGG

First encounters with love's third force

Into most marriages the third force of love enters quietly, asserting itself through months of development and then bursting with full authority into the serene world of a man and a woman.

The first announcement of the coming of the force is so commonplace that it has become a television cliché. The wife chooses the moment: in the romantic quiet after supper, bathed in a restaurant’s candlelight, or some perfectly casual occasion. The husband half listens, attention rapt on the lovely creature fortune has brought to his side. He does a double take at her words, almost faints, holds her close, and then cavorts into some masculine inanity.

Like the proposal of marriage, the announcement of the first pregnancy has gathered about it a ritual of disclosure and response. But in the long, pensive reflections after the knowledge finally establishes itself the male mind frequently alternates between joy and wonder and fear and uncertainty.

The sudden creation of God’s eternal triangle of father-mother-child depolarizes love from its male-

female axis and creates the third force of love within the home. To be the male element in this triangle, to be both husband *and* father, can at first be far more disconcerting than fulfilling.

It isn’t all that consoling to see your wife grow large with the life within her, serene and deeply engrossed with her private miracle in which her part is so overwhelming and yours apparently insignificant.

New biorhythms, different from those to which you had finally accommodated yourself, take over, scratching curves on completely uncharted graphs, and at moments you wonder at the stranger beside you with her whims, vagrant moods, and withdrawn silences.

“They” tell you it’s the most natural thing in the world, that there’s nothing to worry about. But how can you be a believer, with those violent bouts of morning sickness and the strange quirks of appetite?

An eerie world of woman’s talk encircles your beloved. Mothers-to-be, mothers of the past, and your wife talk and talk, chattering in a strange dia-

lect of innuendo and woman words that leave you bemused and isolated.

Of course, time passes, you survive the prenatal processes, attend the father classes, prove yourself less than the perfect organizer when the scramble to the hospital begins. You even survive the long hours of waiting and the drama of birth. Then for days, even weeks, you live on a high of love, happy for yourself, happy for your wife, exultant about love’s addition to your completeness.

Yet right at this time reactions—unworthy, uncalled for—may begin to niggle. How could one little being demand so much attention, create so much work, take up so much time? Where have the quiet moments of togetherness gone?

Jealousy may assert itself. To cure it some husbands throw themselves into the baby routine with a zeal matching their wife’s, changing diapers, fixing formulas, noting growth rates, burping and cuddling, holding and caring. Other husbands buy back portions of their two-force marriages, getting away from the third force by means of baby-sitters, investing in labor-saving machines, giving extravagant gifts.

Indifference may be another reaction. Even hostility can surface. That a man should find these strange feelings surging within him is inexplicable enough to himself, let alone to his wife. To put such feelings into

perspective, to recognize and accept their coming and going, can be a first step in dealing with them.

That little soul in the crib is a competitor for your wife’s attention. She will consider its welfare ahead of yours. Babies will make a woman tired, irritable, moody. Not that you are less precious, but she, too, is widening the circle of her love to include your child.

Here are some points to follow so that you can count yourself a part of the new, widened circle of love as an equal force:

1. Help with the baby work. To be involved is to be needed.
2. Read up on babies. Become an expert, but not a boor.
3. Be especially patient with a preoccupied and sometimes weary woman. Niggling demands and querulous complaints will only isolate you further.
4. Don’t confuse the signals. Your wife’s love for your child is also her love for you. Her chatter about the baby expresses her joy at what the two of you have created through mutual love.
5. Express your pride in her and the baby.
6. Invite God into the center of your circle of love. Praying over a tot is a way to acknowledge that the family is God’s idea.

The thing about love is that it can be shared over and over again and yet never be diminished. Like Elijah’s cruse of oil, you can pour it out endlessly.

“Inasmuch as”

The unlovely odor of a poorer-class nursing home, the sight of dozens of tired souls waiting for a rest long in coming, the whimpers of pain or bewilderment, tempted me to long to be far away.

By HELEN RADEMANN

This would be Miss Barker’s ninety-first birthday. We wanted to do something special for her. Actually, because there had been so many others before it, the possibilities were limited.

I felt the responsibility was mine. After all, I had known her a long time. More than 20 years had passed since she and her sister had slipped unobtrusively into a Sabbath service, prompted by a news item about the church that interested them; and they kept coming, were baptized, and were happy in their new-found faith. Then, suddenly, one Miss Barker died, leaving her sister alone in the world, except for her church family. The church members tried to be a family to her, and I did my small part, driving her to church, to socials and weddings, or perhaps out in the country for a little ride, which she considered a special treat.

As a member of God’s household, she did her part too. She faithfully put aside the tithe from her tiny income,

Helen Rademann is a secretary living in Maywood, New Jersey.

and sometimes she went to a shopping area to give out tracts to passers-by. One year, fearing it would be impossible for her to go Ingathering, I offered to solicit the amount of her goal. However, I suggested that first she should try to solicit what she could in her apartment building. I reasoned that, if she received a few quarters, it would give her the feeling of having had a part in the campaign.

A few days later she called me, and, in a voice that smiled right over the telephone, reported that she had collected 16 dollars!

As time went on, Miss Barker became physically less able to attend church, and, when away from home, restless to get back home. One day, being found unconscious on the floor of her apartment, she was rushed to the hospital. From there she went to a nursing home, never to go out again.

We church members continued to visit her. At first, she had company fairly often. However, because our church is in an area where people move frequently, a few years brought noticeable changes in membership. Many of her friends moved away, to be replaced by others who did not know her.

Fortunately, there were still some left who hadn’t forgotten. Of these, three of us formed a visiting team, and I was surprised to find how well we complemented one another in what we could do for a shut-in. Wilma, with a natural bent for nursing, was quick to perform little personal services, overlooked by a busy staff, that make a patient more comfortable. Music-loving Audrey, with a good singing voice, could fill the gaps in conversation with song—gaps that became progressively greater. As for me, it seemed that I didn’t have much to offer except an occasional tomato from my garden, something I knew she was particularly fond of. Furthermore, because I had a car, something neither of the others had, I was the means of getting us all to the nursing home.

Encouragement of friends

I must admit that the visits were something of an ordeal to me. The unlovely odor of a poorer-class nursing home, the sight of dozens of tired souls waiting for a rest long in coming, the whimpers of pain or bewilderment, perhaps a quarrel between two patients—all tempted me to long to be far away. And the tears that Miss Barker invariably shed when we left, despite our efforts to cheer her, made me wonder whether our visits were worthwhile after all. Fortunately, both Wilma and Audrey shouldered the responsibility so willingly that they helped me to keep on trying.

Miss Barker’s birthday fell during the latter part of May—a lovely time to have spent a Sabbath afternoon in the country! As soon as church was over, we three, bringing the necessary supplies, set out to help her celebrate.

Because she had recently been transferred to another room (those in the poorest condition had to be nearest the exit in case of fire), we weren’t acquainted with the other five women who shared it. As we offered cake and juice to each one, their reactions varied. Some of them stared vacantly at their plates, leaving the refreshments untouched. A patient in the corner snatched her food and

When to speak

By CAROL PETTIBONE

Dear God,
Please soften my
barbed tongue;
teach it
love.

patience,
tolerance;
help it to proclaim
the truth it claims,
without squelching others
right to do the same.

Help it to know when to
speak and when to
keep silent.

gobbled it down, making piteous, animal-like sounds as she ate. Miss Barker seemed pleased with her food as Wilma fed her, but plainly she did not comprehend the reason for the occasion. All during our stay she kept quavering, "What's the matter?" and however earnestly we reassured her, she asked the same question again a few moments later.

Sitting quietly beside the next bed was a person who caught my interest. The intelligent black face, the extremely neat hair arrangement and clean robe, the poised manner, seemed not to fit in that room. She thanked us courteously for the food, which she had eaten unassisted and without any spills. Since she was neither crippled nor senile, why was she in such a forlorn group? Finally, as we got into a conversation, she explained.

"I'm blind, you know."

We wouldn't have known. She was so fully in control of the tiny space allotted to her. The bedside table was in excellent order, and she could find things on it with apparent ease. We spent some time getting acquainted with Althea, and her pleasantness smoothed much of the difficulty out of our visit.

A new friend

And so we made a new friend, someone we could converse with on subsequent visits. We found, too, that she was a Christian and she appreciated hearing hymns and speaking about heavenly matters.

Of course, we three hostesses agreed that, when her birthday came, we would "do something" for her. And so, on another Sabbath in early autumn—again, a time when the out-of-doors was beckoning—we once more arrived with plates, cups, juice, and cake. After the food had been eaten, we gave a short Bible study on the home of the saved, after which Audrey sang a few selections and we concluded with prayer. Althea rose to her feet with gracious dignity, and announcing, "I want to thank you ladies . . ." she delivered a speech expressing her appreciation.

No doubt about it—that birthday party was a success.

The next step was to plan Christmas entertainment for both of our patients, for Althea had become ours as much as Miss Barker had. We'd visit again before the holidays, but Christmas must be something special.

However, our plans were not to be realized. A few weeks later, when we returned, Althea was gone—"passed on suddenly," the nurses told us. We were thankful that we could hope she was ready.

And early in December, we three were among the little band of church members who accompanied Miss Barker to her final resting place. As we watched the first snowflakes of the year drift down on the new grave, we were glad for her, that her problems had been exchanged for rest in Jesus. Glad too that we had made the small efforts on her behalf. What of having missed a few afternoons outdoors? Spring and summer and autumn would come again in their beauty for us. And though at times our attempts to help had seemed futile, still, how could we tell their effects? Maybe the occasional smile that we managed to coax into being was evidence that we had brought some rays of comfort. At any rate, surely it was what God wanted us to do, and that was reward enough.

And besides, there was Althea. □

FOR THE YOUNGER SET

The pumperlunk bird

By KATHERINE HAUBRICH

"Chunk-a-lunk! Chunk-a-lunk!" Douglas and David could hear the strange, loud plunking sound from one end of the swamp to the other.

"What's that?" asked Douglas.

"It sounds like a pump going," replied David.

"I don't think they would have a pump out here in this swamy place," said Douglas. "Wait! Sshh! I think I see a bird over there and I'm sure he's the one making the noise," he whispered. The brothers watched carefully and quietly and, sure enough, the strange bird with the long beak actually did seem to be making the noise. A large ball would rise from his chest, move up into his throat and back

down again. "Chunk-a-lunk! Chunk-a-lunk!"

"Wow!" exclaimed David. "I've never seen him out here before. Let's look in our bird book when we get home and see whether we can identify him."

The first thing the boys did when they arrived home was to get out their large bird book and begin searching for the marsh creature they had seen at the swamp.

"He looks something like this heron," said David, "but not quite."

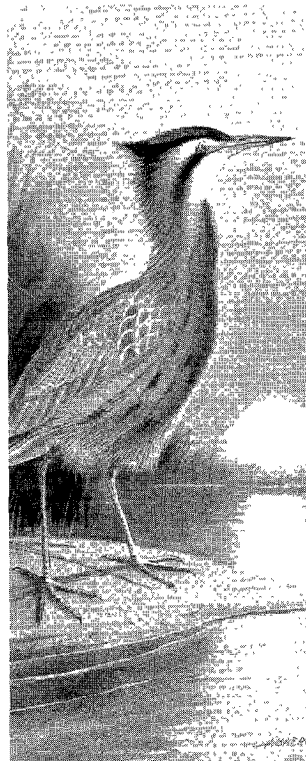
"Oh! Here he is!" exclaimed Douglas. "It's the American bittern. That's the one, all right. Look, he is sometimes called a 'stake driver' and sometimes a 'pumperlunk!'"

As they read about the bird, the boys discovered that he would hold his long beak straight up in the air to blend in with the marsh grasses for protection. His mottled-brown color also made it difficult for him to be seen among the tall reeds and cattails of the swamp.

"He is a member of the heron family," said David, "but he likes to be alone and does not cluster in large flocks like the other herons."

"No wonder we would hear his call all over the swamp," said Douglas. "It says here that his call can be heard a quarter of a mile away in any direction, and is heard mostly in the spring at evening time." The boys read on and on, learning many new things about the "pumperlunk" bird and his babies.

As the day closed and the boys knelt for evening worship, Douglas thanked his heavenly Father for the interesting lessons they had learned that day about the American bittern. As they snuggled in bed, David turned to Douglas, smiled, and asked sleepily, "I wonder whether there will be a pumperlunk in the earth made new?"



David and Douglas found a bird saying "Chunk-a-lunk! Chunk-a-lunk!" in the swamp. When they got home they looked him up in their bird book. He was an American bittern, a member of the well-known heron family.

What really happened to the class of '65?

Admitting he's scared, the author, staring 30 in the face, engages in sober self-examination.

By EDWIN GALLAGHER

Now that I am staring 30 in the eye, I would rather not. The word *adult* scares me. Attaining to adulthood shares an airwave with previous generations, and settling down sounds like passing off the scene. I cling to the thought that I am at least a *young adult*, and I'm grateful to have

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been allowed these ten years or so to deal with the shock of no longer being a teen-ager.

Young adulthood is an excellent time for self-examination. People, like businesses, need to close down for inventory. What have I accomplished so far? What kind of person am I becoming? What do I aim to be ten years from now? These are questions that need answers.

It's not easy, of course. When you repaint a wall, you first have to scrape, sand, and clean the old surface. It is tiresome, unpleasant work. Often there are holes to be filled and cracks to be sealed before the new paint can go on. It's like that with self-evaluation. The urge is to plunge right on with a cover-up rather than to take time to expose and deal with the flaws.

My own coming-of-age reflections lately have forced my mind back to the year 1965. That was when I finished high school and said to the world, "Look out—I'm coming!" A few times since then I have said, "Good-bye—I'm leaving!" but so far the "chariot of fire" hasn't appeared.

In 1965, *Time* magazine honored us teen-agers with a cover story captioned "Today's Teen-agers." The tone of the article was persistently optimistic, from the title "On the Fringe of a Golden Era" to the closing statement: "Teen-agers today do not think of themselves as 'knights in shining chinos' riding forth on rockets to save the universe. But even the coolest of them know that their careers could be almost that fantastic."¹

The article highlighted the senior class at Pacific Palisades High School, situated by Sunset Boulevard in Los Angeles. The teen-agers were from privileged families (identifying a student's car from a teacher's was as easy as picking out a Corvette from a compact). These seniors



were portrayed as the kind of youth from whom America could expect much, teen-agers thought to be "better educated and more seriously motivated than ever before."

The exuberant tone of the article seems to—and does—belong to a different era. During the 1960's, with the fascination of space technology and the advent of promising new educational theories, Americans could almost be excused for believing the evolutionary model. But a fruitless war abroad, a political debacle at home, and disturbing findings about modern education have all but destroyed the optimism. If the 1960's were a decade of hope, the 1970's are a decade of disappointment.

A sad sequel

Illustrating this are the findings of two members of that 1965 Palisades High class, Michael Medved and David Wallechinsky. In 1975, ten years after graduating, they wrote a book called *What Really Happened to the Class of '65?* The story was of anything but the fantastic careers that were forecast.

According to the book, the brightest of the 1965 class had become drifters. The boy voted "most popular" committed suicide. The girl called "most fun-loving" turned to LSD and promiscuity. A class Vietnam veteran was arrested for smuggling hashish, the star quarterback became a mystic, and the class jester wound up on welfare. The class of '65, which promised much, produced little.

Now as I research my own miniature history since 1965, I have food for thought. True, I have avoided the extreme deviations, such as LSD and suicide. I wonder why? Seventh-day Adventist parentage? Time spent in Christian schools? Fear of rejection by the church? Common sense? Perhaps even the grace of God?

But a closer look reveals some failures—not as scandalous, it's true, but who can say less serious? However, I am tempted to excuse these on the grounds provided in Medved and Wallechinsky's book.

My failures, you see, are natural, for I belong to a failing generation. The wrong things I do, the good things I neglect, the thoughts and words I do not control, the time and money I squander—all these can be excused because I belong to a generation of prodigals. I and my "fellow '65'ers" are society's offspring, so no one should complain about us. We are the product of humanism, agnosticism, and hedonism—not the kind of stuff that breeds Florence Nightingales and Abraham Lincolns.

I am glad that the plight of today's young adults has been noticed. The National Broadcasting Company, intrigued by the story of *The Class of '65*, bought the television rights to the book and scheduled a weekly series to begin last fall. But then a strange thing happened. As *Newsweek* reported it, "The network began having second thoughts. Would TV's family audience enjoy being reminded that so many of its most favored progeny self-destructed? Or as NBC programming head Paul Klein put it at the time: 'Everyone in the book was a downer, and I don't want a downer every week.' Accordingly, the show's designers were given a new set of specifications. NBC was not demanding another 'Happy Days,' they were assured. But NBC was expecting plenty of happy endings."²

So happy endings the stories received. The promiscuous girl, for example, was cured by psychotherapy, and the class jester became a first-rate car salesman. Each of the "downers" was transformed into an "upper," and after 13 episodes the viewer could hardly believe the book.

I won't blame the network, since the series was not intended as a documentary, but was designed for entertainment. But the element of *pretense* concerns me. Is there a reflection here of the tendency to *cover up* humanity's problems rather than face them? Is this a secular form of Laodiceanism, by which people pretend all is well when all is wrong? This surely is society's ultimate sin, to refuse responsibility for its own course of action!

But in saying this I condemn myself, for I am just as guilty, because I too try to excuse my faults. There is little difference, after all, between a cover-up and a "slide-out." Slapping on a coat of whitewash is bad, but no worse than sitting back and saying, "My house looks no worse than others the same age."

I guess this is one of the most important principles of self-examination: that nothing is excusable and all is accountable.

No editing out in heaven

A few years ago in Florida an entrepreneur developed a tombstone into which is built a tape-playing unit, a projector showing scenes from the deceased's life, and a scroll giving biographical data. If it were my life, I'd definitely want certain scenes edited out. But there is no editing in heaven. "Nothing is covered that will not be revealed, or hidden that will not be known."³ "For God will bring every deed into judgment, with every secret thing, whether good or evil."⁴

That is frightening, and in a way it's supposed to be. As J. E. Fison has pointed out, God's primary purpose in judgment is not to surprise lost pagans, but to shake complacent Christians.⁵

We need to be shaken enough to run to Christ for safety. We need to be scared just enough so that even if love for God momentarily falters, we will dare not give Him up for any satanic pleasure, but will rather cling to Christ in desperate confession, crying, "O my God, I am weakness itself, but You are strength to me, and I place my trust in You."

Self-examination is a dangerous work, but a rewarding one. The great thing is that even for the worst of the '65'ers there is hope. He who views himself honestly, and Christ sufficiently, can trade his butterfly life for a kingly one. Self-assurance will be devastated and replaced by Christ's assurance: "'No one shall snatch them out of my hand.'⁶

Oh, yes, there will be struggles and slips along the way. But when the final test of allegiance comes, all who have opened themselves to God's justice and His mercy will pass with flying colors, to enjoy eternal life as it was intended for us. We are promised, "Not one who is abiding in Christ will fail or fall."⁷

Now there is a happy ending you can believe. □

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¹ *Time*, Jan. 29, 1965.

² *Newsweek*, Dec. 12, 1977.

³ Matt. 10:26, R.S.V.

⁴ Eccl. 12:14, R.S.V.

⁵ *The Christian Hope*, p. 249.

⁶ John 10:28, R.S.V.

⁷ *Selected Messages*, book 2, p. 368.

Specialists needed, but . . .

This is the age of the specialist. Whether in science, education, industry, or government, the trend is toward concentrating on a particular field and mastering the information or skills necessary for top performance.

This is both good and bad. It is good in that it enables a person to deal effectively with a given problem—if the problem is in his field. It is bad in that it sometimes multiplies personnel requirements (three persons may be needed to do the work of one, thus increasing costs of overhead); it tends to produce people with a somewhat restricted view of life and general areas of knowledge; and it encourages fierce competition for one's own specialty at the expense of everyone else's.

Writing in *The Folklore of Management*, Clarence B. Randall, prominent American business executive, commented concerning the danger of specialization in the commercial world: "Industry today is like Pharaoh of old. We too are threatened with a swarm of locusts. . . . Our locusts are the specialists—the men who, with infinite patience, skill, and learning, have completely mastered one minuscule segment of a business and can do nothing else. The fractionalization of human knowledge which has come in this generation, driven by the powerful forces of international rivalry and commercial competition, has brought an incredible proliferation of separable responsibilities, which the specialists have swarmed in to take over. Industry cannot now live without them, but it may soon have to decide whether it can live with them. . . ."

"From whatever source the specialists come, they are a threat to the oneness of purpose, and the understanding interlocking of responsibility, which every successful organization must have. . . . Unless all the varied and special skills found throughout the entire force of employees can be brought into unity of effort by minds broad enough to sense the composite value of all their efforts, and wills strong enough to pursue implacably the main purpose of the whole undertaking, only gorgeously implemented confusion and frustration can result."

Churches too

Mr. Randall was not disparaging the value of specialists. He was, however, emphasizing that each specialist and those in positions of leadership must recognize the importance of the work that others are doing and must keep clearly in mind the overall purpose of their united efforts. The alternative is "gorgeously implemented confusion and frustration."

Ecclesiastical organizations have some problems in common with industry. For example, as denominations grow larger their activities diversify and multiply. In the beginning, a church is concerned almost solely with proclaiming its message orally through evangelistic

meetings. Then it begins to publish. Gradually it sees the need for widening its appeal through radio, television, medical work, lay evangelism, Sabbath school, temperance, education, welfare, religious liberty, public relations, youth, et cetera. These pursuits sponsor intraorganizational activities, each requiring trained personnel.

As the process continues and each phase becomes better organized and established, several dangers arise. First, the workers (who are now in the category of specialists) consider their particular activity more important than any other. Second, since it is the most important, they urge that priority be given to its objectives over all others. Third, overall denominational goals tend to be lost sight of in the maze of departmental activities.

As a church, we are not immune to the perils just cited. Whether on the level of the local congregation or on higher levels of denominational organization, the dangers exist. What can we do to guard against them? First, we must adopt the philosophy set forth by the apostle Paul in *Philippians 2:3, 4*: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Then we must reaffirm often the central purpose for which the Advent Movement exists, namely, to convey a unique message of warning and salvation "to every nation, and kindred, and tongue, and people." This objective must stand out sharply in every mind. Every activity in which we engage must in some measure contribute to the achievement of this goal.

Let the church be filled with specialists. We need them. But let them all pray for "minds broad enough to sense the composite value of all their efforts, and wills strong enough to pursue implacably the main purpose of the whole undertaking."

K. H. W.

The dignity of labor

Two weeks ago we spoke of the Soviet Union's centenarians (Mar. 23). We mentioned, among other things, that while searching for secrets of long life, a group of gerontologists discovered that a common denominator with the old people interviewed was that they were not lazy. Many of them kept working well past their one-hundredth birthday. The researchers described as pension illness the rapid deterioration that takes place when people upon retiring become inactive.

The lesson seems to be this: if you want to live long, keep active after retirement. But what about keeping active before retirement? This seems to be a new wrinkle that has made itself visible on today's labor scene. Employees want a shorter and still-shorter workweek. And during the time they are at their jobs they are doing increasingly less honest work. A new ethic, or shall we call it unethic, seems to motivate them. They seem to have no scruples against spending much of their day, for which they are getting paid increasing amounts per hour, in idle chitchat; visiting with fellow employees, thus wasting these employees' time, as well as their own; arriving late at work and leaving early. To them, Rudyard Kipling's characterization of a mature man must seem

like a strange voice out of the distant past, having no relevance today. This noted poet said. "If you can fill the unforgetting minute with sixty seconds' worth of distance run . . . you'll be a Man, my son!"

The problem with today's workers is that they do not know that the minute is unforgiving. No one may have ever told them. Their boss may seem to be forgiving, but simply because mature workers of Kipling's variety are few and difficult to find. But even if an employer may seem to be forgiving, God watches to see how the work is done, and in His record books keeps an account that in the judgment day will confront the dilatory worker.

Facetiously someone contrived a notice to the employees of a certain firm where honest work was hard to come by. It read as follows:

"Due to increased competition and the keen desire to remain in business, we find it necessary to institute a new policy.

"Effective immediately, we are asking that somewhere between starting and quitting time and without infringing too much on the time devoted to lunch period, coffee breaks, rest periods, storytelling, ticket selling, . . . window gazing, vacation-planning, and rehashing of

yesterday's TV programs, each employee try to find some time that can be set aside and be known hereafter as The Work Break."

What should the Christian do who finds himself in such an environment? Succumb to what everyone else seems to be doing? Never. No matter who his earthly boss may be, he must always consider his real boss to be Jesus Christ. The apostle Paul warned the ancient Christian slave, "Do your work as slaves cheerfully, as though you served the Lord, and not merely men" (Eph. 6:7, T.E.V.). Since, then, the employee is working for Jesus Christ, he will do his best not to cheat on his time. If it happens that someone robs him of precious minutes while he is on the job, he will try to make these up.

Is it important to longevity to do an honest day's work? We think it is. Such work brings satisfaction and happiness, and these are ingredients that promote health. But eternal sanctions too may be involved.

On the other hand, laziness, sloth, and loafing eat like a canker not only into the vitals of the soul but also into the wellsprings of life.

Here's to the revival of the Bible work ethic.

D. F. N.

LETTERS Continued from page 2

I thank God for giving "Meg True" the courage to write her story. I also thank God for giving her compassion, love, and understanding. I believe Ellen White appropriately describes the procedure the author and her family followed in helping Rob:

"The existence of sin is unexplainable; therefore not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner in the bitterness of his soul. When his soul cries out in great need for a sin-pardoning Saviour, then God is revealed as gracious, full of compassion and forgiveness and love, long-suffering and patience. Individually, as church members, we are, if faithful servants of Jesus Christ, laborers together with God. When one is bruised by the enemy and wounded and commits error, as faithful and true to the Master, as workers together with God, we must take up the missionary work next to us, we must work to heal, not to ruin and to destroy."—*Testimonies to Ministers*, pp. 264, 265.

FANNIE E. DILLER
Orlando, Florida

My parents were appalled by the fact that such a subject was discussed in our church paper. You can see why I have been unable to discuss my problem with them.

It has been sad to see many of my friends leave the church be-

cause they have found no understanding or hope within. Once people realize that homosexuality can be a problem within our church, possibly within their immediate family or among their friends, they will be willing to deal with it instead of pretending that it does not exist.

Few people realize the excruciating pain and suffering that such a problem can bring, especially when there is fear of rejection from family, friends, society, the church, and God. Fortunately, I have Christian friends within the church who have accepted me completely, knowing my situation. That has given me tremendous courage and renewed hope.

NAME WITHHELD

In spite of the fact that I have felt rejected by many members of the church because of my problem, I have never felt as though God has rejected me.

I am often reminded of a quotation in *The Desire of Ages* about Mary Magdalene: "Mary had been looked upon as a great sinner, but Christ knew the circumstances that had shaped her life."—Page 568.

Multitudes who should be drawn to our church are driven away. Instead of our sharing genuine Christian love and acceptance, we often allow our judgments of others to prevent us from growing in Christ.

NAME WITHHELD

I am a lesbian. But thanks to God I have gotten the victory. There was a period of three years when I let my thoughts run unchecked. I had been a "Christian," yet I couldn't believe God really loved me and forgave me. Because of these feelings of insecurity, I let Satan in more and more. Recently I hit bottom and tried to run away from the Lord, seeking others with my problem. During that time the Holy Spirit never stopped working with me. God reached me through a friend and in the course of several months I really found the Lord.

I relate my experience because there are many in our church who have this problem. Social stigma, but even more the attitudes of Adventists, prevent many homosexuals from seeking the help they so desperately want and need.

NAME WITHHELD

We, too, went through our personal "hell." But, thank God, the member of our family involved has found Christ and is making a comeback. During this horrible ordeal we were impressed to read *The Desire of Ages*. There we learned that even though our minister said there was no hope, there is hope for all of us if we return to God and claim His promises. I would suggest this book to everyone—particularly to those in discouragement and undergoing grievous trials.

NAME WITHHELD

I would like to comment about the homosexuals who are unwilling to change.

I married my husband after a year-and-a-half courtship. A few months after the birth of our first child he suddenly announced his decision to join the Gay Liberation Movement. Despite my prayers and requests that he at least talk his problem over with a counselor, he frequented gay nightclubs, bringing his dates into our home to meet me and our infant daughter. Soon he began insisting that I prepare meals for them and accompany him on his "dinner dates." I told him repeatedly that I could not condone such activities with my presence, whereupon he soon left our home.

It has been several years since we separated, but to this date he still contacts me periodically, asking me to come home with him. However, he stipulates that I must accept him as he is and act as hostess to his gay friends.

I feel that if a homosexual desires to become "straight" again, or is an unwilling victim of his or her body functions, then help them. Don't turn away from an honest cry for help.

However, in the case of my husband, I could not remain with him without endangering my life, health, and sanity, and that of my daughter.

May God help those who want to change, and the families of those who don't.

NAME WITHHELD

600 attend Burma's first youth congress

By JUSTIN S. SINGH

Burma Union Bible Seminary, at Myaungmya, hummed with excitement as the early arrivals of 600 delegates to the first Burma Union Youth Congress began arriving on campus Wednesday, December 28. This little town is approachable only by the Irrawaddy River. Every launch that arrived that day brought jubilant Seventh-day Adventist senior youth, representing all the five sections of Burma Union—Upper Burma, Central Burma, Southeast Burma, Rangoon Area, and the Delta Section, which hosted the youth congress.

They came from the far-off hills, trekking many miles on foot, and riding buses, trains, and finally a motor launch. For some it took six days to reach Myaungmya. Some had to fly out of their areas, for that was the only way out. Each delegate paid his own expenses.

Many brought farm and garden produce from their homes in order to help defray expenses. The Burma Union provided only sufficient money for the construction of the auditorium.

Why all this enthusiasm for the youth congress? Because the Burmese Adventist youth are zealous for this message and they are eager to help finish God's work.

Ba Khin, the union youth director, had prepared a compact program for four days, during which the young people listened to Spirit-filled messages, participated in physical activities, and enjoyed the social interaction. Temperance and Bible-quiz contests helped to bring out the talents and Scripture knowledge of the young people, and 20 delegates received cash prizes.

An hour every day was set

aside for the young people to discuss current youth issues, such as careers for Adventist youth, courtship and marriage, and finishing God's work in Burma. Evenings were devoted to programs highlighting the beginning of Adventist work in the various sections of Burma.

The youth congress climaxed on Sabbath, the last day of 1977. The seminary young people presented the Sabbath school program, and for the worship hour the writer challenged the young

people not only to "Live for Jesus" but also to work for Him. The delegates responded by pledging to work with a sense of urgency in 1978 and to seek those waiting for light and truth. After the worship service, 13 young people were baptized in a village pond. In the afternoon service, 39 delegates were invested—from Friend to Master Guide.

As the youth congress closed, Kyaw Sein, president of the Delta Section, and V. Kipzanang, seminary president, wished the delegates God's abundant blessings and a safe journey. The delegates returned home greatly strengthened in their faith and in their determination to work diligently in finishing the work of God in Burma.



On the final Sabbath of Burma's first youth congress, 13 were baptized (top) and 39 were invested from Friend to Master Guide (bottom).

WASHINGTON, D.C.

Ministry magazine reaches 264,000 non-SDA ministers

The January, 1978, issue of *Ministry* magazine was sent to 264,924 non-SDA ministers. The project to send alternate issues to 275,000 ministers of all faiths over a two-year period is being well received. Although there have been a few negative responses, the vast majority of letters are extremely favorable.

The journal has been received with appreciation and is seen by these clergy as a splendid gesture of good will. Notice a few of their comments:

► Your January issue of *Ministry* was one I read from cover to cover. Its honest approach to our ministry was, in my opinion, far above average. "I Am a Pastor," by James Londis (p. 5), is an article every pastor must read. Then I turned to "Revelation" (p. 7), and on through the journal—each article interesting. "Health and Religion" (p. 18)! What a fine approach! I am a semiretired Methodist pastor, now chaplain in one of our hospitals. Keep me on your mailing list, please.

P.S. Please mail a copy of January *Ministry* to my son (a pastor in Oregon).

► I have just received your gift copy of your fine magazine! I think I read every article, and some I know I read more than once! I especially liked "I Am a Pastor," "Seven Reasons for Studying the Book of Revelation," Shepherdess, Prayers From the Parsonage, Shoptalk, News Briefs, and "Confrontation at Calvary." Thanks for sending me your January, '78, issue. I am delighted to find that you are to continue this service as part of your Christian witness and faith. I read at the end of Mr. Berg's article on Revelation that the letters to the seven churches will be discussed in subsequent issues. Will these be in the alternate issues to be mailed out on your special gift offer? If not, please enter my

Justin S. Singh is youth advisor for the Southern Asia Division.

subscription for one year so that I might not miss one.

I know that the Lord is using this magazine in many different ways, but I just had to tell you that we are starting a study of the book of Revelation this coming week! Isn't God's divine timetable so very accurate? He never is one second too early or late if we trust Him to provide! I'm going to share with our congregation this Sunday Mr. Berg's reasons for such a study and pray God's understanding and wisdom to be revealed to us (James 1:5).

► Thank you for the January issue of *Ministry* sent to me as a gift. I have extracted three separate articles helpful to me. Let us praise God for His Spirit, who is moving so many to return to the Holy Scriptures as the norm of faith and Christian living!

► Last week I received a gift copy of your fine magazine. I am writing to advise you that it was addressed to my predecessor. It is such a great magazine that I would be very pleased to have it continue coming to my study.

Life & Health, described somewhat in the above, looked so good that I have requested a subscription to it. ► Through an act that I shall call divine providence I received a copy of *Ministry*, and I wanted you to know how much I appreciated the magazine. I have read all the articles, some of which I intend to use in my Bible class on the book of Revelation.

► Thank you for the sample copy you sent my husband. I have been a pastor's wife for almost 34 years now. My husband is promoting evangelism and is an evangelist. However, I am always being called upon to speak to various groups because of my experience in the ministry for so many years. At present I am preparing a special message to be presented to all the pastors' wives of the Republic of Mexico, and your article under *Shepherdess* has been helpful in preparing that paper. Thank you for a good magazine and its variety of content.

► I find *Ministry* educational and well based. I have a



Student missionaries win annual Korean Folk Arts Contest

Two Walla Walla College students, serving as student missionaries, recently received the Outstanding prize in the tenth annual Korean Folk Arts Contest for Foreigners.

Linda Speak and Sherilynn Hare, both teachers at the SDA Language Institute in Seoul, entered the contest at the urging of their Korean students with no expectations of winning. Much to their surprise, the two student missionaries barely missed receiving the grand prize.

They sang and acted out an old Korean ballad about a young man and woman from the same village who, though in love, had to marry others chosen for them.

The Folk Arts Contest receives wide publicity in Korea and was covered by newspapers and television, including television outlets in England, California, and New York.

DAN AKERS

wealth of information on the Adventist faith in two large books I use frequently in my ministry—*Triumph of God's Love* and another with many running references that I do not have at my fingertips so cannot name. These books have been helpful in many areas. I try to be open-minded and accept anything pertaining to the Word of God as long as it is not contrary to same.

The editors of *Ministry* solicit the continued prayers of the church that the journal may be an increasingly effective vehicle of spiritual uplift and Biblical focus to all of its readers.

J. R. SPANGLER, Editor
ORLEY M. BERG
Executive Editor
RUSSELL HOLT
Executive Editor

BRAZIL

Delegates attend union session

At their January meeting the 350 pastors and leaders gathered at Sao Paulo Academy for the South Brazil Union workers' meetings, and enthusiastically endorsed Penetration 78:

1. The 1,250 literature evangelists to sell \$3.5 million in literature.
2. The reading of the book *Education* in every Adventist home.
3. The distribution of 200,000 copies monthly of *Adventist Newspaper*.
4. Receiving \$10 million in tithes.
5. Encouraging every church member to devote

Tuesday evenings to doing missionary work.

6. Baptizing 1,000 per month, or a total of 12,000 during the year.

Led by Union President John Wolff, the pastors of the South Brazil Union adopted as their slogan "More Power to Live and to Finish the Work," based on the 1977 Annual Council challenge of finishing the work through evangelism.

The laity in the South Brazil Union are also involved in evangelism. Among them is Walter Rosa Trigo, a watchmaker, who lives in the interior of the state of Sao Paulo, where he attends a large city church. Going to a small town where there were no Adventists, he began a series of meetings and won 500 people to Christ and built a church in 70 days. Now he has begun work in another previously unentered area.

Maria Jose, a medical doctor at our hospital in the city of Belem, and professor of genetics at the school of medicine there, is another active layperson. An Adventist for only ten years, through her witnessing she has won another doctor on the faculty, who now works in our hospital. Conducting Bible classes in her home, she has won 20 medical students and several professors. Now she is holding a Bible class at the school of medicine.

Since our literature evangelists are not permitted to sell magazines on the campus, Dr. Jose sells literature to her students and fellow teachers. One day, taking orders for our Portuguese health journal, in an hour and a half she sold 126 subscriptions!

With approximately 130,000 Adventists, the South Brazil Union is second only to the Pacific Union in membership in the world field.

It was indeed a privilege for me to be present and listen to the inspiring reports of these pastors, who in 1977 baptized 11,342 persons, the largest number in the union's history. This is an average of one baptism for every 12 members.

M. S. NIGRI
Vice-President
General Conference

MADAGASCAR

Members celebrate fiftieth anniversary

Last December believers in Madagascar celebrated the fiftieth anniversary of the beginning of Seventh-day Adventist work in that country. Several large public meetings were held, attended by many prominent people, including a government minister.

The most moving part of the program was the recounting of experiences by the first Malagasy Adventists. Unfortunately, Andre Rasamoelina, whom God used to bring the message to the island in 1917 by means of the printed page, was not present.

In that year Mr. Rasamoelina, the school inspector of a Protestant mission, met a young man named Tuyau while riding the train between Tamatave and Tananarive. The latter had just come back from the island of Mauritius, where he had attended lectures by Paul Badaut, an Adventist missionary. When Mr. Rasamoelina showed much interest, Mr. Tuyau gave him one of the leaflets he had with him, on which was the address of the mission headquarters in Mauritius.

Several days later Mr. Rasamoelina wrote to Paul Badaut, asking for some printed material. Immediately Brother Badaut sent what he could and, through the General Conference, also sent Mr. Rasamoelina a supply of *Present Truth*. A little later the General Conference Home Missionary Department sent a second supply of literature, which included the little book *Steps to Christ*.

Having a fairly good knowledge of English, Mr. Rasamoelina had no difficulty in discovering the Pearl of Great Price hidden in the pages of that little masterpiece written by Ellen G. White. The message it contained became so dear to him that he decided to translate it into Malagasy.

When Marius Raspal, the first Adventist missionary to Madagascar, came to visit Mr. Rasamoelina in Tananarive in 1922, the translation had been



Andre Rasamoelina, shown with his wife, was the first person baptized an Adventist in Madagascar.

finished and the manuscript was ready to take to the printers. All they had to do was wait for the General Conference to assume the cost of publication.

In 1924, during the second visit of Brother Raspal, they took the manuscript to the printer and on June 22, 1925, the first little Adventist book in Malagasy appeared, under the title *Ny Dia Ho eo Amin'i Kristi*.

This story is a subject of wonder and praise for the providential way in which God leads His work in this world. His miracles are not limited to the time of the apostles; for everyone who can recognize them, they are still being repeated today.

In Madagascar, as in other places, the printed page preceded the arrival of the first missionaries. When the Raspal family moved to Tananarive in February, 1926, a small group of Malagasy people were waiting to be instructed.

It was in honor of these first Malagasy Adventists, who were baptized in 1927, that this thanksgiving jubilee was celebrated. JEAN ZURCHER

Secretary
Euro-Africa Division

KENYA

Singing Fair features choirs

Recently leaders of the Ranen and Kenya Lake fields decided that, in addition to camp meetings, they would hold a "Singing Fair" at which Dorcas and MV choirs would participate and Dorcas displays would be prominent.

The Singing Fair became a unique occasion for soul win-

ning as thousands came to listen to the choirs and to see the displays. This past year more than 250 people took their stand for Christ and the Advent message at these meetings. Among those who came to listen were members of the Kenya parliament and officials from the Government. In another area a district commissioner who had attended the Singing Fair renewed the church's Ingathering permit, which had been refused by the local authorities.

As a result of the fair, one of the best singing groups has been asked to sing for the President of Kenya.

BORGE SCHANTZ
Lay Activities Director
Afro-Mideast Division

PHILIPPINES

Retiree begins metro ministry

When Retiree Vicente G. Tamayo, recently appointed honorary health director of the Central Luzon Mission in the Philippines, presented the idea of using a mobile medical-dental unit to provide services to the metropolitan Manila area, the officers of the Dorcas Welfare Federation responded by purchasing a second-hand medical van for that purpose.

The van needed overhauling, remodeling, and painting, but Dr. Tamayo's contribution helped to complete the repairs. The mobile medical van immediately began its

operation, with a rotating team of medical and paramedical personnel assisting in evangelistic crusades and medical rallies of both the mission and the North Philippine Union Mission.

A more comprehensive Community Health Uplift Association (CHUA) was organized by physicians, businessmen, and ministers of metropolitan Manila. The CHUA gave a large donation to Dr. Tamayo's medical-van project and promised to provide medical personnel. The medical van is operated and partially subsidized by the health department of the Central Luzon Mission.

Dr. Tamayo was one of the graduates of the Manila Sanitarium and Hospital nursing program who were sent out to the various missions of the North Philippine Union in the mid 1930's in an effort to bring to the masses the benefits of medical service. As he worked among children in our schools, as well as for the general public, he discovered a great need for dental services. Not having been trained along that line, he was taught by a physician how to pull teeth. This experience eventually led him to take dentistry at the College of Oral and Dental Surgery in Manila, now Manila Central University, from which he graduated in 1948.

It was during his two-year service (1937-1939) as a traveling nurse that Dr. Tamayo first conceived the idea of a mobile medical unit, equipped



Vicente G. Tamayo, a retired dentist and honorary health director of the Central Luzon Mission, encouraged the mission officers to buy a van to provide medical and dental care for metropolitan Manila.

with simple medical and dental facilities

Today Dr. Tamayo finds comfort in the fact that the Lord is preparing the way for a greater realization of his dream. J. O. BAUTISTA
Philippine Union College

FINLAND

Offering sets new record

Faced with a challenge to rebuild the Hopeaniemi Sanitarium near Helsinki, Finland, and to begin the building within the 12-month period the permit allows, church members in Finland recently have set a new record of giving with an offering in excess of \$45 for each of the 5,824 members.

Hopeaniemi is a small but highly successful sanitarium of 20 beds, situated on the shore of a lake 30 miles from Helsinki. The government has placed a moratorium on any new institutions of this kind. However, through a series of remarkable about-faces and interventions, the government has approved the building of a new hospital block that will provide an additional 70 beds, provided construction begins by November 27, 1978.

During the week of January 15, word went out to the churches explaining the opportunity and asking for cash and pledged gifts. At the union committee held February 19, W. E. Aittala, president, and L. J. Harju, secretary-treasurer, announced a total of 1,115,330 Finnish marks, or US\$265,554, easily the largest offering ever received in Finland and well in excess of the million-mark goal.

The year 1977 also set new records for the decade in soul winning, giving a total of 297 accessions, a 26 percent increase over the 235 of the previous year. At the same time tithes and offerings increased by 12.23 percent to a total of \$1.8 million for the year.

WALTER R. L. SCRAGG
President
Northern Europe-West
Africa Division

Religious Newsbriefs

from Religious News Service

● **U.S. population gain:** The United States population on January 1 was 218,218,066—about 1.8 million higher than the population a year ago, according to estimates issued by the Department of Commerce's Bureau of the Census. The net gain involved about 3.3 million births, 1.9 million deaths, and net immigration of about 320,000.

● **New drought in Africa:** A relief expert for the National Association of Evangelicals, in Valley Forge, Pennsylvania, reports that a major famine looms in Africa, particularly in Upper Volta. Another famine as bad as or worse than that caused by the recent six-years' drought is in the making, according to the executive vice-president of the NAE's relief arm, the World Relief Commission of Valley Forge. A shortage of rainfall is again afflicting the Sahel area bordering on the Sahara Desert, which has not yet fully recovered from the previous drought. Christian and Missionary Alliance missionaries are canvassing various areas for food that can be stockpiled and distributed.

● **Project in Israel progressing:** Plans are progressing on a major garden park system in Jerusalem that will include a U.S. Bicentennial project. The American Bicentennial Liberty Bell Garden covers a seven-acre site visible from Mount Zion and is expected to be completed this year and dedicated on July 4. The park was opened July 4, 1976.

● **Army says rabbi can keep his beard:** Jacob Goldstein, a bearded Hasidic rabbi in New York who serves as a chaplain in the U.S. Army National Guard, has won the right to continue serving as chaplain while wearing his full beard. He had been dropped from the Army payroll when he refused to shave off his beard. Army regulations prohibit beards, but Rabbi Goldstein held that he wore the beard in accordance with his religious beliefs.



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Greensboro, North Carolina, is site of second Festival of Faith

Continued from page 4

students and professors in learning more about Adventism. To the two Adventists on that large campus, this is an exciting breakthrough.

Delegates from Oakwood College went to A & T State University and Bennett College, both in Greensboro, where they gave concerts and talked with students. Atlantic Union College students visited Wake Forest University, where they set up a health-screening booth in the student union building. At the end of the program they reported that they had seen 2,500 students and had enrolled 50 in a Faith for Today Bible correspondence course. Southern Missionary College delegates worked at the University of North Carolina Greensboro campus.

The secular campus ministry was only a small part of the afternoon outreach activities. Singing, instrumental, and gymnastic groups went to shopping centers and malls in Greensboro and Winston-Salem to perform and to talk with shoppers. Health-screening van teams checked people's physical health and often had the opportunity to find out the state of their spiritual health as well. It was reported that one van screened 75 persons and received 60 Bible-course enrollments.

But by far the largest form of outreach during the festival was the door-to-door witnessing. Both the Ready With an Answer and the Personal Evangelism workshops in the morning prepared the young people to meet the public.

The door-to-door visitation teams were instructed to offer special issues of *These Times* and *Listen* magazines to the people they met, invite them to the evening meetings in the coliseum, and simply to make friends with them. These visi-



Trumpet fanfares, drum rolls, and colorful pageantry all were a part of the Festival of Faith. On opening night young people from the 22 States represented at the festival brought State flags to the stage.

tation teams and others also were given slips of paper to fill out when they found people who were seriously interested in learning more about Adventist beliefs. These will aid follow-up workers in the city.

Several students I talked to said they had been warmly received by the people and had enjoyed praying in the homes of some who had welcomed them in and talked with them. Other young people soon discovered that not everyone welcomed their visits, but they had been instructed how to handle negative responses as well as positive ones.

One visitation team met a man who was totally uninterested in their literature or invitation to the meetings, saying, "There is only one person outside of my own church that I ever listen to, and that's a man named H. M. S. Richards." How surprised he was when the young people told him that H. M. S. Richards would be at the Greensboro Coliseum the next night and invited him to see and hear Elder Richards in person! The man promised to come and to bring his family.

On Sabbath approximately 8,000 people attended the Sabbath school and church services in the coliseum.

Connie Rittenhouse, an Atlantic Union College student, was superintendent of the Sabbath school, which featured missions prominently.

Bill Knott, from AUC, placed a phone call to Marcia Davitt, a student missionary from AUC to Northern Ireland, and when she answered, all of the thousands of people in the auditorium shouted, "Hi, Marcia!" in unison. Marcia spoke briefly with Bill and Elder Hancock, telling them about her work. The telephone was linked with the coliseum's public-address system so the whole congregation could hear the conversation.

At a mission pageant in which costumed young people carried colorful flags around the auditorium and then up onto the platform, Fernon Retzer, Southern Union Conference Sabbath school director, told the story of the advance of Adventist missions around the world.

Frank Knittel, Southern Missionary College president, taught the Sabbath school lesson, with the help of several people selected from the congregation.

The Sabbath church service was special for me (a classical music lover) because of the music provided by the mass choir, the Kingsway College

choir, and the New England Youth Ensemble.

Before Elder Brooks's sermon, G. Ralph Thompson, the General Conference general vice-president in charge of youth activities, told how the Festivals of Faith came into being. They were voted into existence at the Annual Council of 1976 as part of that council's "Finishing the Work" thrust. It was decided that rather than conducting regular youth congresses, a new kind of congress would be planned in which young people could participate in outreach activities and prepare cities for evangelistic programs to begin later.

Five sectional congresses were scheduled for North America in 1978: Portland, Oregon, March 15 to 18; Greensboro, North Carolina, March 22 to 25; Lincoln, Nebraska, March 29 to April 1; Camp New Hope, British Columbia, April 12 to 15; and Camp New Frenda, Ontario, April 19 to 23. Elder Hancock told me that all the festivals have been planned locally, so although they are similar in content, they are all different.

The festivals are being financed by two offerings in North America, on MV Day in 1977 and 1978. Offerings also are collected during the festivals, and it has been found in the two held thus far that the young people gave much more than planners expected.

I think the generous offer-



On Saturday night Ann Kiemel said that she often prays, "Jesus, show me what You would do if You were me in my neighborhood."

ings are an indication of the young people's appreciation for the witnessing training. Many of those I talked to said they wished there had been more of it. In an interview with *Insight* magazine, published September 20, 1977, Elder Hancock said that there would be witness training classes in every academy and college in North America during the 1977-1978 school year; therefore, every delegate to a festival would come prepared to witness. I found in talking to the young people that for some reason this part of the plan had not been carried out. Most of them depended entirely on the workshops they attended for their witnessing instruction.

Although the presence of the Holy Spirit was felt at the festival, there were evidences that another spirit also was present to disrupt meetings, discourage the delegates, and divert their minds from their purpose for being in Greensboro. Students from Union Springs Academy, Union Springs, New York, who had raised money since December for a new school bus and were making their first trip in it to Greensboro, were saddened when their new purchase was involved in an accident.

While the empty bus was parked on a downtown street, a car swerved across two lanes of traffic and crashed into the back of it, killing a passenger in the car, seriously injuring the driver, and damaging the motor of the bus badly enough so that it couldn't be driven. When the festival ended and their bus was still being repaired in North Carolina, Union Springs students rode wherever there was room in various cars and buses to Columbia Union College, then were driven back to their own campus in a CUC bus.

A musical group from another academy became discouraged, understandably enough, when through no fault of their own they were asked to leave a shopping mall where they had been given permission to perform. Yet, at the meeting that evening, the group sang "We've Come This Far by Faith," indicating

that whatever the reason for their afternoon disappointment, their faith in God was keeping them doubt His guidance.

It is expected that the Greensboro Festival of Faith will result in two things: increased witnessing on the part of the participating young people and, eventually, additions to the church in Greensboro. While the doors and minds of the city's residents are still open from their contacts with Adventist young people, evangelists are moving in to conduct meetings.

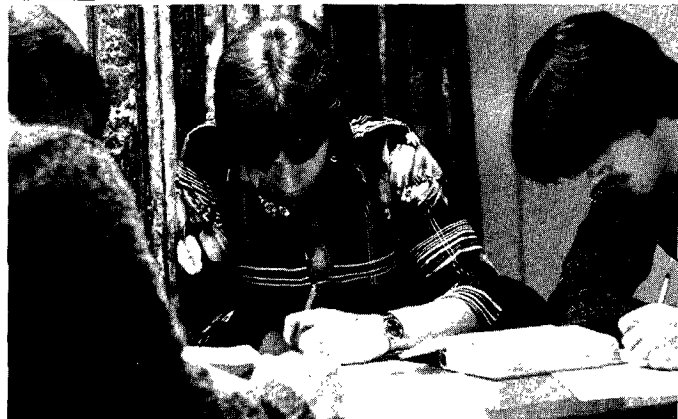
Crusade begins

The night after the Festival of Faith ended, the Kenneth Cox evangelistic team from the Southern Union Conference began meetings in the city, and soon teams from the Carolina and South Atlantic conferences will begin meetings in nearby High Point, Burlington, and Winston-Salem.

After having seen how love and winning smiles opened doors in Greensboro, representatives from the Atlantic, Columbia, and Southern unions who spoke at the close of the Saturday night meeting all expressed the desire to continue to open doors back in their home territory. Said Peter Conley, from Massachusetts, "I want to get out of here and get home and start doing something." A similar comment was made to me by Miriam Sibila, a member of the Capital Spanish church in Washington, D.C., who said, "We can't just go home and forget this."

These comments are typical and are the reason, I believe, that Clay Farwell, festival director, commented at the festival's end that it was everything he had hoped it would be.

"I believe our young people have caught a vision," he told me. And I agree with him. Inspired by Festival of Faith speakers, blessed by the good music they heard, and taught by qualified and dedicated teachers, they are better able to be used by the Holy Spirit wherever they go to open doors and lead people to Jesus.



From top: Gymnasts from Shenandoah Valley Academy, New Market, Virginia, performed on Thursday night. Scott Sweet, from Atlantic Union College, and Mark Cady and Willis Dietz, from Union Springs Academy, each write seven verses from the Bible on blank sheets of paper. Each delegate in attendance at the festival wrote out assigned verses on Friday night, and when all the pages were assembled on Sabbath they made up a written Bible approximately a foot thick. This Bible will be taken to the other Festivals of Faith, then kept at General Conference headquarters in Washington, D.C. Two young women drink punch from a fountain at the New England Memorial Hospital booth. John Hancock, in light suit, thanks the youth directors of the three unions involved in the festival for their efforts in making the event a success. From left: Ralph Peay, associate, Southern Union; Danny Davis, Columbia Union; Eloy Martinez, Atlantic Union; Clay Farwell, Southern Union.

NEWS NOTES

from the world divisions

Australasian

● Ralph Murray has accepted a call to be rural coordinator at Beulah Missionary College, Tonga, for a year. Mr. and Mrs. Murray, with their two children, are presently serving as volunteers at Neiafu, Vavau, where Mr. Murray has almost completed a new church building.

● Vic Trosky, of Melbourne, will head up the new dietetics department at the Warburton Health Care Centre.

● On February 7, Kosena College in Western Samoa opened its doors to 112 boarding students. This rural college is situated 24 miles from Apia, capital of Western Samoa, and is the product of much hard work on the part of regular workers, volunteer workers, and special workers.

● A group of 260 ministers, teachers, and literature evangelists met at Sawtell for the North New South Wales Conference retreat February 24 to 27.

Afro-Mideast

● The Afro-Mideast Division committee has voted appreciation to Baldur E. Pfeiffer, Ph.D., who will be returning to his German homeland in June after 11 years of service in the division, where he was chairman of the history department of Middle East College. An authority on the history and development of the Seventh-day Adventist Church in the Middle East, Dr. Pfeiffer has collected original documents relating to that history.

● Paul Horton, Iran Mission president, Tom Staples, Middle East Union secretary-treasurer, and Claude Steen III, Ethiopian Union temperance and youth director, have been appointed SAWS representatives.

● Encouraging progress has been made during February and March, 1978, in solving problems of state examinations on Sabbath and military service in one Middle Eastern

state, and in renewing official recognition for the church in another Middle Eastern country and an African country where, currently, the church is banned.

Trans-Africa

● Literature evangelists of the Trans-Africa Division were instrumental in the baptism of more than 1,000 persons during 1977. One veteran literature evangelist in Zambia has won more than 1,000 converts in the past 20 years through his literature ministry. The Zambia Union more than doubled its sales during 1977. Literature evangelists in Zaire are being asked to spearhead an evangelistic thrust into a large unentered territory. In the Central African Union, 500 persons have united with the church during the past 12 months as a result of literature evangelism. The Southern Union almost doubled its 1976 sales in 1977. The Zambesi Union has three new publishing leaders. The South African Union sales reached almost US\$800,000 and has set a goal to sell a million rand (US\$1,160,000) this year. Division publishing leaders have set as their goal to double the number of literature evangelists they now have and to see 1,000 working by General Conference time in 1980.

North American

Atlantic Union

● John P. Richards has been appointed publishing assistant for the Greater New York Conference. An accountant by training, who has chosen to enter the literature ministry, he will be building up the English-speaking segment of the publishing work.

● Elder and Mrs. Richard V. Vinglas were honored during the Southern New England Conference's annual interim business session for their 50 years of service to the church. Elder Vinglas, who holds three Master's degrees from universities in the United States and one from Estonia,

has been on the faculty of Pioneer Valley Academy for ten years as English and Spanish teacher and librarian. Semiretired, he still serves as librarian.

● New England Memorial Hospital, Stoneham, Massachusetts, has been granted accreditation for two years with the Joint Commission on Accreditation of Hospitals. Slightly more than half of the 7,150 hospitals in the United States succeed in attaining such accreditation.

● One hundred and five Atlantic Union College students have qualified for the dean's list. Forty-two students made the dean's A list, and the remainder, 63, the dean's B list.

Canadian Union

● Craig Johnson, a recent Pacific Union College graduate from Pierre, South Dakota, has joined the staff of the Ontario Conference as an intern in the communication department.

● On February 18, E. C. Beck, Ontario Conference president, officiated at the organization of the Brockville church. Twenty-three charter members signed the commemorative scroll, led by Patti and Tim Cove, brother and sister who had been baptized in the morning service. Alfred Webb is pastor of the new church.

● Forty-nine delegates braved a winter storm to attend the fourth annual lay preachers' institute of the Ontario Conference at New Frenda Youth Camp, January 27 to 29. Highlights of the institute were the personal experiences of the laymen in 1977 and the setting of goals for 1978.

Central Union

● Twelve persons were baptized in Abilene, Kansas, as a result of meetings conducted by Glen Gessele, pastor, and Lee Thompson, Kansas Conference evangelist. As a result of meetings held by the Don Edwards Prophecy Seminar team with Missouri evangelist, Mike Coe, and Mel Eisele,

pastor, 103 members were added to the church in St. Joseph, Missouri. The addition doubles the membership of the church.

● Twelve persons were baptized during an evangelistic crusade held in Rawlins, Wyoming, by David Rose, Wyoming Conference evangelist, and Donavon Kack, pastor.

● The Central Union Conference trained 797 Sabbath school teachers in 1977 in the teachers' training course, a record number for the unions in the North American Division.

● On February 10 and 11 the Central States Conference, under the leadership of Sherman Cox, conference youth director, sponsored a Hope for Youth meeting in St. Joseph, Missouri. William Bennett, mayor of St. Joseph, was guest on Sabbath morning. Featured speaker for the worship service was Henry Holt, South Central Conference youth director.

Columbia Union

● The Northeast Washington, D.C., church celebrated its third anniversary as an organized congregation in January. Membership has increased from 22 to approximately 115. Members look forward to a new church home in May.

● A save-your-pennies investment project at the Beavercreek, Ohio, Sabbath school filled six one-gallon jugs. Each held approximately 6,000 pennies. Total investment was \$454.24.

● Reginald Shires, pastor of the Allentown, Pennsylvania, church, has organized a bus route to the church. It is hoped that residents of Allentown, Wescosville, and Emmaus will take advantage of this rented bus service and attend church regularly.

● Washington Adventist Hospital has become the first general hospital in Maryland to implement a formal treatment program for tuberculosis patients, in cooperation with the State health department.

Lake Union

● The total number of persons baptized in the Wisconsin Conference in 1977 was 313. This is an increase of 110 from the previous year, and brought the conference for the first time past the 5,700-member mark, according to Wesley Jaster, conference executive secretary.

● On September 18, 1977, the 42 members of the Tomahawk, Wisconsin, church broke ground for a new church building.

● As a result of contacts made at the Escanaba State Fair booth, sponsored by the Escanaba and Riverside, Michigan, churches, two non-Adventists, a physician and a representative of the Michigan Lung Association, assisted in the presentation of a Five-Day Plan to Stop Smoking at the Escanaba church. According to Paul Howell, pastor, 63 people registered for the clinic. The physician has expressed willingness to help again, and the lung association representative, who is an inhalation therapist, has enrolled his daughter in the local Adventist church school.

● Two members of the Indianapolis, Indiana, Chapel West church, Bonnie Howell and Ruth Helzerman, made Christmas tree ornaments from eggs, then turned over the proceeds, \$394.50, to the Chapel West building fund. Their argument is, If Christmas is the time we celebrate Christ's birth, then why do we give all the presents to ourselves?

● Several nonchurch members and a Moslem couple were among 57 enrollees in a series of nutrition classes held last fall at the Gary-Mizpah church in Gary, Indiana. Thirty-two certificates were awarded.

North Pacific Union

● The Alaska Mission committee voted recently to proceed on plans for a new office in Anchorage. Crowded conditions have prevailed for some time at the present site.

The new structure will be located on a ten-acre plot adjacent to the new Anchorage church.

● Three conferences in the North Pacific Union are in varying stages of new office-building planning. The Oregon Conference, with personnel at three sites, has scheduled hearings this spring to get members' input as to the location of the proposed new office building. Staff members of the Washington Conference are getting ready to move into their new facility this spring. An open house is scheduled for August for the new Upper Columbia Conference office.

● The Choraliers of Upper Columbia Academy, under the direction of Orville Shupe, have been invited to tour Poland in June under the sponsorship of Friendship Ambassadors, a New York-based nonprofit organization. During their two-week tour, they will visit six cities and present both sacred and secular concerts.

Pacific Union

● Honolulu Central church is now broadcasting its Sabbath worship service on a local radio station.

● Experimenting with a new program, Southeastern California officers have ordained three men before their local congregations—LeRoy Finch, Victorville; Thomas Pangborn, Big Bear Lake; and Robert Peach, Crestline.

● Salim Elias, from Iraq, has been appointed an associate pastor at the Azure Hills church, where it is hoped he will develop an Arabic congregation.

● Olimpo Lozano, a literature evangelist, received Southeastern California's soul-winning achievement award. Thirty-five of his customers were baptized during 1977. The total baptisms attributable to literature evangelists in the conference was 180.

● Southeastern literature evangelists set a 1977 Pacific Union sales record, with total

processed sales of \$736,047. They aim in 1978 to exceed \$1,000,000.

Southern Union

● A team of physicists headed by Ray Hefferlin and Roy Campbell, at Southern Missionary College, have discovered a periodic table of the diatomic molecules, and reported the discovery, March 28, at the American Physical Society meeting in Washington, D.C.

● Ilene Hall, medical records consultant, of Forest City, Florida, is spending a month at the Bella Vista Hospital in Mayaguez, Puerto Rico, giving counsel and transferring the medical staff library to the National Library of Medicine classification system.

● "Seventh-day Adventist" is practically a household word in Gainesville, Florida, as a result of a February Five-Day Plan to Stop Smoking. The program was televised on five consecutive nights over WUFT, Channel 5, the Public Broadcasting Station for the Gainesville area. The signal also covered the Lake City and Ocala areas.

Southwestern Union

● The Board of Nurse Examiners for the State of Texas has now approved the acceptance of 45 students each fall (an increase of ten students per year) into the associate degree program in nursing at Southwestern Adventist College in Keene. This board also stated that the college has "the best qualified teachers of any associate degree nursing program in the State of Texas."

● Perry Pedersen, newly elected General Conference associate lay activities director, was guest speaker for the Texas-wide Community Services Seminar conducted in San Antonio on March 5. The program was under the direction of Barb Oliver, Texas Conference Community Services director. Plans were discussed for enlarging the scope of this work, with emphasis on the importance of being

prepared for disasters and on reaching the public through health-education projects.

● The Southwest Region Conference has inaugurated its own Family Health Education Services under the direction of Otto Kirkland. It is hoped that this new venture will make selling literature easier and more efficient.

Loma Linda University

● J. Paul Stauffer, professor of English, will deliver this year's Distinguished Faculty Lecture. Selection of the faculty member to give the lecture is made by the university's lecture series committee. The annual Distinguished Faculty Lecture was established ten years ago when Dr. Stauffer was chairman of the series.

● A new book on the international medical outreach of the Seventh-day Adventist Church, authored by director of community relations Richard A. Schaefer, has been published by Pacific Press. *Legacy*, a 240-page book, contains chapters about medical folklore, Ellen G. White, the Second Advent Movement, Battle Creek Sanitarium, Loma Linda University, and the worldwide work of the Adventist Church.

● A School of Health student, P. Gerard Damsteegt, has authored a new book, *Foundations of the Seventh-day Adventist Message and Mission*. Published by the William B. Eerdmans Publishing Company of Grand Rapids, Michigan, the book offers a comprehensive and detailed examination of the origin and development of the major doctrines that have motivated the mission of the Seventh-day Adventist Church.

● The Loma Linda University International Students Organization presented a benefit program featuring the cultures of students from more than 80 nations enrolled at the university. The proceeds from the program help provide educational scholarships for students attending the university.

Health Personnel Needs

NORTH AMERICA

Accountant	Nursing-serv. dir.
Admit. clerk	Occup. ther.
Carpenter	Painter
Computr. oper.	PBX oper.
Cook	Phys. ther.
Engr., stationary	Psych. soc. wrkr.,
Housekpr.	MSW
Med.-rec., ART	Resp. ther.
Med. technol.	Radiol. technol.
Med. transcrib.	Secretary
Mental-health tech.	Speech ther.
Nurses, all serv.	

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

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

To New Posts

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

William Bornstein, secretary and Ministerial secretary, Ontario Conference, formerly pastor, College Place, Washington.

Robert Clarke, senior pastor, Kettering, Ohio, church, from Reading, Pennsylvania.

Roger W. Coon, senior minister, Takoma Park church, Washington, D.C., formerly head, public relations office and professor of religion, Pacific Union College, Angwin, California.

Barry L. Crabtree, pastor, Hillcrest church, Bakersfield, California, formerly youth director, Trans-Australia Union.

William A. Geary, secretary and Ministerial secretary, Carolina Conference, formerly same position, Ontario Conference.

W. A. (Bill) Oliphant, vice-president for fund development and community relations for Washington Division Corporation, Takoma Park, Maryland.

Ralph W. Martin, Jr., director, Ministerial affairs, Northern California Conference, formerly youth director, Oregon Conference.

Ed Medford, director of finance, Paradise Valley Hospital, near San Diego.

FROM HOME BASE TO FRONT LINE

Neander C. Harder (LLU '63), returning to serve as teacher, Brazil College, Sao Paulo, Brazil, and **Lieselotte M. (Kimling) Harder** (U. of Sao Paulo '78) and

one daughter left Los Angeles, February 8, 1978.

Barbara A. (Twiggs) Hutton (CUC '53), to serve as director of nursing, Hongkong Adventist Hospital, Hong Kong, and **Ward H. Hutton**, of Redlands, California, left Los Angeles, February 9, 1978. Daughter, Elizabeth, left January 16 to attend school.

Joyce A. Miller (WWC '59), returning to serve as nurse, Kendu Mission Hospital, Kendu Bay, Kenya, left Los Angeles, February 23, 1978.

Frederick G. Thomas (AU '62), to serve as secretary, Afro-Mideast Division, Beirut, Lebanon, and **D. Jean (Heppburn) Thomas** (Helderberg Coll. '48), of Lincoln, Nebraska, left Boston, February 21, 1978.

NATIONALS RETURNING

Efraim M. Guzman (Montemorelos U. '59), to serve as treasurer, Southeast Mexican Conference, Tabasco, Mexico, left Los Angeles, February 12, 1978.

Thomas H. Ludowici (AU '77), to serve as chaplain, Sydney Adventist Hospital, Wahroonga, N.S.W., Australia, and **Pamela I. (Ion) Ludowici** and two children left New York City, February 16, 1978.

Emil J. Nasser (Freed-Hardeman Col. '76), to serve as ministerial worker, Israel Mission, Jerusalem, Israel, left Chicago February 27, 1978.

Reuben E. Wilson (AUC), to serve as principal, Castries Academy, East Caribbean Conference, Barbados, West Indies, and **T. Elizabeth Wilson** left Miami, Florida, August 3, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Gary D. Affholter (AU '76) (SS), of Merced, California, to serve as English teacher, Korean Union College, Seoul, Korea, left Los Angeles March 4, 1978.

Sherron E. Aldridge (PUC '75) (ES), of Loma Linda, California, to do elective service, Mugonero Hospital, Kibuye, Rwanda, left Los Angeles March 1, 1978.

Robert L. Bishop (LLU '77) (SS), to serve as dentist, Seoul Adventist Hospital Dental Clinic, Seoul, Korea, and **Mary G. (Billings) Bishop** (LLU '74), of Loma Linda, California, left Los Angeles March 1, 1978.

Tom M. Heath (SS), to serve as builder, Guam-Micronesia Mission, Ponape, and **Linda A. Heath** and three children, of Walla Walla, Washington, left Portland, Oregon, January 16, 1978.

Dean H. Hoiland (LLU '44) (SS), to serve as physician, Mwami Hospital, Chipata, Zambia, and **Dorothy (Dutcher) Hoiland**, of Paradise, California, left San Francisco January 9, 1978.

Elizabeth V. (Spalding) McFadden (AU '60), of Gobles, Michigan, left Los Angeles, March 1, 1978, to join her husband, **Roscoe I. McFadden**, Chuharkana Mandi, Pakistan.

Jack R. Penner (SS), to serve as builder, Guam-Micronesia Mission, Ponape, and **Betty J. (Anderson) Penner** and three children, of College Place, Washington, left Portland, Oregon, January 16, 1978.

Arnold V. Pflugrad (U. of Oreg. '58) (SS), to serve as dentist, Guam-Saipan, Guam-Micronesia Mission, Agana, Guam, and **M. Caroline (Martin) Pflugrad** and one child, of Eugene, Oregon, left Portland, Oregon, February 16, 1978.

Deaths

EIB, Louise—b. April 4, 1887; d. Nov. 20, 1977, Garberville, Calif. She served as a teacher in our church school in Carmichael, California, for many years. Survivors include one brother, Charles, and one sister, Clara.

SMALLEY, Leonard Raymond—b. May 18, 1900, Streator, Ill.; d. Dec. 28, 1977, Sandpoint, Idaho. He served as a literature evangelist in Northern California. Survivors include his wife, Doris; three daughters, Raylene Pooler, Joy Krischen, and Lorayn Beaver; eight grandchildren; and five great-grandchildren.

STAUFFER, Raymond B.—b. Dec. 19, 1888, St. John, Kans.; d. Jan. 16, 1978, Jay, Okla. He served as a missionary in South America from 1911 to 1916, worked in Kansas, and pioneered the Spanish work in the Riverside area in California. Survivors include two sons, Lucien and Dean; one daughter, Margaret Holm; seven grandchildren; and 11 great-grandchildren.

WALKER, Charles D., 88, d. Jan. 19, 1978, Forest City, Florida. He served as a chef at the Florida Hospital. Survivors include his wife, Mary; one son, Charles R.; one daughter, Marjorie L. Goodlet; one grandchild; and two great-grandchildren.

WOOLGAR, Irene S.—b. July 13, 1897, Center Lake, Mich.; d. Dec. 30, 1977, Riverside, Calif. She served as a medical-records secretary for Florida Hospital, and as an organizer for the Orlando Central, the Sanitarium, and the Kress Memorial SDA churches in Florida for many years.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:45 A.M.

LLU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 3:30 P.M.

KUCV (Union College) 91.3 Mhz FM Saturday, 1:15 P.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:00 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 6:30 P.M.

WCTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

Coming

April	
15	Andrews University Offering
22	Educational Day and Elementary School Offering (local conferences)
May	
6	Community Services Evangelism
6	Church Lay Activities Offering
13	Disaster and Famine Relief Offering
20	Spirit of Prophecy Day
June	
3	Bible Correspondence School Emphasis
3	Church Lay Activities Offering
10	Inner City Offering
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)
July	
1	Vacation Witnessing
1	Church Lay Activities Offering
8	Christian Record Braille Foundation Offering
15	Home Foreign Challenge
August	
5	Dark County Evangelism
5	Church Lay Activities Offering
12	Oakwood College Offering
September	
2	Lay Preachers' Day
2	Church Lay Activities Offering

Review announces new manager

At its meeting on March 22 the Review and Herald board of trustees, upon recommendation of a nominating committee it had appointed earlier, elected Harold Otis, Columbia Union Conference publishing director, as the publishing house's new general manager. For 13 years Elder Otis has served variously as a conference publishing director, associate union publishing director, and as publishing director of the Southwestern Union and Columbia Union. At a special meeting on March 29, the Review and Herald family warmly welcomed him and his wife, Rose.

Elder Otis replaces K. W. Tilghman, general manager for seven years, who submitted a letter of resignation to the board of trustees at its meeting on February 6. In a few weeks Elder Tilghman will relinquish his responsibilities in order to retire in Georgia. He has served the church at home and abroad in various posts for 37 years. During his service as manager of the Review and Herald the house has grown in strength not only in its operations in North America but also in the United Kingdom at the Stanborough Press. W. D. EVA

Union students clean up Omaha

Twenty-one college students from Union College, Lincoln, Nebraska, went to Omaha, Nebraska, for flood-disaster cleanup work shortly after the water receded the week of March 20. They worked with community leaders and householders in cleaning up homes and streets and with the Red Cross in their center.

A distribution center was set up, where bedding, clothing, sandwiches, and household supplies were distributed. In accordance with the denominational agreement with the Federal Disaster Assistance Administration, the church provided an inter-

viewer and an official representative to facilitate the coordination of Adventist activities with those of other agencies in the disaster.

PERRY F. PEDERSEN

Physicians needed

A general practitioner is urgently needed by May, 1978, at the Nairobi Medical Center, Nairobi, Kenya. The call preferably is for someone who can serve a regular term, but offers of service for at least one year will be considered.

Physicians with some surgery experience are also urgently needed for Heri Mission Hospital in Tanzania and Gimbie Hospital in Ethiopia.

Please contact: Roy F. Williams, Associate Secretary, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Orders being taken for Friendship Issue of REVIEW

Advance copies of a special undated Friendship Issue of the ADVENTIST REVIEW (which will go to regular subscribers May 4) have just come off the press. The issue, an up-to-date, comprehensive piece of literature for use in witnessing, is a 32-page, four-color magazine designed to tell non-Adventists who Adventists are, what they believe, and what they do.

With an attractive, friendly group of Adventists on the cover, the issue is ideal for use in house-to-house visitation and in professional offices; for presentation to visitors in churches or institutions, to those attending evangelistic meetings, or to those receiving aid from Community Services centers; and for use in everyday personal contacts with people who ask, "Who are Seventh-day Adventists, anyway?"

Ever since the 1976 Annual Council, where "Finishing the Work" was a major topic of discussion, Adventists have been talking more and more

about ways of winning their friends and neighbors. If each Adventist in North America would order at least ten copies of the Friendship Issue (total cost: only \$2.00) and give those away to non-Adventists, at least 5 million homes would receive some witness concerning the church's beliefs and activities.

Priced lower than the Friendship Issue printed by the REVIEW in 1971, the issue will cost 20 cents each for 1 to 99 copies; 17 cents each for 100 to 999 copies; and 12 cents each for 1,000 to 10,000 copies, postage paid.

Orders should be placed at once through local church lay activities secretaries or Adventist Book Centers.

SAWS relief to Mexico

Seventh-day Adventist World Service and the Inter-American Division have sent \$12,000 as an initial sum to alleviate suffering in the area of Tijuana, Mexico, where recent flooding has affected approximately 15,000 persons. Continuing rains have forced many people to live in temporary quarters such as tents, schools, and other public buildings. From the western warehouse in Watsonville, California, SAWS sent more than 10,000 pounds of clothing and blankets. Sergio Moctezuma, SAWS director for the Inter-American Division, is assisting in the relief operation. H. D. BURBANK

Singapore VOP prepares for series

Marshall Chase, Southeast Asia Union Mission treasurer, writes, "We are visiting every home in a large area of Singapore, preparing for an evangelistic meeting with Maurice Bascom as speaker."

Students at Southeast Asia Union College and Far Eastern Academy, under the leadership of Wesley Amundson, are working with the area churches to visit all the homes.

DUANE S. JOHNSON

Witnessing is successful in TAD

The Witnessing for Christ program in the Trans-Africa Division is gaining momentum, and large numbers are entering baptismal classes, according to Norman L. Doss, lay activities director of the division.

A total of 69,000 copies of the denominational manual *Witnessing for Christ* have been printed in 14 languages within the division.

GEORGE E. KNOWLES

For the record

Died: Theodora S. Wangerin, 89, on March 19 in Redding, California. She served as a missionary in Korea for more than 40 years and later worked for the Voice of Prophecy.

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