

Adventist Review®

General Church Paper
of the Seventh-day Adventists

MAY 11, 1978



Mother: Gladden her years with kindness,
sweeten her life with remembering.
You owe her much; repay her with love.

Contents

General Articles	Pages 4-6
Family Living	7
Young Adult	9
Columns	
Especially for Men	8
For the Younger Set	10
Focus on Education	11
From the Editors	11
Newsfront	14-23
Religious Newsbriefs	19
News Notes	20
Bulletin Board	23
Back Page	24

As this issue of the REVIEW goes to press, the editor is on a three-week trip to the South American Division. His itinerary includes three cities in Brazil—Manaus, Sao Paulo, and Brasilia;

two in Argentina—Buenos Aires and Entre Rios; and other stops both in Bolivia and Peru.

The trip was voted originally in 1965 but was postponed repeatedly because of numerous factors, including the death of the previous editor, F. D. Nichol, in 1966. The trip was undertaken just now at the urging of the South American Division committee for two main reasons: (1) to study the feasibility of publishing a Portuguese edition of the ADVENTIST REVIEW (*Revista Adventista*) in Sao Paulo; and (2) to participate in the opening of a new wing on the Buenos Aires Publishing House, where the South American edition of the Spanish REVIEW (*La Revista Ad-*

ventista) is published monthly.

Within a few weeks Elder Wood will publish several articles sharing with REVIEW readers his observations on the trip.

Our tribute to mothers on the cover and in our Family Living section introduces some new faces to our pages. Ida Garcia and her daughter-in-law Vani Garcia are Brazilians by birth but make their homes in Maryland. Ida Garcia works in the Review and Herald bindery. Vani Garcia's son, Kelvin, joins them in the poem illustration on page 7.

Art and photo credits: Cover, p. 7, Skip Baker; pp. 4, 5, Terry McBride; p. 10, Bob Taylor; all other photos, courtesy of the respective authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles of 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.

Sabbath solutions

With people such as Donna Evans ("Spiritual Bankruptcy," March 9) I'd like to share what we've done at our church in Patchogue, New York. On Sabbath afternoons, beginning 45 minutes before vespers, we have an adult Sabbath school class. This class was started for the teachers and leaders in the children's divisions who, because of their responsibilities, miss the lesson study. Others who are unable to attend the morning classes are also invited. A parent who needs to be with his or her child in the morning is welcomed. A father who, because of responsibilities in the church, cannot take his turn taking a child to Sabbath school, might be free to care for the child while the mother gets a chance for lesson study in this afternoon class.

LAWRENCE G. NEUMANN
Stony Brook, New York

The article was especially applicable for the parents of twins. Thanks for not merely defining a problem but giving specific pointers toward its solution.

DONALD AND BEVERLY
LAWRENCE
East Ridge, Tennessee

Ministers in Ireland

A recent news report in the REVIEW mentioned that John Freeman was the only Adventist minister in Ireland. This is incorrect. He is the only Seventh-day Adventist minister in Eire. Northern Ireland, an entirely separate entity from Eire, or the Republic of Ireland, has three or four Seventh-day Adventist ministers.

Ronald Surridge is the president of the Irish Mission, which comprises the territory of Eire and Northern Ireland. I know that he would be glad to hear from any worker who wishes to increase the worker population of Ireland.

VICTOR H. COOPER
Washington, D.C.

Headlines again

I would like to respond to the letter from the teacher (March 23) who is concerned about teaching her children proper English usage in view of the new REVIEW format for headings (capitalizing first words and proper nouns only).

When I was involved with public relations, I was schooled in the concept that the purpose behind all communication is to get through. Some years later I became an editor for publications in a large company. Everyone had a pet concept about proper usage, which caused a lot of confusion and friction between authors. So I was assigned the responsibility of establishing a company-approved style manual, to make it possible for the company to produce a uniform product and lessen the friction between authors.

Through these two experiences I have learned that whether you get through depends on to whom you are talking, and that the rules may vary and change according to usage and time, but the principles remain constant.

The question of capitalization does not seem so large when we look at the principle behind the rule: to provide emphasis for key thoughts. The same effect can be obtained in different ways, including underlining, boldface type, or capitalization.

A new style provides variety and stimulus, and we should not be offended by different styles, so long as they are in good taste. But neither are we obliged to follow suit if we prefer the old style.

So, the teacher should continue to teach her pupils to follow the rules in the textbook, for it is only when they become editors themselves that they will have the wisdom to know when those rules may be altered.

CAROL MAYES
Chatsworth, California

Vast difference

The recent articles on the humanity of Christ in the REVIEW (Dec. 22, 29) have been much appreciated.

In this connection I would like to add a comment. There are many statements in the Spirit of Prophecy that say that Christ took our sinful nature, but I have found no statements that say that Christ had a sinful nature. To me there is a vast difference between the two.

WILLIAM A. MACKINTOSH
Kamloops, British Columbia



128th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
J. J. Blanco, Don F. Neufeld

ASSISTANT EDITOR
Jocelyn Fay

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL ASSOCIATE
Aileen Andres

EDITORIAL SECRETARIES
Pat Alden, Chitra Barnabas

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Robert H. Pierson, W. Duncan Eva,
W. J. Hackett, Richard Hammill, C. D.
Henri, Alf Lohne, M. S. Nigri, G.
Ralph Thompson, Francis W. Wernick,
Neal C. Wilson

SPECIAL CONTRIBUTORS
C. O. Franz, K. H. Emmerson, R. R.
Figuhr, B. L. Archbold, W. T. Clark,
K. S. Parmenter, R. S. Lowry,
Edwin Ludescher, M. L. Mills, Enoch
Oliveira, W. R. L. Scragg, C. D.
Watson

EDITORS, NORTH AMERICAN
UNION EDITIONS
Columbia, Franklin W. Hudgins
Southwestern, George Schram

EDITORS, SPANISH EDITIONS
Inter-America, North America,
Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

CORRESPONDENTS,
WORLD DIVISIONS
Afro-Mideast, Jack Mahon;
Australasian, Robert H. Parr, Gordon A.
Lee; Euro-Africa, E. E. White;
Far Eastern, M. G. Townsend; Inter-
American, Tulo R. Haylock; Northern
Europe-West Africa, Paul Sundquist;
South American, Arthur S. Valle;
Southern Asia, A. M. Peterson; Trans-
Africa, Perry A. Parks

CORRESPONDENTS,
NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Grout;
Canadian, A. N. How; Central, Clara
Anderson; Columbia, Franklin W.
Hudgins; Lake, Jere Wallack; North
Pacific, Cecil Coffey; Northern, Halle
Crowson; Pacific, Shirley Burton;
Southern, Oscar L. Heinrich;
Southwestern, George Schram
UNIVERSITIES: Andrews, Ray
Minner; Loma Linda, Richard
Weismeyer

CIRCULATION
Manager, Edmund M. Peterson

Monthly editions in English and
Spanish and a quarterly edition in
Braille are available.

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

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

The *Adventist Review* is published
every Thursday. Copyright © 1978
Review and Herald Publishing
Association, 6856 Eastern Avenue
N.W., Takoma Park, Washington, D.C.
20012. U.S.A. Second-class postage
paid at Washington, D.C.
Subscriptions: one year, US \$15.95.
Single copy, 45 cents.

Vol. 155, No. 19.

HEART TO HEART

A message from the General Conference president

The advent message still changes lives

Saskatoon, Sask., Canada

A small private plane was in trouble over the dense Peruvian jungles. The pilot, with a judge and his daughter aboard, was doing his best to locate a place to set down for an emergency landing. There was no possibility of his making it to the next airport.

Just when it seemed that there was no hope and they would have to ditch in the jungle, the pilot spied a sandy beach on the side of a dark river winding in and out of the forest. It was his only hope. Circling the spot briefly to evaluate his chances and the best way of approach, he set down, hoping the sand would be hard enough to hold his tiny craft. It worked. Though the plane was damaged, no one was injured. The three scrambled out of the damaged craft and took stock of their surroundings.

They knew they were in country inhabited by primitive tribesmen who might react unkindly to their trespassing on their land. They were far from civilization, with no visible means of summoning help. The pilot and his two passengers decided to wait until morning before setting out to find help. They spent an uneasy night, with the weird sounds of the jungle wafting over the night air.

Morning came, and after the three had rationed the little food and water they had aboard, they began to lay plans to find help. As they huddled over a map in the shadow of the disabled aircraft, they were suddenly aware that they were not alone.

Eleven Indian tribesmen stepped out of the bush and came toward the three plane passengers.

"Don't worry!" the leader smiled. "We are Christians. No harm will come to you."

The pilot, the judge, and the daughter breathed sighs of relief.

"Thank God!" they said quietly.

Soon the Indians identified themselves as Seventh-day Adventist Christians from a mission station some miles away. They had seen the faltering plane seeking a place to land and had come as quickly as possible to help.

"Can you take us to safety?" the judge asked.

"Yes," the Indian spokesman replied. "We will take you to our mission, where our missionary will contact help to take you home. You can stay with us until you have a way back to Lima."

How thankful the three stranded visitors were that the gospel had found these primitive people of the forest and had changed their lives.

Some hours later the party arrived at the mission. Here they stayed several days until help arrived. During this time the rescued passengers were made comfortable in the mission house and joined willingly in the daily routine on the mission. They were much impressed with the morning and evening worships, the cleanliness and the godliness of the Indians.

"If I were to come back to live among you someday," the judge queried a group of Indians one day, "what work would you give me to do?"

"What work can you do?" the Indians asked.

"Well, I am a sort of policeman," the judge explained. "When people break the law and get into trouble I arrange for them to be punished."

"We are sorry, sir," the Indians replied a bit apologetically, "but we won't have any work for you to do. You see, we are Seventh-day Adventists, and Seventh-day Adventists do not break the law and get into trouble."

In due time a small government aircraft landed on the mission airstrip, and the pilot and his two friends were flown back to Lima, thankful for the kindness they had been shown during their stay at the jungle mission station.

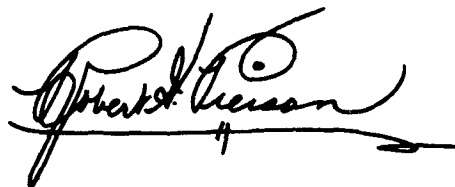
Later the missionary received word from the government expressing gratitude that their pilot and judge had been rescued and cared for until they could be flown out. "We will enlarge your airstrip," the letter said, "and our planes will fly over your place on the way to outstations. When you need help put a big sheet out on your airstrip, and we will be of any help we can, and without cost to you."

The apostle Paul declares that "the gospel of Christ . . . is the power of God unto salvation" (Rom. 1:16). Thank God, the Advent message still changes hearts and lives. Every year many thousands of men and women from most lands of earth respond to the drawing power of the message. Cannibals and primitive tribesmen are rescued from their degrading vices, their wicked and filthy practices. They become new men and women in Christ Jesus.

Is that same power at work in your heart, friend of mine? Has the Christ-centered Advent message truly made a new man or woman of you? On the one hand, has the wonderworking power of the blood cared for the sins of the past and washed you clean? On the other hand, by faith, has the imparted righteousness of Christ made you a true overcomer?

We all agree that no sinner will enter heaven. No drunken man or woman will stagger down the streets of gold. There will be no locks on the mansions above, for there will be no thieves there. No assassin's bullet will take the life of a fellow resident in the glory land, for no murderer will inhabit eternity.

The same power that can forgive the thief and the murderer and give them grace to overcome must do its work for those who still are struggling with sharp tongues, with wicked tempers, with selfishness, and with pride. Faultfinding and criticism and hypocrisy must go. We must overcome through Christ. Thank God, there is power in the Advent message to change lives in the homelands as it does in the mission fields.



ROBERT H. PIERSON

Christian joy

Christian joy is possible in pleasure
and pain, in happiness and
unhappiness, in ecstasy or sorrow.

By A. P. RODA

If one were to go through the Bible, he would be amazed at the great number of occurrences of such words as *joy*, *rejoice*, *happiness*, and *blessed*. The conclusion is obvious—joy is an ever-present element in Biblical religion. According to the Bible writers, the lack of joy is a consequence of man's separation from God, and the presence of joy is a consequence of union with God.

But many Christians are not happy. They go about their daily tasks with an air of heaviness, as though they had lost their last friend or as though there were no hope. Furthermore, Christians are accused of destroying the joy of life.

Is there not ground for this criticism? Do not many Christians, including ministers, teachers, students—workers in God's cause—show by their lives that the Christian life is not entirely a happy, joyful life?

Someone has said, "You Christians seem to have a religion that makes you miserable. You are like a man with a headache—he does not want to get rid of his head, but it hurts him to keep it." What an indictment this is of Christianity. The religion of Christ ought to be—and was

A. P. Roda, Ed.D., is president of Philippine Union College, Manila, Philippines.

meant to be—to its possessors, not something that makes them miserable, but something that makes them happy and joyful. A joyful life is the Christian's inalienable right. This is his endowment from Christ. Of all people, Christians should be the most joyful.

Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). Further, He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22). Paul, that great apostle, lists joy as a fruit of the Spirit (Gal. 5:22). And in his letter to the Philippians he continually admonishes the believers to rejoice. Notice, for example, the admonition, "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). Let no Christian, therefore, give credence to the charge that Christianity is a joyless religion.

The question that confronts us is this, Do the Christians who lack joy suffer this lack because they are Christians? Might it be that they are not totally committed Christians, or that they have not entered into the true experience of Christianity as taught by Jesus and the apostles? Do they conceive of the Christian religion as merely the following of a set of rules and regulations prefaced mostly by don'ts? Or have they entered into a living and loving relationship with Jesus, the giver of joy?

Characteristics of joy

What are the characteristics of Christian joy? If you ask youth why they do not accept the Christian faith they will respond, "I want first to enjoy the pleasures of life; Christianity seems to be devoid of pleasure." Is pleasure bad? Did not the psalmist say, "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11)? No, pleasure need not be bad. But joy and pleasure are not necessarily the same.

Joy may include pleasure, but pleasure need not include joy. One should not seek pleasure for pleasure's sake. On the other hand, one should not reject pleasure because it is pleasurable. Those pleasures are good that go together with joy and those are bad that prevent joy.

Is joy the same as happiness? It may be. But joy also



can be considered as more than happiness. Happiness may be defined as a state of mind that lasts for a longer or shorter time and is dependent on many conditions—external as well as internal. Eliminate these conditions and the person becomes unhappy. Joy is not dependent on environment.

Christian joy is possible in pleasure and pain, in happiness and unhappiness, in ecstasy or sorrow. Where there is joy there is fulfillment; where there is fulfillment, there is joy.

Can one rejoice in persecution? Apparently, yes. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad" (Matt. 5:11, 12).

Can one rejoice in calamity? Habakkuk spoke of terrible calamity, yet listen to his resounding testimony: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

Yes, joy in calamity is possible for the committed Christian.

Needless to say, the possession of this joy is not only for that future day. A familiar song by F. E. Belden says: "O there'll be joy when the work is done,
Joy when the reapers gather home, . . .
Joy, joy, there'll be joy by and by, . . .
When the workers gather home."

Yes, there'll be joy—great joy when the workers gather home. But there is also present joy. Here and now it is the heritage of the Christian to manifest joy in everyday living—joy in the countenance.

How can this experience be attained?

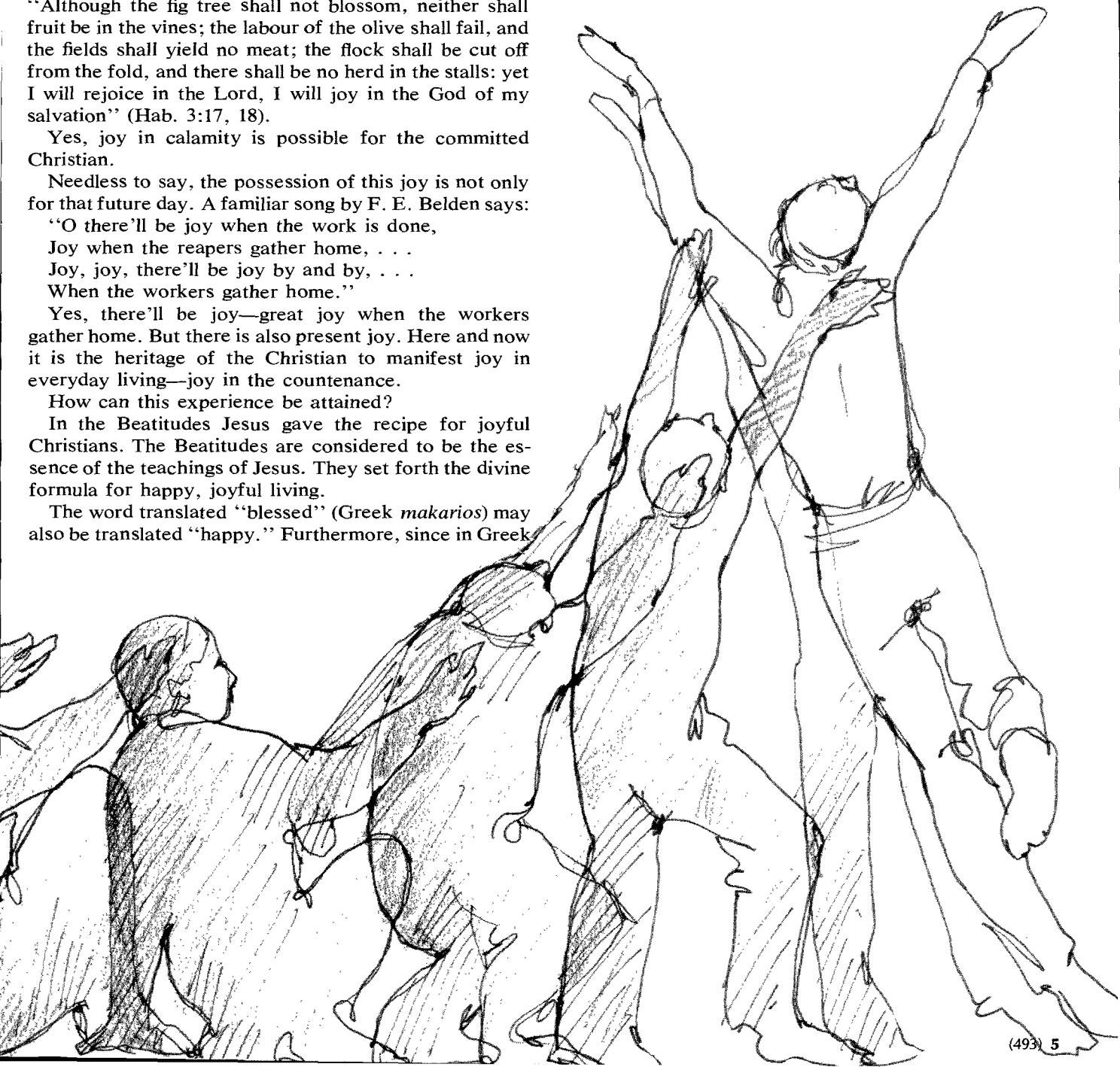
In the Beatitudes Jesus gave the recipe for joyful Christians. The Beatitudes are considered to be the essence of the teachings of Jesus. They set forth the divine formula for happy, joyful living.

The word translated "blessed" (Greek *makarios*) may also be translated "happy." Furthermore, since in Greek

there are no verbs in the first line of each Beatitude, the statements may be considered exclamations rather than declaratives. In such an event they could be translated "O the happiness," or "O the bliss."

The Beatitudes are closely interwoven into a threefold joy. For in them Jesus says that (1) joy comes to a person when he recognizes his deepest need and discovers where that need can be supplied—in Jesus Christ and His righteousness; (2) joy comes in living the Christian life—being meek, merciful, pure in heart, and a peacemaker; (3) joy comes from loyalty to Jesus, even if it results in calumny, suffering, persecution.

The Christian who lives according to the principles of the Sermon on the Mount, and especially those of the Beatitudes, can be guaranteed a joyful and happy life, a constant testimony to the reality and fulfillment in Jesus. □



The temple of the Holy Spirit

The body's function as a temple is the basis
of the Biblical doctrine of health reform.

By DUNBAR W. SMITH

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

Adam's body was the first temple on this planet. "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator."—*The Desire of Ages*, p. 161.

Both the sanctuary constructed at the base of Mount Sinai and the later Temple constructed by Solomon in Jerusalem, in addition to prefiguring Christ as sacrifice and priest and demonstrating the plan of salvation in other ways, also were to call attention to the human body as a temple.

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol. . . . In all, God desired His people to read His purpose for the human soul. . . . They were to cooperate also in the preparation of the spiritual building—God's temple in the soul."—*Education*, pp. 36, 37.

"God designed that the temple in Jerusalem should be a continual witness to the high destiny open to every soul."—*In Heavenly Places*, p. 191.

As God manifested His presence in Solomon's Temple, so He wants to manifest His presence in our hearts. Before our conversion, self is on the throne and Christ is on the cross. At conversion self is put on the cross and Christ occupies the throne. How tragic that so often after our surrender we drive Christ from the throne and crucify Him afresh as we allow self again to occupy the throne.

In the sanctuary built by Moses, and in the Temple built by Solomon, the Ten Commandments were placed in the ark under the mercy seat. Under the new, or everlasting, covenant the Ten Commandments are enshrined in the believers' minds and hearts.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts" (Heb. 8:10).

The Christian must ever remember that he doesn't own

his body. It belongs to God by right of creation and by right of purchase by the blood of Jesus, the Christ, his Saviour. He is the keeper, or steward, of the temple. He must keep it clean, and in good condition.

Ellen White says, "Man was . . . designed to be a counterpart of God. . . . Man is very dear to God, because he was formed in His own image. . . . The body . . . is designed to represent God to the world."—*Counsels on Diet and Foods*, p. 45.

The body's function as a temple is the basis of the Biblical doctrine of health reform. This is why what is eaten or whatever is done that affects the health of the body is so important.

Changing the figure, Paul wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Do you find it difficult to cleanse your temple? Have you tried and not succeeded? Jesus can help you. He cleansed the Temple in Jerusalem twice and He can cleanse yours, if you will cooperate with Him.

"In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. . . . No man can of himself cast out the evil throning that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. . . . He says, 'Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him.' Rev. 3:20. . . . His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and 'an habitation of God through the Spirit.' Eph. 2:21, 22."—*The Desire of Ages*, pp. 161, 162.

"It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost."—*Testimonies*, vol. 5, p. 214.

"Today you are to have your vessel purified, that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement."—*Evangelism*, p. 702. □

Dunbar W. Smith, M.D., is director of the Far Eastern Division health department.

Tribute to mothers

Sunshine—that's what she is.

As cheery and contented

as a house wren!

By CHERYL WOOLSEY

They say she's a "perfect mother." I really wouldn't know, being only a neighbor across the way. But from what I've seen, I'm not surprised at the appellation.

Cheryl Woolsey is finishing her Master's degree in early childhood education at Andrews University, Berrien Springs, Michigan, and is under appointment to teach in Indonesia.

She's as neat as the proverbial pin, which is odd in itself, for she simply thinks of herself as the "wife of the house."¹ Understandably, because of her modest circumstances, most of her things don't come from Lord & Taylor or Milady's Boutique.² But her clothes fit her to a T.³ She gives the impression that she wants to look her best for those who love her best. She has a point there. But I don't know that I'd be up to it on Sunday and Monday mornings!

Her house is as neat and tasteful as her dress—and quite comfortable at the same time.⁴ I've always said I like a house to have a "lived-in" feeling. You know what I mean—when you visit you don't want to have to sit ramrod straight and hold your breath for fear of breathing a spot on the coffee table. She keeps her drapes pulled back and leaves the windows open.⁵ And from all the marks on the sofa, you know children have good times inside the house, as well as outside. She says she wants her children to have a "Happy neatness and order," as she puts it, all around them—that keeping the things around them in order helps toward keeping things inside them in order.⁶ Really! I hadn't thought of it in that way.

She works hard to make that home warm and pretty and all-around nice. It's not just a storage place for people and things, if you know what I mean. She says she wants her youngsters to want to be at home, to have happy family evenings with simple fun.⁷

The main reason her children are happy at home isn't because of the house, though, I'd say. It's because she's



A mother's prayer

By JOANNE SNOW

Lord, give me the peace that glows from within,
 Make my motives pure and true,
 Let me walk today as Jesus walked,
 That, through me, my child will see You.

there.⁸ Sunshine—that's what she is, from what I've seen. As cheery and contented as a house wren⁹ And as busy, what with cooking and cleaning and washing clothes—and all with her children under her feet! She says she wants them there!¹⁰ She says that's her job, to mold and guide and train the children. That's what keeps her on the go—she couldn't do it without God's help, she maintains.

Now, that dependence I can understand. She says she has to be what she wants her children to be; she needs to portray to them everything that is pure and good and beautiful.¹¹ And to do that, she has to know the One who is all purity and goodness and beauty as a true, good Friend.¹²

There's more. She says she needs to know the principles of development that her children grow by; the health laws for nutrition and exercise, dress and hygiene; how the body parts work together; how to care for sick persons.¹³ And she says she needs to take time to read in order to keep up with world events and issues, and the growing minds of her children.¹⁴ Furthermore, she's training her own mind for thorough thought and investigation!¹⁵ Quite an intellectual, wouldn't you say? She

told me some of what she's trying to teach her youngsters: to think from cause to effect, to reason for themselves, to govern themselves.¹⁶ She tries to help them overcome their weak traits, quiet down their overly strong ones, and erase the bad ones.¹⁷ "Fashioning characters 'after the similitude of a palace,'" I think she called it—quite some job, I would imagine.¹⁸ I don't know how she can do it, except that she's got one wonderful God on one side of her and one wonderful man of a husband on the other.

Really quite some woman, isn't she? I've heard she's the person God was thinking of when He made mothers.

REFERENCES

- ¹ *The Adventist Home*, p. 22.
- ² *Child Guidance*, pp. 433, 434.
- ³ *The Adventist Home*, p. 254.
- ⁴ *Ibid.*, pp. 22, 23.
- ⁵ *Ibid.*, p. 149.
- ⁶ *Child Guidance*, pp. 106, 110.
- ⁷ *The Adventist Home*, p. 108.
- ⁸ *Ibid.*, p. 241.
- ⁹ *Ibid.*, pp. 258, 259.
- ¹⁰ *Ibid.*, p. 267.
- ¹¹ *Ibid.*, pp. 237, 267.
- ¹² *Ibid.*, p. 110.
- ¹³ *Child Guidance*, p. 63.
- ¹⁴ *Adventist Home*, p. 110.
- ¹⁵ *Child Guidance*, pp. 71, 72.
- ¹⁶ *Ibid.*, p. 223.
- ¹⁷ *Ibid.*, p. 156.
- ¹⁸ *The Adventist Home*, p. 234.

ESPECIALLY FOR MEN By W. R. L. SCRAGG

He was male

Judging by the spate of articles, editorials, mimeographed and multilithed broadsides, and learned papers that stack themselves on my desk, I would conclude that the age-old theological discussion about the divine-human nature of Christ is alive and flourishing in the Adventist Church of 1978.

One thing is certain for the Christian man. Sooner or later he will look at Jesus Christ and say of Him, He, too, was male. He will do it when he looks within and sees his own weakness and sin. He will do it when temptation has beaten down the battlements of morality. He will do it when right must be selected at personal loss.

But then, in much the same way, so will the Christian woman. Being male has never given license to appropriate Christ with a species of chauvinistic exclusivity. He was a Man for all people.

Yet when I consider my own needs, my own weaknesses, He does speak to my masculinity in a way that

only the male can truly appreciate.

Consider masculine physical superiority. All the judo and karate classes in the world are insufficient to help the weak and dependent to overcome the problems in the greater strength of the male. Never once did Christ use His masculine strength to abuse the weak. Rather He was their Protector. He rebuffed those who would force little children from His side. He rebuked Peter for his slashing sword.

In a world where child abuse is rampant and wife-beating common, where gangs of male youths lie in wait for the alone and the weak, Christ epitomizes the masculine role of protection. And I must ask myself, Can I yield this strength to Him to use it His way?

His protection was extended into the world of words and verbal abuse. He did not use His commanding voice or His knowledge of psychology to establish male dominance. "Never man spake like this man" (John 7:46). He could protect

Mary from the insults and innuendoes of Simon. He could restore the shattered confidence of Peter after His resurrection. He looked with compassion on all. His words spoke hope and confidence. They built up rather than tore down.

He saw people as individual humans, never as objects to be used. Women were attracted to Him because His masculinity radiated understanding and care. He did not manipulate anyone to His own selfish purposes. He did not create categories and dismiss whole groups of people because of the group they were in. The question for me is, Do I use what I am to manipulate people to selfish ends? If I do, I have failed my Example.

He was not in competition with anyone; He did not suffer from any identity crises; the aberrations of inferiority and superiority complexes did not afflict His relations with others. His entire masculinity was in control, directed toward the end of redeeming fallen humanity and doing His Father's will. This submission to another appears the most difficult of all the adjustments Christian males must make. To surrender reverses the polarity of the male personality. We must ever learn that it is needful for the Christian man to learn the

Christlike submission of obedience.

It is in the victory Christ gained by His submission to the will of the Father that the hardness of the Christian path appears. In His submission, Christ was teaching us that our restoration to the divine plan can come only through yielding to the same God He obeyed. Only the man who submits himself completely to the will of God can discover God's intentions for him.

There was a moment when it seemed that all that was significant in His life had crumbled about Him. In Gethsemane He faced a future that was black and deserted by God. In the final struggle He suffered as no man has ever been called to suffer, until the final gift of submission was offered.

It is said that beyond His surrendered manhood God "highly exalted him," giving "him a name which is above every name" (Phil. 2:9).

Is it not time for us to offer our manhood, our maleness, in surrender to the Man among men that we might experience the perfecting of sin-stricken masculinity through God's acts of grace, forgiveness, and renewal? Only thus can we participate in the oneness in Christ that is His gift to the Christian home and to the Christian community.

Anger—who needs it?

Are feelings of anger justifiable reactions for a Christian?

Are there times when it is right to be angry?

By MARION JONES

Anger is an overwhelming, powerful, almost uncontrollable feeling of displeasure, usually antagonism, that is directed toward something or someone.

Are people helpless to control their anger? Is it possible for them to get rid of angry feelings? I believe that it is not only possible but necessary.

Think about a recent upsetting happening in your life that brought on a rush of angry feelings. Perhaps someone cut in front of you in line, questioned your authority, damaged your prized possession, or wasted your time. As you recall the incident, notice that it was self-centeredness that prompted your reaction. Had you been less self-centered, your reaction would have been milder.

People given to anger fight back because they feel they have been personally attacked. They are quick to judge an incident as either helpful or damaging, and then accept or reject the person involved accordingly. If they have been hurt, they follow through with a reprisal that fits the crime, such as a well-timed delayed revenge. They may even feel the urge to kill, and verbally may threaten to kill.

All this gives them a sensation of power, especially when they see the person who is the target of their anger feel menaced and frightened. The victory builds ego, and ego building can become addictive.

People in the habit of venting their anger believe that to react to an annoying situation calmly and rationally is a sign of weakness. They much prefer to allow the surge of anger to develop into a full-blown, cataclysmic physiological reaction, complete with behavioral and vocal accompaniment. After all, they rationalize, who will listen to them or do what they say if they are calm and speak quietly.

However, a display of force and power gives only momentary pleasure and is frequently followed by let-down feelings of guilt and disgust.

Marion Jones, whose husband is a physician at Reading Rehabilitation Hospital, Reading, Pennsylvania, is also a physician, with interest in physical medicine and psychiatry, and a mother of three.



In defense of anger, it is often argued that there are times when anger is justified. To such a contention, someone has responded, We do well to be angry at times, but we have mistaken the times.

The example of Jesus

We expect a person to feel love, forgiveness, acceptance, and caring toward someone who does something for him that is pleasing. Is it reasonable to expect a person to feel the same toward someone who does something resentful? Are such feelings possible?

When we contemplate the calm, quiet, unselfish attitudes and behavior of Jesus during those final hectic, harrowing hours before He died, we learn that it is possible. Possible, that is, if we are willing to be changed into His likeness. When our thinking changes, our behavior will change.

What causes thought changes in a person? Without divine help, the natural being cannot change from self-serving to selflessness. What men and women need is a mind-turning miracle, a conversion, a re-creation.

Some argue, "Why do I need to change? Why can't the other person do the changing?" The answer is, *You* are the only person *you* can really change.

Our inability to forgive when we are hurt is a clue that something within us needs to be changed. In order to change, we must be willing to look at our motives. A true perspective of our selfishness is possible as we respond to the guiding of the Holy Spirit. With the Spirit's help we can enlarge our limited perspective. Then we will be enabled to distinguish between a person and what he does.

As we study the life of Jesus we realize that extending love, understanding, and acceptance to people may at times involve us in embarrassments and hurts, and may place us at a disadvantage. We may still react with negative feelings, but such reactions will gradually cease to occur.

As we learn to prevent anger, our relationships with our family, friends, church members, and enemies will change. In *choosing* to master our selfish impulses, *choosing* to be willing to express love rather than hate, *choosing* to risk being vulnerable, *choosing*, if necessary, to appear weak or stupid, we reveal a strength and composure that has its source in Jesus.

When the motive for our behavior becomes the salvation of souls, we no longer need to guard our reputation and feelings. Hatred cannot exist when the grace of Christ is received into the heart.

This is the experience we need. A change is bound to occur if daily we allow the principles of heaven to motivate our behavior. Love will replace hatred, and peace will replace anxiety. The Scriptures say, "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165). □

SUGGESTED READING

- Ellis, Albert, Ph.D., *How to Live With and Without Anger* (Reader's Digest Press, 1977).
- Novaco, Raymond W., Ph.D., "The Functions and Regulation of the Arousal of Anger," *American Journal of Psychiatry*, vol. 133:10, October, 1976, p. 1124.
- White, Ellen G., *The Desire of Ages*, pp. 310, 391, 619.
- _____, *Education*, p. 197.
- _____, *The Ministry of Healing*, p. 485.
- _____, *Thoughts From the Mount of Blessing*, p. 47.
- _____, *Review and Herald*, June 14, 1892.
- _____, *Steps to Christ*, pp. 49-55.
- _____, *Testimonies*, vol. 2, pp. 426, 427.

FOR THE YOUNGER SET

When Eric forgot

By AUDREY LOGAN

"Well, boys, all the exams are over," said Mr. Phillips with a happy smile. "It'll soon be the school's sports day."

"Hooray!" the pupils cheered. "We'll enjoy that."

At last the lists of sports events went up on the notice board. Eric and Drew had great fun placing their names on the sheets of paper.

"I think the obstacle race is super," commented Eric.

"I do too," said Drew. "The relay race is also exciting. I want to enter as many as I can. Oh, I wish sports day were here now."

Eventually it came. The day dawned bright and sunny. The two boys were down at the game field long before the events started.

Mothers, fathers, sisters, brothers, uncles, and aunts had all come to cheer for the children.

At last it was time for the obstacle race, and Eric was hopping up and down with excitement.

The boys stood in line, ready to begin. One . . . two . . . three . . . the starting gun fired, and they were off. Eric remembered his father's instructions: "Don't run too fast at first, and take every obstacle with care." On and on Eric ran, hearing the cheers of his friends at the side of the track. He knew he was leading; there wasn't a single person alongside him. He was fairly leaping

along, happy and confident.

Then a little thought crept into his mind: I wonder how far behind the next boy is. Eric forgot his father's warning never to look back. His curiosity was just too much. One peek wouldn't matter, he decided. As he turned to look, it happened! He tripped, stumbled, and fell. Quick as a flash, Paul Dixon rushed past him and raced to victory. Eric picked himself up and tried his best, but he had been beaten. If only he hadn't turned around.

Eric tried hard to be pleased that Paul had won. However, he was disappointed that he didn't receive the prize.

Later, at home, Daddy cheered him up. "Never mind, son; it's only a game and of no consequence, really. But, you know, the Bible tells us that life is like a race. We have a heavenly prize to gain, and we must 'run with patience the race that is set before us.' Satan will try to take our attention away from the goal—being with Jesus in His kingdom. If we look around to see what other people are doing, we will stumble and fall. The wonderful thing about the heavenly race is that *every-one* who finishes the race will win the prize—eternal life."

Eric understood and knew that this was the best prize of all.



Moral man and immoral society

The title of this editorial—"Moral Man and Immoral Society"—is borrowed from Reinhold Niebuhr's book of the same name. Though this sort of title describes the condition of a society bent on pleasure, nevertheless, an increasing number of men and women in the religious and secular world are graduating from the overly optimistic mood of the late-nineteenth century. Of them, many are joining the Adventists in a general emphasis on the second coming of Christ as the only solution to this world's moral dilemma.

The popularity of Hal Lindsey's volume *The Late Great Planet Earth* is only one indication of the swing in the religious world from an emphasis on the never-ending blessings of God (as seen in the industrial revolution) to an emphasis on man's inhumanity to man witnessed in a time of unprecedented prosperity. Somehow in his onward march, the fictitious Darwinian ape has come to a moral precipice too wide and too deep to cross.

The attempt of the past 100 years to meet the expectations of a promised utopia has brought men and women face to face with an energy crisis that boggles the mind. In addition to this crisis, society seems to be coming apart at the seams, morally, socially, and economically. People use drugs, music, entertainment, and many other things to escape the stark realities of coping with a mechanized but dehumanized society. The inability of political leaders to cope with the ever-mounting pressures of crises such as energy, finance, crime, and individual rights confirms what Seventh-day Adventists have said all along would happen.

The Scriptures declare: "But understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it" (2 Tim. 3:1-5, R.S.V.).

Moral assertiveness

Without equivocation Adventists have preached that the manipulation of the Ten Commandments to suit cultural needs is wrong. By the observance of the seventh-day Sabbath, Adventists are saying that morality is never a matter of convenience. If morality is a matter of convenience, then every person is a law unto himself, and that is just about the place to which society has come. Sin is no longer sin.

In his well-known book *Whatever Became of Sin?* Karl Menninger deplors the fact that crime is no longer called crime, but a sickness, and sin is only symptomatic of growth and personal adjustment. All will acknowledge

that it is not a crime to be sick, but crime viewed as a sickness minimizes personal responsibility and eventually produces a sick society. Physicians who treat symptoms rather than diseases are quickly barred from practice, but the clergy often employ such malpractice in dealing with sin; they refuse to prescribe spiritual surgery when the cancer of personal sin is killing the patient.

For many years Seventh-day Adventists have called sin by its right name. Membership in the Adventist Church cannot be retained when any of the Ten Commandments are knowingly, publicly, and willfully violated. Credibility, honesty, purity, obedience, weekly worship, respect for the rights of others, are very much a part of the Seventh-day Adventist package. For this, Adventists have been accused of being bigoted, obstinate, judgmental, puritanical, peculiar, legalistic, and non-Christian.

Adventists are calling people back to moral responsibility. In this they are not alone. More and more thought-leaders are demanding such a return. The permissiveness of no law and all grace—the costless,

FOCUS ON EDUCATION

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



Character—the aristocracy of Christian education

By WILBERT M. SCHNEIDER
*Director of Education
Pacific Union Conference*

Greatness in education cannot be achieved by talking about education for survival. The goals of Christian education, reaching into the civilization of the hereafter, must be higher than telephones, electric lights, automobiles, television sets, and yachts. Human inventions have revolutionized the conditions of life but too often they also have become the idols of our contemporary society.

Christian education must continue to recognize the priceless quality of character, which demands a unity between intellect and spirit, between academic excellence and moral excellence. The intent of true education must always be to restore in human beings the image (profile) of God. To achieve Christian ends, the educational system must provide

the character profiles of purity as seen in Joseph, statesmanship as practiced by Moses, Christian tenacity as experienced by Elisha, faithfulness to God as noted in Daniel's life, courage as exhibited by Paul, and the profile of God as demonstrated by the Lord Jesus Christ.

Brilliance without true wisdom, mind without the humanity of the heart, intelligence without Christian conduct, cleverness without goodness—all have dangerous flaws. Education must be moral if it is to achieve Christian ends. Beyond training the student to perform professionally and technically, Christian education must continue to inspire youth with the great principles of truth, obedience, honor, integrity, and purity.

crossless, irresponsible freedom of the past century—has borne its rightful fruit, and the time has come for a kind but firm moral assertiveness that speaks without fear.

Adventists are well aware that morality is an individual matter and is not something that can be legislated for the masses without dire consequences to freedom of conscience. Nevertheless, men and women need to be confronted—individually and in congregations—by preaching and example, with their moral responsibility to God, to themselves, and to others, according to God's Ten Commandments, which must be taken seriously.

As Ellen White says, "Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin."—*The Great Controversy*, p. 585.

Soon the preacher will have preached his last sermon, the choir will have sung its last song, the angels of mercy will have folded their wings, and God will decree that wickedness and lawlessness have had their day.

J. J. B.

Why, O Lord?

The day: November 20, 1977. The hour: 6:30 P.M. We had gathered in the Palermo church, in Buenos Aires, to witness the uniting in marriage of two dedicated Seventh-day Adventist young people. They had come to the Lord's house to exchange their marriage vows. The

Lord, let it be By MAE LEWIS

Lord, let our lives be but prayers set to music,
our hands to action,
our feet to keeping time with our appointments with You.
Let our thoughts be thoughts of love,
fresh, crisp as an autumn day
and twice as colorfully displayed.
May our words be joyfully sounded as a child's laughter,
and yet as peacefully intended as a grandmother's knitting
feelings of warmth and beauty into the lives of others.
Let each sunset warm our souls with an inner comfort
that each day was well spent for You.
Permit sleep to bring restoration
so that the bright new morrow
will be an even brighter experience than yesterday.
Let each day—with its trials, problems, and fleeting smiles—
be but another notch in the ascent to heaven
and a brighter vision of You.
Let it be that way today, Lord,
because I do love You and need You.
Thank You for Your love.

ceremony was well planned; the sanctuary was beautifully decorated; the organist played with skill and feeling; a quartet sang two songs on the theme of love, to the glory of God and for the inspiration of bride and groom. At the close the pastor asked the Lord to unite and bless those two lives that in that moment had become one. Everything was beautiful.

The next day we had to get up early because we had to make a long trip. Turning on the radio, we heard that a plane carrying 31 couples of honeymooners on their way to a resort in south Argentina apparently was in distress; its radio hadn't answered to the Bariloche control tower.

Then the tragic news was broadcast. The plane had crashed 20 miles from Bariloche. Only eight of the 31 couples had survived. Of the rest, either only the bride survived or only the groom survived, or both had died. In the case of our couple the groom survived. Six hours after the marriage ceremony our beautiful bride lay dead in the lonely and cold plain surrounding Bariloche. A life full of promise had been cut short suddenly and unexplainably.

Why, O Lord?

When confronted with situations such as this it is not difficult to understand why some think that human life is meaningless. For them, life is a puzzle without solution, a nightmare filled with absurdities. That is why many of them adopt the epicurean philosophy, let us eat, drink, and be merry, for tomorrow we die.

What these philosophers and their followers don't know is what the Scriptures teach regarding the origin of evil and the meaning of suffering in human life. The world in which we live is the battlefield of two powers: one good, the other evil; one light, the other darkness; one Christ, the other Satan.

Once the Lord said to Peter something that can be applied to every Christian: "Behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail" (Luke 22:31, 32, R.S.V.). In another instance He said: "I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33, R.S.V.).

Jesus is the solution

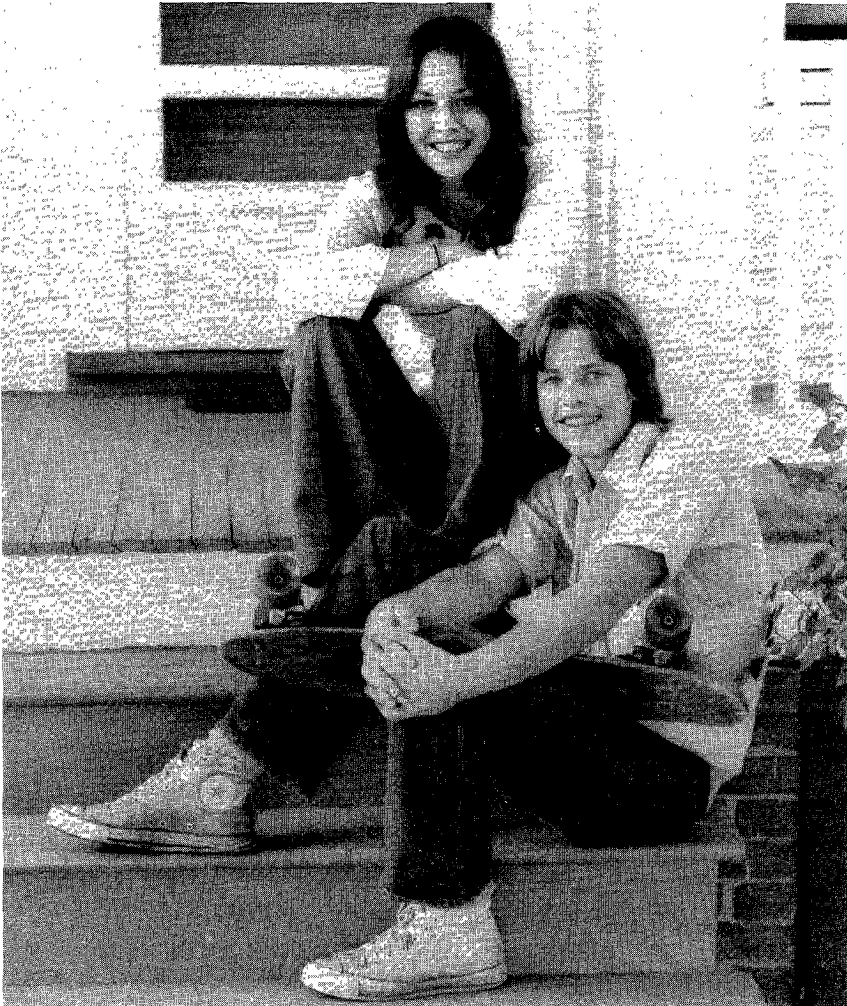
Yes, though the tragedies that occur cannot be explained, we can be of good cheer, because Jesus is the solution to the puzzle of life. He overcame the wiles of the enemy; He suffered; He died. But the third day He rose from the dead, and His resurrection guarantees our resurrection, provided we remain faithful to the end. We can die the most unexplainable of deaths, but if we die in Christ we will be resurrected at the resurrection of the just.

Two days after the marriage ceremony, in the sanctuary where she had so recently spoken her marriage vows, Nelly was mourned by her friends and relatives. Many of them cried out: "Why, O Lord?"

We don't know. We don't have the ultimate answers to that question. But we know something. Thanks to Jesus, our Saviour, Nelly will rise from her tomb when He comes again, and she will live forever in Christ's kingdom and will be happy, with a happiness she could not dream of in this earth.

G. C.

Today's inspiration for tomorrow's leaders.



Young people are the foundation of the Seventh-day Adventist Church. They are our future ministers, educators, homemakers, medical personnel, missionaries, and church administrators. They will be responsible for carrying on the work. **INSIGHT** and **GUIDE**, our church magazines especially for them, recognize this responsibility and are doing their part in presenting inspirational stories and lessons. Help our young people to continue forming positive beliefs and principles—give a subscription to **INSIGHT** or **GUIDE**. And watch the foundation of the church grow stronger.

I would like to give a subscription to—

INSIGHT. Send to

Name (please print)

Address

City State Zip

I have attached a separate sheet with additional names.

GUIDE. Send to



Name (please print)

Address

City State Zip

I have enclosed \$12.95 per name for a one-year subscription to either **GUIDE** or **INSIGHT**.

Tanzanians remain steadfast in prison

By ERIC E. MDONGO

It was four o'clock in the morning on April 5, 1970, when Samson Kaiga and Samuel Dagenda were taken from the central prison at Dodoma in central Tanzania to be baptized in the nearby swimming pool, their immersion witnessed by the chief warden, some officials, and the prison guards. As Samson said, "This was God's first miracle for me, release from the prison cell of sin."

About 18 months before, a drunk and angry Samson, who lived in Mugeta, near Ikizu Seminary, northern Tanzania, took some poison arrows and murdered his brother-in-law. Apprehended by the police, he was convicted and sentenced to death by hanging. He was taken to the central prison at Dodoma and placed in solitary confinement.

Eric E. Mdongo, local pastor, routinely visited the prison to give Bible studies and comfort those on death row. Walking through the prison yard one day, he was told by a prison official that one of the new inmates wished to see him.

When Pastor Mdongo met the prisoner, Samson said, "I guess you are a Seventh-day Adventist pastor, aren't you?"

"How did you recognize me?" responded Pastor Mdongo.

"You look so different from other people who come to visit us. Your face shows that you are bearing the light of truth. I am sorry that I have murdered my brother-in-law, and my sentence is just. But I am glad that Jesus died for my sins. I want to accept Him as my Saviour before I die."

Moved by Samson's confession of faith, Pastor Mdongo secured permission from the prison officials to give him Bible studies. Soon the way opened for more

prisoners on death row to participate.

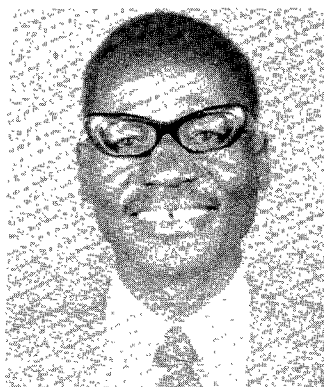
Shortly afterward, some prison officials objected to these Bible studies and prevented Pastor Mdongo from continuing his visits. He then appealed for permission to at least distribute Bibles among the prisoners. When this was refused, he took his appeal directly to the chief warden. When the warden heard his request, without hesitation he replied, "The prisoners who await hanging need to be encouraged and comforted. Bible study is the best thing that they can do. Not only are you allowed to give them Bibles but I give you permission to talk to them in their cells any time you wish."

Ready for baptism

After some weeks Samson and his friend Samuel were ready for baptism. Again there was opposition. "How will you baptize them?" the prison guards asked. "Are you planning to bring in bowls of water for each of them?"

"No," said Pastor Mdongo, "we don't baptize by using water in bowls. We immerse the whole body; therefore, I ask your permission to take the prisoners outside for baptism."

The prison guards refused.



Samson Kaiga, who determined to keep the Sabbath while he was in prison, was nicknamed "Sabbath."

When Pastor Mdongo persisted with his request, the guards asked him to leave the prisoners alone. Prayer was the only solution. Samson was sure that God would open the way for him and his friend to be baptized.

One day the warden called the pastor to his office and asked why these prisoners had not yet been baptized. "Soon they'll be hanged," he said. "Why should they be hanged unbaptized?"

Pastor Mdongo told the warden that the Bible teaches baptism by immersion, and that because it was not possible to take the prisoners outside the prison, there was no way to baptize them. To this the warden responded, "Is that the only problem? If you are able to conduct their baptism in the early-morning hours, I give you permission to take them outside." Samson's faith had been rewarded, his prayer answered.

Now that Samson and Samuel had become Christians, they started teaching their fellow prisoners. Using the Bible and the materials that Pastor Mdongo had given them, they were responsible for the baptism of 40 more prisoners in a few short months. The group was organized into a branch Sabbath school.

A year later the head of state reduced Samuel's sentence to 30 years of hard labor, and he was transferred to another prison. The following year, Tanzania com-

memorated its tenth year of independence, and the head of state ordered the sentences of 70 prisoners, including Samson's, to be reduced from death to life imprisonment, or from life imprisonment to years of hard labor. As Samson later said, "This was God's second miracle in my behalf."

However, now that Samson's sentence had been reduced to life imprisonment, he was subject to hard labor and scheduled to work on Sabbath. He tried to be excused from work on that day, but without success. When forced to work, he refused. When the prison guards saw that he did not comply with the prison orders and regulations, they reduced his rations and placed him in solitary confinement. Soon the prison officials realized that their methods could not make Samson work on Saturdays, so they started a process that resulted in his being transferred from jail to jail throughout the country.

Finally Samson was sent to the Tabora prison in central Tanzania, known for its harshness. There also he asked for permission to keep the Sabbath. He was told, "You are subject to imprisonment and hard labor. Forget your religion and your God, and go to work." But Samson stood steadfastly by his belief as once more the pattern of solitary confinement and reduced rations began. After he suffered much, the prison officials relented and gave him permission to rest and worship on Sabbath.

Released from solitary confinement, Samson started to give Bible studies to other prisoners. Soon 30 prisoners were ready for baptism. Samson was now nicknamed "Sabbath" because of his struggle to keep God's day. More than ever, he was determined to make that prison an Adventist prison.

Because of his good behavior and faithfulness in spite of the hardships of reduced rations and solitary confinement, Samson was given an excellent report and was transferred to a prison in Dar



Samuel Dagenda was baptized with Samson in prison in Tanzania. The two converted 40 other prisoners.

Eric Mdongo is a local pastor in the Tanzania Union.

es Salaam, the capital of Tanzania.

There his life sentence was reduced to 15 years. And on July 7, 1976, the anniversary of the important "Arusha Declaration," the head of state ordered a number of longtime prisoners to be released, including Samson. As Samson later said, "This was God's third miracle. He has freed me from sin, from hanging, and now from jail."

For the first time in years Samson journeyed back to his home village of Mugeta.

There Pastor Mdongo and Samson met again. The pastor introduced him to the church, explaining to the congregation about his years in jail and how God had saved him. The congregation suggested that Samson be employed by the Adventist school to help strengthen his faith. The school agreed, and on October 1, 1976, Samson started work as a mason and carpenter.

In looking back on his experience, he asks, "Is anything too hard for the Lord?"

SDA Community Services fill important role

By C. E. GUENTHER

In the minds of some people, Adventist Community Services is identified only with old clothing and relief in major disasters. But fresh winds are blowing. New things are happening. Following the guidance given to the church by inspiration, as outlined in *Welfare Ministry*, Adventist Community Services has during the past 20 years been transformed from an old-clothing, pastry-making, and handiwork-selling operation into a wide range of Christian social services.

These services include tutoring immigrants, lending hospital equipment and furniture and household equipment, meals on wheels, transportation for the elderly, summer camps for disadvantaged children, emergency food distribution, health screening, ministry to prisoners and their families, health-education classes, and ministry to the sick. This is just the beginning of a long list of services now in progress. Our workers have helped to turn on utilities for families suffering in the cold and dark, found

homes and jobs for many, and even provided funeral and burial services.

Of course, clothing is an essential of life. It meets human needs for warmth, modesty, and self-respect. Proper clothing is necessary for a child going to school, for an adult applying for employment—in fact, for everyone in almost every situation. In Matthew 25 our Lord makes clear that clothing those in need is an important dimension of Christian life.

In many Seventh-day Adventist churches clothing distribution is a specialty of Community Services. The clothing given to clients these days is requested to be only quality clothing. Much of it is new. That which is not new is serviceable, clean, and ready to wear. Workers are taught to discard anything they themselves are unwilling to wear or have their children or grandchildren wear.

The reason for the high quality of clothing now being processed and distributed by Dorcas Societies is that their tests of acceptability are more rigid; more new clothing is being donated by manufacturers, wholesalers, and retailers; more new clothing is being purchased, especially children's clothing. Many Dorcas groups are making infants' and children's clothing.

A major project in numerous churches is the preparation of layettes for expectant or new mothers. Many hours of work and much loving care are involved. When these garments are presented to recipients, it is with the gentle touch and understanding words of a friend.

Clothing is not reserved solely for use in major disasters. In most instances the larger portion is distributed to meet continuing needs of individuals and families in the community. Although a reserve is constantly kept available for disaster situations, any surplus is shipped to meet current needs in other lands.

How much this means in countries devastated by war or afflicted by economic privation was graphically revealed by a widowed Korean mother. When a bale of clothing arrived at the Adventist church in her community, the church elder invited the village leader to help select some of the neediest citizens to share in the distribution. Among those chosen was this war widow.

After receiving clothing for her baby and a warm winter coat for herself, the mother asked, "To whom am I indebted for this gift?"

The elder answered, "These are the gifts of our Christian brothers and sisters in America."

"And where is America?" she asked.

The elder pointed eastward. Facing east, the little mother held the folded coat in her outstretched hands and bowed low three times, the sign in Korea of special honor and gratitude.

Quilts and blankets

Another service related to clothing is providing bedding. Community Services workers not only distribute high-quality, used comforters and blankets, they also make new quilts and purchase new blankets—tens of thousands each year.

Disaster relief is also an important aspect of Community Services. In *Welfare Ministry*, page 137, the church is instructed: "We should be ready to render immediate as-

sistance to those who are under a severe pressure." Victims of disaster surely are included. But the idea that a church can give effective service in disaster situations only is without foundation. Any church that is not also carrying on an effective continuing community service between disasters is unready and unable to give effective aid in major disasters.

Trained professional Adventist social workers are lending their expertise to provide tools to train our Community Services volunteers in the techniques of casework. Community Services center directors are working in cooperation with professionals in other community agencies. As a result, Adventist social services have developed into a semiprofessional operation, without losing their distinctive Christian personal touch.

True, many congregations are still without a Community Services center. Some even lack an active Dorcas Society. Others operate with a tiny corps of volunteers. It is a tragedy the whole church must face and deal with. It is the responsibility and privilege of each employed church worker and each lay worker to support the development of, and participate personally in, this wider, more effective practical Christian ministry. It challenges the reality of our Christian faith.

We learn about SAWS (Seventh-day Adventist World Service) from many reports of relief shipments for disaster victims. We often forget and do not know as much about Community Services, the indispensable partner of SAWS. Community Services supplies clothing, bedding, and funds at the sending end of SAWS shipments and distributes the relief goods at the receiving end abroad. In most countries of the world our local church Community Services workers are the only helpers SAWS has.

Community Services programs focus on helping people with a much wider range of needs than merely physical sickness, and embrace a magnitude of services far exceed-

C. E. Guenther retired on March 1, after serving more than 25 years as associate director, General Conference Department of Lay Activities. He holds the Master of Social Work degree.

ing that of SAWS. In a single year Adventist Community Services reported distributing almost \$10 million in cash and food value. This is apart from any aid provided through SAWS. It is in addition to millions of pieces of clothing, bedding, furniture, and household articles given to needy families.

Those who visit homes, offices, and shops to invite ingathering contributions know that the most effective appeal to the public is based on Adventist Community Services. These services are not only the source of millions of dollars for the support and advance of church mission at

home and abroad, they are also the direct means of leading both clients and volunteer helpers to unite with us in faith:

News editors of small and large dailies around the globe recognize the importance of Adventist Community Services, as a swelling avalanche of newspaper clippings pouring into headquarters attests. The church owes a great measure of its success and its reputation and respect in the community to its Community Services.

We see that the kind of work carried on by Community Services will rank high in the judgment. And in Mat-

thew 10:42 the Saviour encourages us all in this Christ-like ministry with His incomparable words: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

PHILIPPINES

Publishing leaders meet

The Philippine Publishing House sponsored a publishing meeting February 5-9 in Cebu City, attended by 150 leaders from 14 missions representing three Philippine union territories.

The opening message was given by V. L. Bretsch, publishing director of the Far Eastern Division. Using the parable of Jesus in Matthew 20:1-7, he set forth the call of the Master through the centuries of time for His disciples to go into the marketplace, meet people, and invite them to come and work for the Master.

A large increase in sales was reported. Three years ago, during the 1975 publishing house constituency meeting, a goal of 25 million pesos (US\$3,000,000) by the end of the quinquennium ending in 1980 was set. By the year 1976, the year after the constituency meeting, the Philippine Publishing House delivered 10 million pesos' worth of publications toward the 25-million-peso goal; and in 1977 their delivery was 17 million pesos.

Present estimates indicate that in 1978, Philippine Publishing House sales will reach and possibly exceed the 25-million-peso goal in one year. The organization of the "Abram La Rue Club" is expected to prove a strong incentive.

These unprecedented accomplishments show that the workers of the Philippines are dedicated and that God is blessing their dedication and boldness.

BRUCE M. WICKWIRE
Publishing Director
General Conference

KENYA

Kisii tribe work grows

According to a recent survey of the South Kenya Field in East Africa, work among the Kisii (pronounced Key-see) tribe is growing rapidly.

The survey showed that in this one small area, with a population of around one million, all speaking the Kisii language, about 50 percent are literate and 25 percent read English. Most of the people live an agricultural life. No village has a population of more than 10,000.

In this area, with 50,000 baptized members in 600 churches and companies, 200,000 consider themselves Seventh-day Adventists. Standing on a hillside, one can view five Adventist churches without difficulty. Our people are so influential that the "SDA Church," as they call it in English, is considered by many the state church.

In one village most of the shops are closed on Sabbath. After the completion of an evangelistic campaign conducted by Roger Holley in another village, eight more shops are closed during the Sabbath hours.

Each year 39 camp meetings are conducted in "Kisii-land." The hillside campsite I visited had about 10,000 in attendance, most of whom were non-Adventists. Many raised their hands indicating that they would like to become Sabbathkeepers. It is not unusual to find a minister or priest of another persuasion in attendance.

At one camp meeting a chief was asked to say a few words, and later I learned that he is an Adventist and chief of the entire province. The assistant chief of another village is a literature evangelist.

Going in and out of the humble dwellings of the wonderful Kisii people are 150 literature evangelists, teaching simple home treatments, selling literature, praying, and giving Bible studies. In many areas of the world it is held that only ten colporteurs are needed for a population of one million, but "Kisii-land"



Students to complete first year in Walla Walla's new respiratory program

The first students to enroll in Walla Walla General Hospital's new two-year respiratory therapy program have nearly completed their first year, reports John Nee, director of WWGH's respiratory therapy department.

The school of respiratory therapy was launched last June by Walla Walla General Hospital and Walla Walla College in Washington, to fill a need for more educational programs that enable the student to prepare for a professional career without having to spend four or more years in college.

Mr. Nee said, "There is a great need for people who are trained in respiratory therapy. In this field the opportunities as well as the pay are excellent."

After two years the students receive an Associate of Arts degree. After they receive their certification they are permitted to administer treatments while maintaining an array of sophisticated equipment, and registration allows the practitioners to become involved in making judgments regarding a patient's condition.

Harold Weir, a registered therapist who came to Walla Walla College from Glendale Adventist Medical Center in California, directs the school of respiratory therapy, and Max W. Hammonds, an anesthesiologist on the WWGH medical staff, is the medical director of the program.

At present, six students are involved in the clinical program, and four others are completing their basic requirements.

TOM ELSTROM
Walla Walla General Hospital



South Kenya colporteurs sing and carry banners to their camp meetings.

has one colporteur for about 1,700 reading adults. It is expected that they will sell about Shs. 800,000 (US\$100,000) worth of Christian literature this year.

The powers of evil are not idle. One young woman shyly slipped up and put a note in my hand at a literature evangelist institute. She asked for special prayer. Because she confessed Jesus, she had been tied and beaten. She is now banned from her home but is happily telling of her newfound faith through the colporteur ministry.

Two literature evangelists tell how they stopped at a fine house, where the guard refused to let them in. Finding a hole in the back wall surrounding the house, they crawled through it and knocked at a side window. The lady kindly invited them in, bought books, arranged for Bible studies, and later was baptized. Her husband is a judge in that locality. As the colporteurs left she instructed her guard, "When people like this visit us, you should let them in."

John Odongo, another literature evangelist, shared the following experience: "One day, working from morning until 4:00 P.M. without success, I came to the home of a Moslem family. Approaching the door, I noticed a woman relaxing and enjoying music. I knocked and she opened the door, but instead of letting me in she asked me what I wanted. When I introduced myself she locked the door. I stood there for a moment

thinking that she had gone to tidy the house. Soon she came with some dirty water and threw it on me and smiled. I responded with a smile. She then closed the door and left.

"I decided to go to the back door and pretend it was another dwelling. I knocked and she answered the door. I humorously pretended that I did not recognize her. I greeted her and asked her not to throw water on me like the lady who lived in the front of the house did.

"She laughed and asked, 'Why did she do that?' Once more I gave my introduction and this time she welcomed me into her well-kept house. As soon as I entered I asked to pray with her. She agreed. After prayer she invited me to sit down. Since my clothes were all wet I sat on the carpet, not wanting to moisten her beautiful sofa. I showed her the book *Afra Na Raha* ("Health and Happiness"), which she liked and bought.

"A few days later, as I was passing by her house, she stopped me and bought *The Great Controversy*. She also invited me to come back the following Sunday when her husband and children would be home, which I did. We studied the Bible together and I enrolled them in the Voice of Prophecy Bible Correspondence Course. Soon the entire family of 12 were baptized, and the woman's mother also is now one of our church members."

R. C. THOMAS
Publishing Director
Afro-Mideast Division

A new penetration leaflet

If you've been looking for an inexpensive four-color tract that tells it like it is—look no further. Here it is.

"Footsteps in the sky!"—a new tract by "It Is Written" speaker George Vandeman—not only points out the evidences that announce Christ's soon return to this strifetorn world but also answers such questions as:

- How will Jesus return—secretly or with everyone seeing Him?
- Do the dead go to heaven when they die, or do they remain in the grave?
- Why does the Bible describe two resurrections of the dead?
- How can I prepare for His soon return?

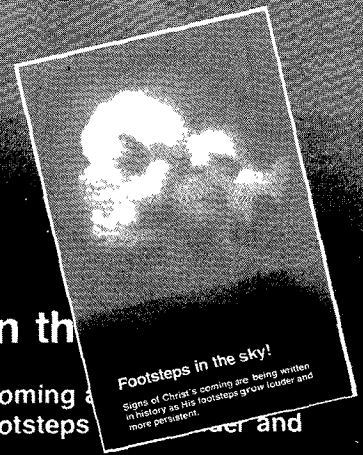
You'll find this new tract an ideal penetration leaflet that can be given out by the thousands. And you'll be amazed at the responses you'll receive.

It offers the reader a set of free Bible reading guides—through a coupon that can be mailed to either a local address or to a post office box in Thousand Oaks, California. This allows you or your church to follow up the tract with personal Bible studies in the home.

You may order this new eight-page tract from your Adventist Book Center for only \$54.95 a thousand, or \$5.50 a hundred, plus shipping and handling. But order soon. You'll want plenty to take with you on your vacation, as well as to use in your own neighborhood.

Footsteps in the sky!

Signs of Christ's coming are being written in history as His footsteps grow louder and more persistent.



CANADA

Kingsway marks diamond jubilee

Friends and former graduates of Kingsway College, in homecoming-weekend ceremonies April 28 to 30, celebrated 75 years of the Lord's leading.

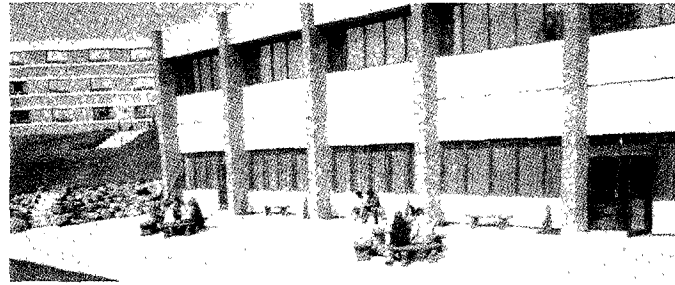
Began in 1903 on a 50-acre fruit farm near Lorne Park, Ontario, 15 miles from Toronto, Canada's first Adventist boarding academy was then known as Lornedale Academy. It boasted an enrollment of eight students in grades 7 through 11, boarding fees of \$10 per month, and student wages of five to 12 cents an hour. These wages were earned primarily on the farm, which produced tons of grapes and strawberries for markets as far away as Montreal.

In 1911 a more promising site for expansion was chosen in Oshawa. Because of its splendid view, on a rise overlooking the countryside and Lake Ontario, the 130-acre

site was named Buena Vista. For two years the classes, offices, and printing press were all housed in one building, while many of the students braved the Canadian climate in tents. In 1913 a dormitory-administration complex was begun.

In 1915 the school became the training center for all North American workers studying French. Strengthened by professors from France and America, the program flourished for 14 years until the depression, which brought about a decline in enrollment and a change in emphasis of the curriculum.

The post-World-War-II years revived the spirit of expansion. Then named Oshawa Missionary College, a new dormitory was built in 1946 and an auditorium in 1949. By 1958 the enrollment had reached 200. The college began offering a three-year nursing program affiliated with North York Branson Hospital, which continued successfully until government regulations closed all private



Last month Kingsway College, in Ontario, marked its seventy-fifth year.

nursing schools during 1974.

The current name, Kingsway College, was adopted in 1966. During the decade after 1965 the program attracted 300 students annually from Canada, the United States, the West Indies, Mexico, Europe, and Asia. Students studied business, theology, science, and education.

With the decision to establish a senior college in Alberta, Kingsway will continue as an academy, including Ontario grade 13.

L. R. KUHN
President
Kingsway College

BAHAMAS

63 baptized in island campaign

Sixty-three persons were baptized during an evangelistic campaign in South Andros, Bahamas, the largest number ever baptized in one crusade in the area. L. V. McMillan, Bahamas conference president, led out in the meetings, which began the evening of January 29.

The southern part of the large island, where the campaign was held, has a population of 1,500 adults in 14 small

Dominican member witnesses to priest

On a recent visit to the North Dominican Mission for the mission session, I had an experience that impressed me anew with the faithfulness and loyalty of church members in Inter-America.

Visiting the La Isabela church in that mission for the first time, I saw the members—some under umbrellas, others without them—arriving in the rain, on time for Sabbath school. The church rapidly filled, with many people standing. I learned that every Sabbath some of these saints walk eight to ten miles to attend Sabbath school and church. Seventy-five percent of those present that Sabbath morning were young people and children.

In the congregation was Elsa, who had previously been a staunch Catholic and president of the Catholic Women's Club. I was told the interesting story of her conversion. Jose Hernandez, now president of the North Dominican Mission, held an evangelistic campaign in this predominantly Catholic community. In preparation for the meetings, the church members began a visitation program, distributing tracts and handbills announcing the crusade. The priest warned his members not to attend, but he went to Elsa and told her that as an especially trusted member she had permission to attend. Then, handing her a notebook and pen, he asked that she take notes on the sermons and report back to him.

On the opening night of the campaign Elsa was on the front seat with her notebook and pen, ready to carry out the instruction of her priest. All during the crusade she never missed a meeting, and faithfully she took down the

texts and notes on each subject. When a Bible class was organized she was still there with her notebook and pen. Not knowing why she was so faithful in attendance and notetaking, the pastor's wife paid Elsa a visit and learned of her responsibility to the priest.

Elsa was soon under deep conviction and made her decision to accept the message and be baptized. But she had a problem—how could she report this to her priest? The priest's brother had also been attending the meetings and was keeping him informed. Finally Elsa decided to invite her superior to lunch, and at the luncheon table she gave a full account of the meetings, mentioning now and then that she had a surprise for him. At the end of the supper as she turned over the notebook (filled with Bible texts and notes on the messages) she said, "The surprise is I am now a Seventh-day Adventist. I have accepted the truths of the Bible."

There was silence for a few moments, and then he spoke. "Elsa, if you have accepted what the preacher presented from the Bible, I believe you have done the right thing. The seventh day is the Sabbath. Be loyal to your new-found faith."

When I was introduced to Elsa that Sabbath, I learned that she is now treasurer of the Adventist church. She gave me the sequel to her story. "That priest," she said, "has left the priesthood, has married, and I am now giving Bible studies to him!"

B. L. ARCHBOLD
President
Inter-American Division

districts. Although people were bused as far as 20 miles each night to attend the meetings, the tent was always full. The weather was very cold—for the Bahamas—but attendance increased daily.

An 80-year-old woman attended night after night, accepted the messages, and was baptized. She testified that she had known Jesus since she was 17 years of age, but was thankful to learn many new truths from the Bible and determined to be faithful.

A 16-year-old young woman came to the meetings merely to help usher at first, but after listening to the sermons she gave her heart to Jesus and was baptized.

At the beginning of the year the workers in the Bahamas Conference set a goal of 739 baptisms for the year, the highest goal in the conference's history. There is a big challenge in small-island and village evangelism, as well as in big-city evangelism. Every church member in the Bahamas is needed to help reach the goal chosen for 1978.

L. V. McMILLAN
President
Bahamas Conference

SOUTHERN ASIA

Publishing leaders hold seminars

Publishing leaders of the Southern Asia Division recently held a series of union institutes and leadership seminars in India, Pakistan, and Sri Lanka.

C. M. Willis, an associate director of the General Conference Publishing Department, assisted in the sales and leadership instruction. More than 200 student literature evangelists from Spicer Memorial College responded to the call for service during this summer's program.

The publishing leaders pledged to carry the gospel to the more than 800 million inhabitants of that vast territory, by means of a renewed emphasis on small religious literature.

D. R. L. ASTLEFORD
Publishing Department
Southern Asia Division

Religious Newsbriefs

from Religious News Service

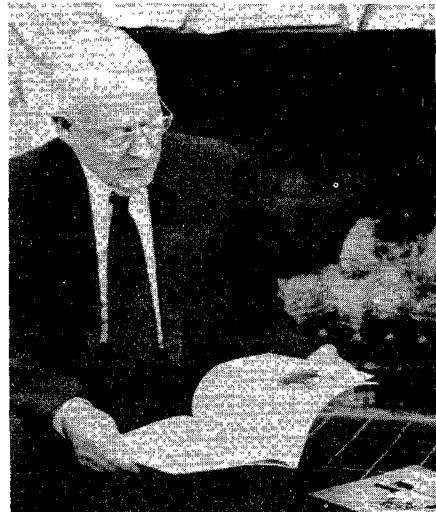
● **Graham warns against "false prophets" on TV:** Evangelist Billy Graham said recently that radio and television were "ideal tools" to bring millions to Christ, but he warned against the misuse of the airwaves by "false prophets." "By and large, I believe the broadcasting industry is peopled with men and women of integrity, character, and conscience," he said, calling most religious broadcasters "sincere people of integrity." But he voiced this warning: "We are facing the dangers of false prophets, the charlatans and Elmer Gantrys who, in a relatively short time, could destroy the great privilege we have of using the airwaves to proclaim the gospel."

● **Gutenberg Bible sold:** A Gutenberg Bible has been sold by New York book dealer Hans P. Kraus for \$1.8 million to the Gutenberg Museum in Mainz, West Germany. The rare Gutenberg Bibles are reputed to be the most expensive books in the world. Printed more than 500 years ago by Johann Gutenberg in Mainz, only 47 copies are extant out of a printing of 200.

● **Greece to campaign against heavy smoking:** The Greek Government has launched a major antismoking campaign. Greece, a big tobacco-producing country, has a high proportion of heavy smokers, especially among adult males and increasingly among women. The country's Minister of Social Welfare has issued a circular to all employees of his Ministry, asking them to refrain from smoking at their desks if any colleague in the same room is a non-smoker. Signs bearing that message will be put up in all Government buildings.

● **Chinese scholars launch Bible commentary project:** A Chinese Bible commentary project—the first such to be prepared by Chinese scholars—has been launched in Taiwan. The proposed 42-volume work is expected to take ten years to complete.

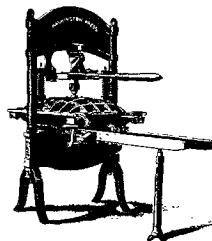
Adventist Heritage



"... From issue to issue I look forward to its interesting and well prepared articles and the profuse illustrations which make our history live."

Arthur L. White

LOOK FOR US
AT YOUR ADVENTIST BOOK CENTER



**ADVENTIST
HERITAGE
PUBLICATIONS**

Copies of *Adventist Heritage* are now available at your Adventist Book Center. Single issues are \$1.95 each (regular price \$2.50). New Subscribers pay \$3.50 (U.S.) for 2 issues (1 year) (regular price \$5.00). Write for foreign rates. Subscriptions are available from *Adventist Heritage Publications*, Loma Linda University Library, Loma Linda, CA 92350. Offer ends August 31, 1978.

Afro-Mideast

● Two associate directors of General Conference departments conducted the Spring Week of Prayer at Middle East College, Beirut, Lebanon, March 3 to 10. Charles B. Hirsch, of the Education Department, spoke during the first part of the week on "Peter's Principles." R. W. Bates, of the Lay Activities Department, talked during the last part of the week on "Making Decisions."

● Mr. and Mrs. Glenn Fleming will serve as AVSC workers in the Rezaueh Tabriz area of Iran. The Flemings are studying the Kurdish language, with a view to developing proficiency sufficient to engage in Scripture translation.

● Yohana Lusingu, Afro-Mideast Division stewardship and church development director, is spending three months at Newbold College in England, taking further studies in English.

● In February and March, Chafic Srour, Middle East Union evangelist, assisted by Fikry Mikhail, pastor of the Cairo Center church, Nathan Hanna, licensed minister in the Egypt Field, and Geoff Reppert, student missionary, conducted an evangelistic campaign combining health and doctrinal lectures in the evangelistic center in Cairo, Egypt. Seven persons have taken their stand for Christ.

Australasian

● Word from L. Doom, French Polynesia Mission president, is that the mission executive committee has set a goal of 262 converts for 1978.

● The ten youth directors of Papua New Guinea's local missions, under the direction of Lew Lansdown, union mission youth director, have set the goal of conducting 300 Voice of Youth meetings during 1978. An average of 30 meetings will be held in each mission. Since seven or eight of every ten members in the union are youth, this will rep-

resent a youth-to-youth effort.

● In the rural town of Mulumlimby, New South Wales, every child in the newly opened Seventh-day Adventist school is involved in developing its extensive grounds. In damming the creek at the end of the property, the children have gained engineering experience, diverting the stream with a coffer dam, building a concrete dam wall, and creating a large lake that will be used for irrigating the garden plots. The spillway of the dam has been arranged so that the students will be able to install a model hydroelectric plant.

Far Eastern

● An initial budget of 100,000 pesos (US\$13,333) for Health Education for the Lanao (lake) People in the Philippines—a program called HELP—was voted recently. HELP is a health program developed by Peter Danton, Mindanao Sanitarium and Hospital chaplain, to reach Moslem people.

● C. A. Galang, North Philippine Union Voice of Prophecy director, addressed the 125 graduates who received their health-course diplomas in March at Philippine Union College's Silang campus. Rudy Almonte and Mars Sique, both seminary graduate students, directed the health and religious lectures preceding the graduation.

● The Philippine Union College seminary council will assist in the union Metro Manila evangelistic project. The seminary will use a health approach with simple treatments and other measures to lay a foundation for the campaign.

Inter-American

● Eight thousand week-long evangelistic crusades were launched by laymen in the Inter-American Division on March 18. Many of the lay preachers used sermons that had been prepared in English, Spanish, and French by the

division Ministerial Association and lay activities department. When the crusades ended, branch Sabbath schools were organized, and evangelistic activities were continued on weekends.

● Carlos Aeschlimann, Inter-American Ministerial Association secretary, began evangelistic meetings in Maracaibo, Venezuela, on February 18, with the graduation of 1,300 Voice of Prophecy students. No major Adventist evangelistic crusade has been held in Maracaibo for 21 years. Elder Aeschlimann's tent is filled each evening, and 1,500 persons have requested Bible studies. These people are being visited by the nine workers and ten theology students who make up the evangelistic team.

Northern Europe-West Africa

● At the winter meeting of the Northern Europe-West Africa Division Committee, it was voted that in order to broaden the evangelistic thrust, selected union and conference evangelists in the European section of the field be made available to the West African territories for periods of up to six weeks to engage in public evangelism. This will bring new ideas and approaches to the African fields, as well as give visiting evangelists an understanding of the challenges and problems in other areas of the division, according to David Lawson, division Ministerial Association secretary.

● The Netherlands Union has appointed a stewardship advisory committee to assist the union stewardship director, J. J. Contant. The committee, consisting in the main of lay members, is to study in depth various approaches to making the stewardship plan more applicable to the local churches. The stewardship program is advancing at an encouraging pace, reports Jens Wollan, division stewardship director.

● Eithne Amos, a book

evangelist working on the west coast of the Republic of Ireland, has enjoyed success in distributing the printed page. Recently she presented 16 health lectures in six schools during a four-day period.

Southern Asia

● The Pitaber Publishers, Delhi, India, have published two books written by Alexander S. Job, head of the geography department of Spicer Memorial College. The books, which cover the physical and regional geography syllabus for standards IX and X, are currently being used by the Indian Certificate Secondary Examination, an all-India secondary school program.

● Eighteen publishing secretaries and eight leading literature evangelists recently took part in a five-day retreat in Poona. The General Conference was represented by C. M. Willis, associate publishing director.

● A Week of Spiritual Emphasis was conducted at Spicer Memorial College recently by the faculty and students.

● Spicer Memorial College's vice-president for student affairs, S. Jesu Dass, is retiring after 40 years of service to the denomination in Southern Asia. He plans to train Adventist young men to become self-supporting radio technicians. Stanley Hutton, former head of the English department at Spicer Memorial College, replaces Pastor Dass.

● A new church building at Eraviperur was dedicated by D. R. Watts, South India Union president, and L. C. George, South Kerala Section president.

● Late in March a Five-Day Plan to Stop Smoking was conducted in the city hall of Sheikhpura, Pakistan. The entire program was directed by John McGhee, Adventist public health worker. Assisting him were Bashir Khazzan, from Loma Linda University, and Roscoe McFadden, of Berrien Springs, Michigan.

North American

Atlantic Union

● During an intensive two-day campaign at Geer Memorial Hospital in Canaan, Connecticut, against the nation's "silent killer," high blood pressure, 148 persons had their blood pressures checked. Thirty-one were referred to their personal physicians. Of the 31, 22 did not know they were hypertensive. Walter N. Szoboszalai, of Woodside, New York, drove the screening van to the Canaan area and coordinated the program.

● On March 18, three persons from the Rikers Island prison in New York City were baptized as a result of work by members in the Northeastern and Greater New York conferences.

● Dwight Taylor, Southern New England Conference lay activities director, reports that approximately 2,000 blankets, 480 sheets, and many pillowcases were distributed in Revere, Quincy, Hull, and Scituate, Massachusetts, to persons who lost their homes during the severest storm on record, which occurred February 6 and 7.

Canadian Union

● The Kitchener, Ontario, church school is planning for an enrollment of about 30 students in the 1978-1979 term. Plans for a two-teacher school were unveiled during Christian Education Day at the church on March 4.

● Visiting homes on Good Friday, March 24, Ontario literature evangelist S. W. Park made more than \$1,000 in sales. This gave him a total of \$2,500 for the week, and more than \$7,000 for the month.

● On March 18 the Calvin Park church in Kingston, Ontario, celebrated its tenth anniversary, and the sixty-fifth anniversary of the Seventh-day Adventist Church in Kingston.

● It Is Written will be aired over the ATV network in New Brunswick, Nova Scotia, and

Prince Edward Island, beginning September 3. About one third of the first year's cost already has been contributed.

● The Prairie to Pine Pathfinder Club was organized in January to serve the young people of the Rosthern and Prince Albert, Saskatchewan, churches.

● More than 100 members and visitors attended the first Sabbath service in the new Lamming Mills church, McBride, British Columbia, on February 18. A baptism had been held in the unfinished church on November 6, and a communion service on January 6.

Central Union

● Recently a seminar was held in Kansas City, Missouri, for 45 delegates from five conferences in the Central Union who work in the cradle roll, kindergarten, primary, and earliteen departments of the Sabbath school. Alice Lowe, T. M. Ashlock, and R. Curtis Barger, all from the General Conference, were the instructors. Those who attended plan to hold training sessions in their local conferences.

● Alice Lowe, General Conference assistant Sabbath school director, recently held workshops for cradle roll and kindergarten leaders in Wichita, Kansas; Lincoln, Nebraska; Denver, Colorado; and Loveland, Colorado.

● Two new companies, in Kimberling City and Lamar, were organized in the Missouri Conference during March.

Columbia Union

● According to Center Director Mabel Evans, the Columbus Bowling and Billiard Company now sends its excess clothing, which consists of new bowling shirts and pants, to the Lancaster, Ohio, Community Services Center for distribution to the needy there.

● The Youth Against Cancer (YAC) team at Spring Valley Academy, Centerville, Ohio,

assisted the American Cancer Society in a four-hour demonstration known as Ohio Smoke Out. Two Dayton, Ohio, television stations, WDTN and WHIO, as well as the local radio station, WING, aired the story on the evening news.

● Members of the ski class at Highland View Academy, Hagerstown, Maryland, earned one eighth of a credit in physical education by going to Elk Mountain, Pennsylvania, on a three-day ski excursion the last of January. The class was offered for the first time this year.

● Reading Rehabilitation Hospital in Pennsylvania recently installed a \$36,000 audiologic suite as part of a plan to offer the most complete hearing-testing and evaluation program in a four-county area.

● A Korean company has been organized at Perth Amboy, New Jersey. Its 24 charter members represent the first organization of its kind in the New Jersey Conference. Baptisms in the conference during 1977 reached 481.

Lake Union

● Members of the Bay City, Michigan, church recently observed the church's eighty-eighth anniversary.

● As the result of literature left in a laundromat, Vivian Montie was baptized recently and became a member of the Oakwood church in Melvindale, Michigan.

● Roger Duman, a young member of the Sault Sainte Marie, Michigan, church recently delivered 90 copies of *Steps to Christ* to people on his newspaper route. As a result, three families have called requesting more literature, and one family soon will begin Bible studies with Roger's mother.

● For one week in May the 20 students in the eight-grade church school in Paoli, Indiana, will go to a farm with their teacher, John Sower, for their annual outdoor school. Except for their Bibles, they leave their books behind. Na-

ture is their science teacher, and their math lessons are found in the recipes they use as they do their own cooking.

North Pacific Union

● Members of the Pocatello, Idaho, church have laid plans to build a school plant on a six-acre plot and have raised \$35,000, which includes a generous gift by a nonchurch member in the community.

● The Missoula, Montana, church is heavily involved in one-to-one evangelism. Many members are opening their homes for cottage meetings. The congregation is using 20 projectors and films, and has ordered 20 more. The church plans evangelistic meetings as a follow-up to the cottage meetings.

● Students of the Boise Valley Junior Academy in Idaho recently held a science fair at their school.

● Twenty-four volunteers participated in SOS—Search Out Souls—a project of the Oregon Conference lay activities department. The experiment involved knocking on doors, passing out literature, praying with people, and arranging Bible studies for a full month in preparation for the Revelation 78 meetings with Jere Webb. Phil Dunham, conference lay activities director, who led the program, reports that the workers visited 2,940 homes. At the end of the month-long program, the volunteers reported 82 active Bible students who were visited by Portland-area church representatives.

● Construction has begun on a building to house the caretaker and provide storage space for the Adventist Book Center and the Washington Conference office. The building will be adjacent to the new conference office under construction in Bothell, in the northeast section of Greater Seattle.

● The new industrial-arts building on the campus of Mount Ellis Academy in Montana has been completed. Equipment is being moved into the new structure.

Northern Union

- The Northern Union Music Festival, recently held at Dakota Adventist Academy in North Dakota, featured students from Maplewood Academy and Minneapolis Junior Academy in Minnesota, Oak Park Academy in Iowa, and Dakota Adventist Academy. During one of the programs 12 pianists played six pianos under the direction of Maplewood Academy's keyboard instructor, Althea Hamilton.
- A recent church service in Cedar Rapids, Iowa, was dedicated to the children in grades 1 to 3 of the local church school. The children collected the offering, offered prayer, and read the scripture.

Pacific Union

- KLLU, Loma Linda University's "Good News" radio station, on the La Sierra campus, held open house for its new transmitter and antenna April 2. Radio listeners contributed \$70,000 for the project, which also inaugurated a 24-hour daily schedule of primarily religious programming, with some classical music and commentary. Lee McIntyre manages the station, presided over by a board headed by Gordon Thompson.
- Gifts in excess of \$15,000 have been earmarked for the English department at the College of Arts and Sciences at Loma Linda University. A \$5,000 scholarship endowment was established for junior and senior English majors by Delpha Marchus Crane in honor of her mother. Another gift is a special tribute to Professor and Mrs. Thomas Little.
- A new church of 40 members has been organized in San Manuel, 45 miles northeast of Tucson, Arizona. Begun with a branch Sabbath school organized by winter residents, Mr. and Mrs. C. Fred Lee, from North Dakota, the interest was nourished by Paul Weigley, a literature evangelist. Since 1973 the company has been attached to the pastoral ministry of Tucson's Desert Valley congregation.

istry of Tucson's Desert Valley congregation.

- Laymen Gerardo Cabanilla and Toshiro Anzai are heading a company of 35 believers in rented quarters at Ewa Beach, an undeveloped area for the church northwest of Honolulu, Hawaii.
- A new wing will be under construction at St. Helena Hospital and Health Center, Deer Park, California, in June when centennial celebrations are begun. While the church has sponsored construction and growth through the past 100 years, the community is this time recognizing the health-care facility—the second built by the denomination—by raising funds toward the \$6.1 million ancillary-services wing.
- Members of the West Coast Amateur Radio Bible Study Group, now in its nineteenth year, are continuing to see baptisms as a result of their airwaves study.
- Walt Lamb and Ron Cookenmaster, Arizona *Listen* literature evangelists, have appeared on three Phoenix talk shows, answering questions about the specialized, student-oriented ministry of *Listen*, which was brought to public attention by Art Linkletter's acceptance to serve as national honorary chairman of the Community Crusade Against Drugs.

Southern Union

- Deliveries by literature evangelists in the first quarter increased by 14 percent over the same period of last year's record-setting deliveries.
- Students from 12 Southern Union academies participated in the annual music festival held March 31-April 1 at Southern Missionary College.
- Self-supporting-institution leaders and managers of Adventist-owned services and industries met April 7 to 9 at Camp Alamisco, Dadeville, Alabama, to organize the Southern Union chapter of the Association of Privately Owned Seventh-day Adventist Services and Industries. Leading out were Roger

Goode and J. J. Aitken, ASI president and executive secretary-treasurer, respectively, and W. L. Mazat, Southern Union Conference ASI secretary.

- Southern Union baptisms and professions of faith for the first quarter numbered 842. The 1978 figure is below that for 1977, due, in part, to the heavy snowfall that disrupted evangelistic crusades and worship services in many areas during the quarter.
- The officers, departmental leaders, and pastors of the Alabama-Mississippi Conference pledged \$11,000 for evangelism (more than \$314 per capita) during a ministers' meeting April 2 to 4.

Southwestern Union

- M. E. Kemmerer, General Conference undertreasurer, was among the group from the Inner City Council in Dallas, Texas, that visited the health-screening clinic sponsored by the Southwestern Union and Southwest Region conferences. The mobile medical-dental clinic, a 38-foot semi-trailer and tractor, was parked on the parking lot of a Baptist church in Dallas' Oak Cliff area, where some 300 preschoolers were given free mouth examinations by local dentists, who volunteered their time for this project.
- N. R. Dower, General Conference Ministerial Association secretary, conducted a week of witnessing festivals in the Arkansas-Louisiana Conference March 17 to 25.
- Members of the Oklahoma Conference executive committee, at their March 16 meeting, officially adopted the name Hidden Canyon for their new youth camp and retreat center. They also explained a complete use-and-development plan for the camp, which the conference plans to develop on a pay-as-you-go basis. The same committee also approved a conference-wide program called Onward Oklahoma.
- On the weekend of March 10-12 approximately 100 stu-

dents from four colleges (Union, Oakwood, Southern Missionary, and Southwestern Adventist) met at Camp Yorktown Bay, Mountain Prize, Arkansas, for a Bible Conference. The theme was "The Devotional Life."

- The Natchitoches, Louisiana, church was organized recently with 17 new members. Others will be joining soon. Natchitoches is the oldest city in the Louisiana Purchase.

Andrews University

- Andrews University's faculty awards were recently presented to Merlene A. Ogden and M. Lillian Moore. Dr. Ogden is assistant dean of the College of Arts and Sciences, and has taught English at Andrews since 1955. Mrs. Moore is associate professor of nursing on the Hinsdale campus and has been on the faculty for 11 years. Teachers are nominated for the awards by their colleagues on the basis of teaching, research, creative expression, and leadership.
- Andrews' senior class of 1978 will contribute to the purchase of a scanning electron microscope as its class gift. The class voted to help raise the remaining funds needed to purchase the microscope, which is valued at more than \$50,000.
- A Genesis seminar, a one-day "search for spiritual roots," was held April 9 at the Holiday Inn in Benton Harbor, Michigan. The seminar focused on evidence that the Biblical account of man's origin is factual. Don Jacobsen, professor of church and ministry at the Theological Seminary, moderated discussions of archeological and biological findings that support creationism. Others participating included C. Mervyn Maxwell, William Shea, and Leonard Hare.
- Floyd O. Rittenhouse was featured speaker at Andrews' annual observance of Founders' Day, March 11. Dr. Rittenhouse was president when the school achieved university status.

Health Personnel Needs

NORTH AMERICA

Baker	Med. technol.
Cashier	Nurses, all serv.
Clerk-typist	Occup. ther.
Comp. progrmr.	Orderly
Cook	Phys. ther.
Groundskpr.	Psych. aide
Maint., gen.	Resp. ther.

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue N.W., 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.

Robinson Abraham, assistant vice-president at Washington Adventist Hospital, with responsibility for the dietary program, the emergency department, and the Family Health Center.

Kurt Bandel, business intern, Reading, Pennsylvania, Adventist Book Center, formerly a literature evangelist in Pennsylvania.

Kenneth Bushnell, communication and youth department director of East African Union, formerly youth and temperance director of Allegheny East Conference.

Charles "Bud" Countrymen, assistant publishing department director, Potomac Conference, formerly with the New York Life Insurance Company.

Frank Diehl, personnel director, Shawnee Mission Medical Center, Kansas City, Kansas, formerly with Porter Memorial Hospital in Denver, Colorado.

John Easton, assistant treasurer, Southeastern California Conference, formerly under-treasurer in the Potomac Conference.

Clyde Gildersleeve, pastor, Yerington, Nevada, district church; formerly he served on mission boats in British Columbia and Alaska.

Albin Grohar, director, foundation research, Andrews University, from Grand Ledge, Michigan.

Dallas M. Kindopp, director of admissions and records, Southwestern Adventist College, be-

ginning July 1; formerly director of admissions and records, Red Deer College, Deerfield, Alberta, Canada.

Maynard W. LeBrun, assistant executive director of clinical services, Shawnee Mission Medical Center, formerly with Florida Hospital in Orlando, Florida.

Stanley Murphy, director of laboratory at Wytheville Sanitarium and Hospital, Wytheville, Virginia.

Beat Odermatt, Bible teacher, Wollega Adventist Academy, West Ethiopia.

Lloyd Scharffenberg, director, youth department, Greater New York Conference, formerly pastor of the Middletown, New York, district.

Gayle Smith, instructor in home economics, Andrews University, formerly from Indianapolis, Indiana.

William Tucker, evangelist, Central California Conference, formerly with British Columbia Conference.

Jesse Tyson, director of pharmacy at Wytheville Sanitarium and Hospital, Wytheville, Virginia.

FROM HOME BASE TO FRONT LINE

Barbara Y. (Stockhausen) Bazliel (U. of Birmingham '54), returning to serve as medical director, Simla Sanitarium and Hospital, Simla, Himachal Pradesh, India, accompanied by her husband, **Gulraiz R. Bazliel**, left Miami, Florida, March 2, 1978, by way of Jamaica. They returned to India April 18, 1978.

James T. Bradfield (AU '61), of Trans-Africa Division, returning to serve as principal, Solusi College, Bulawayo, Rhodesia, and **Carol L. (Ambs) Bradfield** left New York City, March 13, 1978. Two sons returned in January to attend college.

Thomas B. Davis (LLU '77), to serve as physical therapist, Bella Vista Hospital, Mayaguez, Puerto Rico, **Pauline (Dietrich) Davis** (LLU '65), and three children, of Portland, Oregon, left San Francisco, California, January 17, 1978.

Lucas M. Diaz (McCormick Theol. Sem. '71), returning to serve as departmental secretary, East Venezuela Conference, Caracas, Venezuela, and **Lucila (Bonnet) Diaz** (AU) left Miami, Florida, March 2, 1978.

W. Holmes Talor IV (LLU '74),

returning to serve as dentist, Bulawayo Dental Services, Bulawayo, Rhodesia, **Gwendolyn R. (Woodward) Taylor** (PUC '70), and two children left New York City, March 6, 1978.

ADVENTIST VOLUNTEER SERVICE CORPS SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Dale T. Fetroe (ES), to do elective service, Tsuen Wan Hospital, Hong Kong, and **Judith I. (Davidson) Fetroe**, of Loma Linda, California, left San Francisco, February 21, 1978.

L. Keith Hanson (LLU/LSC '75), to do elective service, Phuket Mission Hospital, Phuket, Thailand, **J. Esther (Alvidres) Hanson** (LLU/LSC), and one son, of Loma Linda, California, left Los Angeles, November 28, 1977.

Roy L. Walin (SOS), to serve as water engineer, Gitwe College, Nyabisindu, Rwanda, of Brunswick, Maine, left New York City, February 23, 1978.

Daniel A. Mitchell (LLU '47) (SS), to serve as surgeon, Taiwan Adventist Hospital, Taipei, Taiwan, of Hacienda Heights, California, left San Francisco, June 29, 1977. **Maurine A. (Block) Mitchell** and one child left Los Angeles, August 3, 1977, to join her husband.

Alma L. Tracy (Col. U. '51) (SS), to serve as nursing instructor, Andrews Memorial Hospital, Kingston, Jamaica, of Aurora, Colorado, left Denver, January 25, 1978.

Deaths

ANDERSON, John P.—b. May 6, 1886, at Kiron, Iowa; d. March 18, 1978, Lakeport, Calif. He served the church for nearly 40 years in China and helped establish the China Training Institute at Chiaotoutseng, Kiangu. Survivors include his wife, Rachel; one daughter, Hazel; and several grandchildren.

BERGSTROM, Anna E.—b. Feb. 5, 1897, in Sweden; d. March 1, 1978, Glendale, Calif. She served as a nurse in the Glendale Adventist Medical Center from 1952 until her retirement in 1967. She is survived by one sister, Ellen Bergstrom.

CASE, Dorothea F.—b. March 27, 1898, Chicago, Ill.; d. March 5, 1978, Asheville, N.C. She served as a church school teacher for 22 years in the Lake Union. Then she worked for the Voice of Prophecy for 20 years. Survivors include two sisters, Elnora Johnson and Martha Tasker.

MILLER, Matilda E.—b. Dec. 25, 1890, Bolyunia, Russia; d. March 13, 1978, Angwin, Calif. She was one of

the first SDA church school teachers on Vancouver Island, British Columbia, and one of the first teachers to be sent by the General Conference to Hawaii, in 1914. She and her husband, W. F. Miller, served in Peru, Chile, and Argentina for 16 years, and she later taught school in California, Nevada, and Arizona. Survivors include one daughter, Ruth Brehm; one brother, Harold W. Tamka; two grandchildren; and one great-granddaughter.

SHANKEL, Win O.—b. Dec. 15, 1893, Haines, Oreg.; d. Feb. 8, 1978, Stoneham, Mass. In 1917 she taught in the art and speech department at Walla Walla College. After her marriage to Dr. George Shankel in 1919, they went to South Africa, where she served in the music department of Helderberg College for 17 years. Upon returning to the United States she taught music at Atlantic Union College and later at West Indies College, Jamaica. By her wide circle of former students around the world she will be fondly remembered as "Mom Shankel." Survivors include her daughter, Dr. Virginia-Gene Rittenhouse, and one sister, Mrs. Arnold Johnson.

SIMON, Hazel H.—71, d. March 15, 1978, in Los Altos, Calif. She retired from the periodical department after 21-years' service at Pacific Press Publishing Association. Mrs. Simon also wrote poetry and had several books of her poems published. Survivors include her husband, Orley; two sons, Vernon and Richard; two daughters, Pearl E. Weseman and Sandra L. Van Iderstein; and five grandchildren. Also surviving are one sister, Pearl Gaitens, and two brothers, Elder Raymond H. Hartwell and Dr. Donald C. Hartwell.

SMITH, Merle W.—b. Dec. 12, 1906, at Aberdeen, Washington; d. Feb. 24, 1978, due to a plane crash of Maranatha Flights International on the first part of the journey back to Auburn, Washington, from Guatemala City. He served a number of years in Alaska and later in the Upper Columbia and Southeastern California conferences. After retirement he became involved in Maranatha Flights International, and in this capacity helped build four churches in Mexico. Survivors include his wife, Doris; two sons, Richard and Timothy; one daughter, Marilyn M. Harbeson; and ten grandchildren; also four sisters, Ethyl Ball, Gladys Aronson, Delia Cummings, and Verda Foreman.

STEINKE, Robert D.—b. April 1, 1908; d. Feb. 22, 1978, in an air tragedy at sea. He served the church in various capacities for 40 years in the Ontario, Alberta, British Columbia, North Dakota, New Jersey, and Ohio conferences. After retirement he assisted in the area churches where he lived, and spent the winter months endeavoring to build God's work on San Andross Island in the Bahamas. Survivors include his wife, Sarah; one son, Raymond E.; one daughter, Sharon R. Ordelheide; and several grandchildren.

TIPPETT, Gladys A.—b. Nov. 7, 1894, Mich.; d. Feb. 26, 1978, Colton, Calif. In 1917 she married Harry M. Tippet. She taught dressmaking at Walla Walla College 1919-1923. Survivors include three daughters, Gene A. Evers, Carole M. Harris, and Helen S. Sorenson; two brothers, Benjamin and Forrest Robinson; one sister, Beatrice Lipps; six grandchildren; and two great-grandchildren.

Lay members aid pastors in winning converts

Adventist lay persons were instrumental in winning 152,000 converts to the church in 1977, 15,120 more than in 1976. In North America the figure is 12,210 converts, 462 more than the previous year.

Adventists in North America distributed 21,669,485 pieces of literature during 1977. This represents an increase of 681,279 over the previous year and amounts to an average of 59,368 pieces of literature distributed each day of the year.

Around the world, Seventh-day Adventists distributed 48,318,266 pieces of literature during 1977, an increase of 353,629 over the 1976 figure.

The number of lay Bible instructors reported for North America is 4,057, 275 more than in 1976. The world field reports a record 127,970 lay Bible instructors, 58,982 more than the previous year.

GEORGE E. KNOWLES

Sri Lanka radio program goes international

The service program Radio Monitors International is now broadcast internationally three times each Sunday on the shortwave facilities of the Sri Lanka Broadcasting Corporation. Target areas are the Far East, Australia, Southern Asia, the Middle East, Europe, and Africa.

The program was begun by A. M. Peterson nearly three years ago at the request of the Sri Lanka Broadcasting Corporation as a ten-minute insert in a program broadcast by the station in its English service to Southern Asia. Since February 19, the program has been increased to 15 minutes, and it is now heard three times each Sunday.

Radio Monitors International is produced in the Poona studios of AWR-Asia by Pastor Peterson. Associate speaker is Sonia Christo, a

secretary at the Southern Asia Division office.

The program has received many responses by mail, mostly from listeners in India.

Pianist boosts Walla Walla fund

Van Cliburn, who performed for Walla Walla College's lyceum series in Columbia Auditorium, packing the building in 1969 and 1971, has given two thousand dollars to the college to be used in building a new auditorium. The college has established a fund to rebuild WWC's Columbia Auditorium, which was destroyed by fire March 23.

The donation came as a surprise to college administrators, who had not solicited Mr. Cliburn. He volunteered the money after he learned of the fire from a former WWC music teacher who attended a Cliburn performance in Dayton, Ohio.

Columbia Auditorium served the college as a center of social activity for 40 years. It was used for student assemblies, social activities, roller skating, athletic events, and for the school's lyceum series. The building seated more than 3,000 persons.

Arson is believed to be the cause of the fire. In two earlier incidents the same evening a college official's garage and car and a Davis Elementary School bus were gutted by fire.

In terms of property destroyed, it was the worst fire in College Place history. The assessed value of the auditorium is near a half million dollars, plus equipment and furnishings lost.

DAN AKERS

Camping gains in popularity

The most recent World Camping Report reveals that in 1977 the church held 1,352 camps, as compared to 1,085 in 1976. Attendance jumped from 78,191 to 81,191, while about the same number of

young people, more than 11,000, made decisions for Christ.

The North American Division conducted 347 camps, with an attendance of 28,712. The church owns 63 campsites in North America and 98 around the world for its youth camp program. These facilities are used often by conference and union administrators for seminars and training courses, and by local churches for retreats and conventions.

LEO RANZOLIN

For the record

CRBF worker honored: The work of the Christian Record Braille Foundation, Lincoln, Nebraska, received the attention of the Oklahoma State Legislature on January 23 when C. Rendall Caviness, veteran CRBF field representative, was extended a citation of commendation for his founding of the first Braille mobile free glaucoma screening unit, working closely with the Lions Club and Lions eye bank, and working untiringly with the blind.

Nigerian church leaders meet government heads: Helge Andersen and Daryl Meyers, Nigerian Union Mission president and communication director, respectively, represented the Seventh-day Adventist Church at a Baptist church service in Lagos, Nigeria, where U.S. President Jimmy Carter and Mrs. Carter were guests of honor. The Adventists greeted Lieutenant General Obasanjo, head of state of Nigeria, and the Carters. They also presented books to the Carter family and two King's Heralds quartet albums to Andrew Young, United States Ambassador to the United Nations.

Magazine awards: The Associated Church Press, meeting in St. Louis, Missouri, April 17 to 20, for its annual convention, awarded *These Times* and *Liberty* the two highest awards of all magazines entered in the 1978 awards program. The ACP Award of Merit for General Excellence in the General

Audience category went to *These Times* for its July, 1977, issue, which contained a ten-page feature on abortion. *Liberty* magazine received a similar award in the Special Audience category, making this the first time in ACP history that two Seventh-day Adventist magazines received the two highest awards given by the ACP in the same year. *Liberty* also took the Award for Graphics for a single article with its entry, "The Great Puritan Putdown," by Richard Utt, from the July-August 1977 issue.

Died: Mabel Carter, 84, wife of a former worker in China, on April 6 in Warsaw, Virginia. □ M. Elaine Taylor, 54, assistant professor of music at Andrews University, in an automobile accident April 19 in Benton Harbor, Michigan.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/78.

New subscription
 Renew my present subscription
 One year (US\$13.95)
 Single copy 45 cents

Attach label here or print old address:

name (please print) _____
 new address _____
 city _____ state _____ zip code _____