

Adventist Review®

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of the Seventh-day Adventists

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Dear Dad

By AILEEN ANDRES

There are many times, now that I am grown, when I think, I should thank Dad for teaching me that:

For instance, I'm glad you taught me that work is important—that fixing a car, preaching a sermon, hoeing a field, cooking, and washing dishes all have value and should be done well.

I'm glad you taught me how to have fun, to laugh (even at myself), to ride a horse, to enjoy both camping and reading a good book.

I'm glad you showed me that a truly strong person, man or woman, knows that apologizing will not diminish him in any way, but will strengthen him; that crying when we're moved or hurt is all right; that loving people is rewarding, whether they're family, friends, or strangers. (I'll never forget how little children always wanted to be with you, whether they knew you or not. In fact, they still do.)

Thanks especially for loving me no matter how I disappointed you at times, for always believing in me and in my abilities.

Thank you for knowing God as a personal friend and for introducing me to Him. I'm so glad that you had a clear view of His character and didn't share a distorted one with me.

Well, this note is long, and I must go, although there is much more I could add. But, as I said before, Dad, Thanks. Thanks a lot.

THIS WEEK

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For our cover feature, Aileen Andres, editorial associate of the ADVENTIST REVIEW, has written a letter to her stepfather, which is also a tribute for fathers everywhere who have taken the time to give their children a good example, their company, the benefit of their wisdom, and their love and concern.

In this issue Editor Kenneth H.

Wood begins a series of articles describing his recent trip to the South American Division, one of the fastest growing divisions in the world. In his first article (p. 3) he tells of visiting one of the missionary launches on the Amazon and of a visit to an agricultural school, among other things. Next week he will tell readers of a history-making vote taken at the Brazil Publishing House.

"The Holy Spirit and Racial Integration" (p. 8) was written by Roy F. Williams, an associate secretary of the General Conference, a position he has held since 1970. Born in Mexico City, Mexico, Elder Williams obtained his B.A. degree from the University of the Americas there. He also holds a Master of Business Ad-

ministration degree from Andrews University.

Elder Williams has had wide experience in denominational work, as an accountant and manager of the Panama Conference Book and Bible House, the treasurer of Panama Industrial Academy, secretary-treasurer of the Southeast Mexican Mission and later the Mexican Union Mission, and treasurer of the West Indies Union. He and his wife, Pauline, who works in the prooffroom of the Review and Herald Publishing Association, have three children.

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LETTERS

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

Standing up

I have just read "Will the Real Christian Please Stand Up?" (April 6). I am afraid that many of us might find it difficult to do so.

When are we going to exchange our present life style for those qualities brought out in the article?

JEWELL NELSON
Dallas, Texas

Aesthetics

When the author of "Aesthetics—Yes? No?" (April 27) stated that often little regard is paid to the deeper qualities of beauty, and that what we need in Christian living is a close study of aesthetics, along with our spiritual lessons of study, I couldn't help saying, "Amen!" As God's children, we should try to understand the nature of the things we tend to appreciate, because in many cases we often appreciate things for the wrong reasons. When we desire to seek the true meaning of God's creation He will teach us to appreciate things for the right reasons, in the way He would have us see them.

MARLENA PREMO
Angwin, California

Being counted

Re "A Time to Be Counted" (editorial, May 18).

Unity in the church is a burden that has been growing within my heart. *Life Sketches*, page 327, says that when we are perfectly united, this great controversy will end.

I appreciate the stand on the Spirit of Prophecy expressed. Satan is seeking constantly to turn us away from truth to speculative ideas.

In reference to Luther and Calvin, I believe that both these men were used of God and were raised to proclaim righteousness by faith as they knew it. But the many other truths that we know today, such as Sabbathkeeping, the state of the dead, and spiritual gifts, influence and expand our understanding of the central theme of righteousness by faith. Therefore, if we hold to Luther's and Calvin's limited understanding of righteousness by faith and do not enter into the Most Holy Place with Jesus, we will be left in the holy place and be exposed to error and unbelief. (See *Early Writings*, pp. 54-56.)

GREG GOODCHILD
Clarendon Hills, Illinois

Scotland

Thank you for the article "Crieff San Marks Year of Service" (May 18), which tells of the work in Scotland. This is the first article I've seen in the REVIEW about the land of my heritage, where the per capita ratio of Ad-

ventists to the population is about the lowest in the denomination.

It brings tears to my eyes every time I realize that so few of the Scottish people know the truth. Up to now, the church has not learned how to approach the most honest people in the world with our message. The Scot is honest, decent, and prides himself on literacy. I suggest that approaches of evangelism emphasizing these factors be tried. American-style evangelistic meetings and American evangelists do not seem successful. The approach at Crieff is excellent, but funds are needed desperately for outreach clinics in all parts of the country to present the church's health message. Maranatha Flights should be given a medal for helping at Crieff.

MARJORY BROWN
Fairfax, Virginia

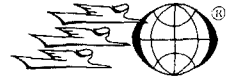
Anger at sin

Re "Anger—Who Needs It?" (May 11). I have no disagreement with regard to the need of overcoming this powerful emotion when it is an expression of selfishness. But I believe anger has a legitimate place. To me righteous indignation is anger. It is anger at what is wrongful. It is excited against meanness, cruelty, and inhumanity. True, it is dignified anger, but anger nevertheless.

Anger in the experience of Jesus was generated by His love of righteousness and His resulting hatred of sin.

R. L. KLINGBEIL
West Linn, Oregon

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First stop—Manaus



The *Leo Halliwell II*, amphibian mission plane piloted by Daniel Walter, landed on the Sollmoes River (the segment of the Amazon near Manaus, Brazil) in the afternoon to pick up the author, his wife, Miriam, and Samuel Monnier, who had spent the day on the *Luzeiro XIV* medical launch.

The editor provides a bird's-eye view of true medical ministry and of other inspiring programs in and around Manaus, Brazil.

What is the best way to tell the story of a continent as vast as South America? Where does one begin? Should one merely list the major impressions he received while traveling in that colorful field? What should he omit in order to keep the story within the limits of available space?

After spending three weeks in four countries of the South American Division, I am convinced that there is no adequate way to give the full picture of what God is doing in the South American Division, or of the enormity of the challenge of that great continent. I hope, however, that through this article and others to follow I will be able to convey the major significant facts, and something of the excitement my wife and I experienced as we made brief contacts with our workers and institutions in Brazil, Argentina, Bolivia, and Peru.

We began the itinerary at Manaus, Brazil. Airlines do not schedule flights to Manaus from the United States every hour on the hour, hence we took off from Miami at eight o'clock the night of April 19, and after a short midnight stop in Caracas, Venezuela, flew on to Manaus, landing there at 3:45 in the morning. Waiting to welcome us were Daniel Walter, director of the Central Amazon Mission aviation department, and Alberto Ribeiro de Souza, president of the North Brazil Union Mission. Pastor de Souza's union headquarters are at Belem, at the mouth of the Amazon River, many hundreds of miles to the east (Belem, incidentally, is the Portuguese word

for Bethlehem). He was in Manaus for special meetings.

These two brethren announced brightly that in order to use our time in Manaus most profitably we probably should go directly to the *Luzeiro XIV* medical launch. On board we could rest for a couple of hours and then be ready to start out on the river soon after daybreak. But after a short discussion Elder Walter decided that perhaps it would be better for us to go to his home for the two hours, since the steps down the river embankment to the *Luzeiro XIV* were rather steep and might be dangerous to negotiate in the dark. We agreed.

So we went to the Walters' home, where Mrs. Walter met us with the kind of grace that made us feel she was glad to welcome weary travelers at four in the morning! We slept for about two hours, and were awakened by the rather insistent crowing of Manaus' numerous roosters.

An unforgettable day

The day was unforgettable. At about eight o'clock we reached the embankment of the Negro River (well named because the water is black) and could see the *Luzeiro XIV* about 75 feet below. Gingerly we negotiated the 91 steps down, then walked up the narrow gangplank onto the boat. It was a pleasant surprise to discover Samuel Monnier on board. Elder Monnier is an associate director of the General Conference Lay Activities Department, and the father of Eric Monnier, cocaptain of the *Luzeiro XIV*. Eric and his wife, Françoise, live on the boat. He

handles dental problems, and she treats fevers, skin disorders, digestive-tract problems, and obstetrical cases. On one occasion, in an emergency, she even delivered a baby successfully by Caesarean section! (See *For This Generation*, REVIEW, April 6, 1978.)

With the Brazilian cocaptain at the wheel, the *Luzeiro XIV* soon pulled out from shore and began its two-and-a-half-hour cruise to its destination on the Solimões River (the name of this segment of the Amazon River). En route we saw a number of floating islands (made up of thick vegetation) and a smaller *Luzeiro* ship. We also saw a school of porpoises playing in the warm, fresh water of the river.

About midmorning the ship pulled up at an imaginary dock along the river's edge, and the crew extended the gangplank. Children spotted the ship and raced back to their homes to spread the word that the launch had arrived. Over the ship's loudspeaker Eric Monnier also boomed out the news.

Soon the people began to appear. Basic information concerning their needs was obtained in a nearby shelter, which provided protection from the steaming Amazon sun. Then one by one they were permitted to board the ship and receive treatment below deck.

Hour after hour Eric examined and extracted teeth. The condition of the teeth of many, both young and old, was simply appalling. Because of malnutrition, the teeth, even of many small children living along the river, have decayed almost to the gums. Abscesses are common. Without the prospects of an enriched diet and a monumental, expensive effort to repair the teeth, there seems to be no solution but to pull the offending molars, bicuspids, or whatever. We admired the stoicism of the adults, but fear and pain often produced screams by the chil-

dren. In the high humidity and heat of the *Luzeiro's* below-deck treatment area, I finally began to feel somewhat faint and went up on deck to breathe the cooler air.

Some people may feel that they obtain a special spiritual experience when they walk where Jesus walked in the Holy Land. But personally, I felt the presence of Christ on that launch as Eric and Françoise—two dedicated young people, typical of many who are following the example of the Saviour in all parts of the world—endeavored to minister to the desperate needs of the sufferers along the Amazon.

Early in the afternoon a small amphibious airplane buzzed the medical launch, then landed on the river. The plane was the *Leo Halliwell II*, and the pilot was Elder Walter. After spending a short time with us on the boat, Elder Walter invited us (Samuel Monnier, my wife, and me) to fly with him to the floating church 30 minutes or so downriver. We were delighted, and after having prayer with everyone on board the ship, we took off. From the air we could see men along the shores of the river cutting jute, one of their chief sources of income. Women were washing clothes at the river's edge. And a small tugboat was pulling what looked like a large island of logs.

As we viewed from the air the landscape around Manaus, we found it easy to believe the claim that the Amazon River (flowing eastward about 3,300 miles from the Andes in Peru, across north Brazil, and emptying into the Atlantic Ocean) contains at least one fifth of the world's total fresh-water supply. Everywhere we looked there was a river, a lake, an inlet, or a pond. Semiflood conditions seemed to prevail everywhere. And even as we viewed the scene, we saw storms dumping additional millions of tons of water onto the already-saturated earth. The term "the mighty Amazon" is not a label created by a chamber of commerce; it is a descriptive statement that scarcely does justice to the facts.

The floating church

Soon we spotted the floating church. Elder Walter landed the plane as close as he could on the river, then, using an oar stored in the cabin, paddled almost up to the church door. We stepped off the nose of the plane onto the church's "front porch." The church, which floats on two enormous logs, has been moved numerous times to open up dark counties along the river. After an evangelistic meeting, when a new congregation has been organized, the church is brought "home." The baptistry is unique. It consists merely of an enclosure at one corner of the front porch, with steps leading down into the river. Naturally, the baptistry always contains water.

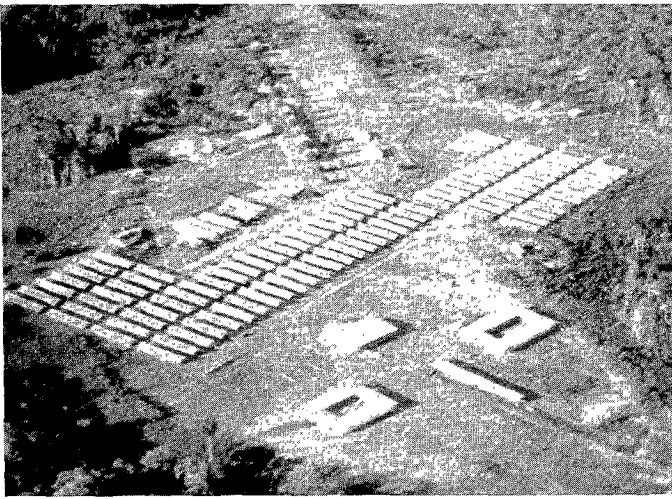
We climbed the hill behind the church to the elder's home and found workmen busily erecting a new meeting place on the adjoining property. We were fascinated by the way in which the workmen used palm fronds as shingles for the roof.

As we talked, I gathered information about the Central Amazon Mission, which we were visiting. Late statistics indicate that the mission has 20 churches, with 11,413 members. Baptisms during the fourth quarter of 1977 totaled 550. Thirteen camp meetings are held annually in the field.

The blessings received at these camp meetings are prized highly by the people. Incredible as it may seem, one man paddled his canoe 200 days down the river to



Below deck, patients wait to be treated by Eric Monnier and his wife, Françoise. At left is Samuel Monnier, of the General Conference Lay Activities Department. Elder Monnier, father of Eric, was on an itinerary in Brazil, and helped organize patients before boarding the ship.



Carved out of the jungle a few miles from Manaus is the Adventist Agriculture-Industrial Institute. All crops are grown under cover. With a strong work-study program, the school enrolls more than 200 students.

attend camp meeting, then after the meeting ended, he paddled another 200 days to get back home!

Because our time was short, we gathered the workmen together for a brief prayer by Elder Monnier, then bade a reluctant farewell to our new-found friends and took off for our return flight to Manaus.

As we skimmed the water, we could see numerous varieties of birds, including egrets and herons, and water lilies with their giant, flat, round leaves. Some of the leaves are as large as eight feet in diameter and are strong enough to support the weight of a baby.

Manaus, the capital of the state of Amazonas, is a city of 600,000 and has grown rapidly during the past few years because it has been designated by the Brazilian Government as a free zone. Electronic equipment, appliances, and other goods sell at prices 50 to 70 percent lower than in other parts of Brazil. Apparently this is part of the Government's effort to encourage people to move into the more or less underdeveloped areas of the country.

While in Manaus we visited the conference headquarters, a school, several churches, and a clinic on which work was proceeding feverishly, with the hope that the facility would be ready to open in three days. The clinic is largely the brainchild of Dr. Raymond Ermshar, a physician from the United States, who is married to the former Marian Halliwell. Mrs. Ermshar was born in Brazil when her father, Leo Halliwell, was developing the launch work on the Amazon. The clinic is small, with only 11 beds, but I believe its influence for good will be enormous.

Sabbath morning I preached in the Manaus Central church. I was impressed with the talented people who led out and presented the program at Sabbath school. The auditorium was crowded, and there was much noise from the street, but still the Sabbath school maintained small classes in which there was maximum participation.

The agricultural school

In the afternoon the Ermshars drove us in their van to the Adventist Agriculture-Industrial Institute, about 25 miles northeast of Manaus in the middle of the jungle. The school was begun about 11 years ago with only a

dozen students, but today more than 200 are enrolled. It provides almost unlimited work for the students. One hundred and twenty work all of their way, while 90 work about half their way.

The school is situated on about 6,000 acres of land that were donated by the state. Clearing the jungle to provide room for the school was an enormous task, and improving the soil to produce good crops was an additional large task, one that is continuing even today.

All of the crops are grown under shelters that may best be described as greenhouses without walls. At present about five acres of tomatoes are under roof. The week before we visited the school, the students harvested ten tons of tomatoes, all of which were sold in Manaus. Crops from the school are in high demand, and when the school truck drives in to Manaus three times a week, market owners compete for the produce.

We were pleased that new dormitories for both boys and girls are under construction and that a new cafeteria building is nearing completion. An administration building is projected. The new facilities are sorely needed. We inspected the present living facilities for the boys and girls, and noted that 60 girls are now living in one large room, their hammocks virtually overlapping one another. One hundred and fifty boys share a two-story barn-shaped building. Mingled with the boys' hammocks were clotheslines on which laundry was hanging.

Mr. and Mrs. M. E. Glantz have been at the school ever since its beginning and deserve a great deal of credit for making the school a thriving institution.

The Sabbath sun was setting as the students gathered in their open-sided chapel for MV meeting. It was a privilege to speak to this enthusiastic group of young people, who consider Christian education so valuable that they are willing to leave their homes hundreds of miles away and work the year around. I was deeply impressed not only with the young people but with the successful work-study program at this school.

After the service, we left the school and headed back to Manaus. The next day we would be leaving for Brasilia and São Paulo.

During the time we were in Manaus, the mail brought the ADVENTIST REVIEW to the families we were visiting. The fact that the magazines were about two months old, having been on their way through the mail for that length of time, made no difference. They were seized eagerly and read. The influence of the REVIEW was apparent in Mrs. Ermshar's kitchen also, for fastened to the refrigerator was the cover of the REVIEW that featured Ruth Anderson's needlework with the quotation from Ellen G. White: "Through the grace of Christ we may accomplish everything God requires."

We left Manaus with tremendous admiration for the missionary families we met, and deeply impressed with the wonderful progress that God's work is making. How could we feel otherwise when twice during the weekend we saw the missionaries run short of gasoline, because of the holiday-closing of gasoline stations, but solve the problem by siphoning gasoline from one of their cars into another, and from a gasoline barrel into the car! How could we feel otherwise when the mission president reported that the mission expected their annual baptisms to double, and that they are now building 17 new churches!

K. H. W.

In search of mental health

By DANIEL SOSA

Therapists must aim to eliminate
not only the symptoms but also the causes of mental illness.

One of the major challenges to modern medicine is mental illnesses. While there have been remarkable breakthroughs in various scientific areas, much remains to be done in the field of mental health.

Dr. Mendizabel, professor of psy-

Daniel Sosa is communication director for the Mexican Union.

chiatry at the University of Mexico, defines mental health as a state of emotional well-being that is manifested by a capacity to establish good interpersonal relations, productivity, adaptability, and stability.

According to statistics, 50 to 75 percent of illnesses are psychosomatic. In the United States one in 20 of the nation's sick are in mental

institutions. A quarter million people break down mentally each year. Fifty percent of all hospital beds are occupied by schizophrenics. Ellen White says that nine tenths of all illnesses have their origin in the mind (*Counsels on Health*, p. 324).

There are many factors that contribute to diminishing mental health—political conflicts, wars, instability in the home, crime, inflation, natural disasters, television viewing, and a loss of spiritual values. As happiness and courage are infectious, so are fear and uncertainty, and the contagion spreads.

In the beginning it was not so. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). When Adam came from the divine hand he was perfect in every way. "His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. . . . He was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy."—*Patriarchs and Prophets*, p. 45.

The Edenic pair, Adam and Eve, enjoyed perfect mental and physical health. Their capacity to think and do was far superior to that of persons today.

The marked contrast between the mental state of the Edenic pair and that of the human race today illustrates the deterioration that has taken place. And while medical men of the world may look at mental health somewhat differently than the Christian practitioner does, still, there is a common denominator; both deplore the deteriorating situation and both are looking for a way to alleviate the inexpressible suffering involved. However, to the Christian it is clear that only when Eden is restored will the human race again have optimum mental health.



As the search for mental health continues, Christians will discover that the religion of Christ, prayer, utilizing will power, and using natural remedies will do much to improve mental health.

Since a human being is a unit, he can have mental health only by obeying strictly the natural laws that God has given to the human family—confidence in Him and the harmonious development of the physical, mental, and spiritual powers.

“The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize.”—*The Ministry of Healing*, p. 241.

Thus in the treatment of psychosomatic diseases the total person must be taken into consideration.

In the area of the physical, proper nutrition is an important factor. It is deplorable that the ecological situation is such that much of the food produced today is contaminated. Pollution has affected the flora and fauna of both land and sea. Ellen White says, “Because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.”—*Counsels on Diet and Foods*, p. 349.

In the area of the mental, there is also much pollution. In secular education subtle philosophies are introduced. Much of the reading matter upon which people feed their minds is either trivial or downright debasing. It is not calculated to develop

the mental powers. Also in the area of the mental should be mentioned the widespread use of mind-destroying drugs. All these pollutants are hindering the work of the mental therapist.

What destroys the mind destroys the spiritual perceptions as well. The world today is in a spiritual crisis. The plethora of religious philosophies and cults lead many people to spiritual confusion and calamity.

Education away from God

Churches are empty because of materialistic and false Christian philosophies that are taught. Totalitarian regimes educate generations away from God. Oriental philosophies fail to provide for basic human needs. The new morality, materialism, existentialism, spiritualism, and the charismatic movement are leading society to become spiritually unbalanced.

Morally, we have arrived at the level of antediluvian times when “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5).

Only remedies that take into consideration the total man will in the end prove successful. Many mental sufferers have tried psychoanalysis but have not become lastingly bet-

ter. Others have tried hypnotism, but hypnotism was never an effective cure. Many suffer a relapse to mental illness because the treatment eliminates the symptoms instead of the causes of mental illness.

The following pointers by Ellen White will go a long way in improving mental health.

1. *The religion of Christ*: “The religion of Christ, so far from being the cause of insanity, is one of its most effectual remedies.”—*Counsels on Health*, p. 324.

2. *Prayer*: “It is our privilege to drink largely at the fountain of boundless love.”—*Steps to Christ*, p. 94.

3. *The power of the will*: “Let the will be kept awake and rightly directed, and it will impart energy to the whole being and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease.”—*The Ministry of Healing*, p. 246.

4. *Natural remedies*: “Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies.”—*Ibid.*, p. 127.

It is important to remember that it is better to prevent disease than to wait until it comes and then try to cure it. To receive the benefits of the simple remedies, one must put them into practice constantly. □

Only one organization

By HENRY BAERG

While I was working with our Seventh-day Adventist World Service (SAWS) in Peru, some 30 overseas voluntary agencies that functioned in that country formed an association to foster better cooperation. In addition to Catholic Relief and Church World Services, which represented all Protestants except our church, there were other organizations such as educational foundations, UNICEF, and family planning.

The directors met monthly, but once a year a meeting was called to which were invited special guests from the U.S. Embassy and the Peruvian Government Ministry of Health. During these sessions new officers were chosen for the coming year, and reports were presented to update the association on the social work that had been done.

Because of the diversification of organizations represented, we were divided into small groups for detailed study on various aspects of what we were trying to accomplish. At a particular session I was with the nutrition committee, which was related to our food distribution.

Among us was the director of a highly endowed educa-

tional foundation who had become much concerned about the illiterate, coca-chewing Indians who live in the highlands of Peru and work in the mines. Since the high altitude is uncomfortably cold and miserable, the miners consume large quantities of coca leaves, furnished to them by the mine owners to deaden the cold, pain, and hunger. But the drug cuts their lifespan to about 30 years.

The educational director had a burden that something be done to prohibit the use of the coca leaf, whose distribution is controlled and taxed by the government. Various ideas were suggested by the group. After considerable discussion, the educator finally made this observation: “I have traveled all over Peru, observing the harmful effects of chewing the coca leaf, but I have found only one organization that has really made a positive impact on the Indians to leave off such a harmful practice.”

At this there was a pause as everyone waited to hear who it was. Then he continued, “The Indians who join the Seventh-day Adventist Church don’t chew coca. They kick the filthy habit.”

These poor, humble, honest-hearted Indians bear their testimony, and what a witness it is to the saving grace of Christ! The solution to the problem was obvious, and born-again Christians, members of God’s remnant church, provided the answer. □



The Holy Spirit and racial integration

Pushing people around, trying to force them, will accomplish little.

But let the Holy Spirit have His way and things begin to happen.

By ROY F. WILLIAMS

Discovering early in my teen-age years my love for good literature, my mother gave me one of her prized books, entitled *Gems of Literature*. Throughout 37 years of denominational service, with many moves from country to country, this book, which I greatly value, has accompanied me. One of the many gems that shines from its worn pages came from the pen of George W. Bungay many years ago:

'Tis not the blood of kith or kin,
'Tis not the color of the skin,
'Tis the true heart that beats within,
That makes a man, a man and brother.

As I grew up in a multiracial society, the philosophy expressed in these four lines guided my life. I hold all men as brothers and I believe that the Holy Spirit has much to do with racial integration. Some of the dictionary definitions of the word *integrate* are "to fit together," "to unify." Racial integration implies mutual love, mutual respect, mutual fellowship, mutual trust, and mutual consideration.

It is the Holy Spirit that imparts to man the fruit of love through which men and women can be truly unified, truly fitted together in Christ Jesus. The apostle Paul states: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

Roy F. Williams is an associate secretary of the General Conference.

There is much that finite human beings cannot comprehend about the creation of man, nor can they explain how there came to be distinctive differences between the various races. Inspired by the Holy Spirit, the prophet Malachi confirmed the Genesis record of the creation of the human race by his rhetorical question: "Have we not all one father? Hath not one God created us?" (chap. 2:10).

And, inspired by the Holy Spirit, the apostle Paul declared on Mars' Hill in Athens: "And hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

Unified in Christ

Regrettably, over the years people have built up dividing walls of caste, color, class, nationality, and economic status. But what a wonderful thing it is when men and women by being born into the family of God discover they are unified in Christ.

Inspired by the Holy Spirit, Ellen G. White wrote: "Christ tears away the wall of partition, the self-love, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle that their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our neighbor and the world as our field."—*Thoughts From the Mount of Blessing*, p. 42.

Moved by the Holy Spirit, the apostle Paul wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (chap. 3:26-28).

I praise the Lord for that oneness that may be ours, ye, that must be ours, if we are truly children of God. How does one gain access to the family of God? Again it is the Holy Spirit who gives the answer through the pen of Ellen G. White: "If you have renounced self and given yourself to Christ you are a member of the family of

God, and everything in the Father's house is for you."—*Ibid.*, p. 110.

The trouble with many people is that they hold onto selfish, sinful prejudice, and refuse to let go. Something has to happen on the inside of a man or woman to cause him to love all people as brothers and sisters, and that "something" can be accomplished only by the Holy Spirit. Take a piece of uranium, for example. Beat it into dust, and nothing happens. Melt it, and still nothing happens. But start the proper chain reaction, and a small piece, fully released, would blow New York City from the face of the earth.

Men and women are like that! Pushing them around,

FOR THIS GENERATION By MIRIAM WOOD

Kettering Medical Center

Visiting Seventh-day Adventist educational institutions and then telling you about them is something I've come to enjoy a great deal. It's simply not possible for everyone to see everything, and so we all need to share with one another, or some Adventists won't know what a great work the church is doing. So, when I spent a weekend at Kettering recently, I was eager to see and learn all I could. And believe me, I did. I came away from Kettering a real fan of the hospital and the college, and I'll explain why. First, though, something about the location.

Kettering Medical Center is located in a suburb (named "Kettering" in honor of the great American inventor Charles Kettering) of the southern Ohio city of Dayton, which is one of the most prosperous moderate-sized cities I've seen. Rarely would you expect to find a medical-educational facility in one of the most exclusive areas of a city, but that's where this one is. That came about because the well-known Kettering family donated the land and a vast sum of money for this center, with the proviso that it be run by the Adventist Church. The Ketterings lived in a mansion on a hill overlooking what is now the beautiful center complex, and in front of the complex is an enormous sweep of parkland, removing any impression of "clutteredness."

But good buildings don't necessarily make good institutions. It takes much planning, constant supervision, a willingness to try new ideas, dedication, and many more qualities. These are possessed in abundance by George Nelson (former administrator, now retired, who built the institution and got it underway) and by Dr. Marlowe Schaffner, current president of the center, his associates, and Dr. Winton Beaven, dean of Kettering College.

As we were taken through the hospital, and the methodology of patient care was explained to us, I began to sense a certain uniqueness. For one thing, there just wasn't that indefinable "hospital smell" composed of (I think) vitamin B, alcohol, disinfectant, and anesthetic. Obviously they have a superior air-circulating system. Also, Kettering is just about the quietest hospital I've been in, probably because each floor has its own lounge for visitors. That can't be the only explanation, however, since other hospitals doubtless have similar facilities. But it is indeed remarkable when you consider that Kettering Hospital usually has *more* patients than beds. No, they don't put them on the floor; they keep the patients in a "holding area" until other patients are discharged each day.

To me, one of the most interesting aspects of Ket-

tering Medical Center is its place in the community of Dayton. Dr. Schaffner and vice-president Robert Willett explained in detail their relationship with civic groups, the work they do in community affairs, the influential people they have interested in the center. But it is emphatically not a "one-way street." The administrators and those in public relations feel a firm responsibility to help the total community and to lend their expertise to civic-betterment projects. What a far cry from previous decades, when an adversary relationship sometimes existed between SDA's and the community in some parts of the world.

But now, about the college. Used as I am to traditional education, I was not prepared for the exciting new programs at Kettering. No longer does a student have to compress himself into a mold and become a nurse, a doctor, a secretary, or a teacher. At Kettering College, if he's a whiz at math and electronics, he can take a two-year course in the repair and maintenance of the multimillion-dollar electronic equipment that modern hospitals must have. Believe me, this profession is so new and the demand for qualified workers so great that every graduate of the course has just about his choice of jobs.

And what if a student doesn't want to be a full-fledged nurse or secretary? Fine—then take the two-year course that offers training in both the secretarial and nursing fields, and fit into a one-employee doctor's office. Another brand-new course is the physician's assistant, which

enables the graduate nurse to function in a much broader capacity, relieving the physician of much routine work and enabling him to concentrate on more complicated medical problems.

Of course, there are also the traditional programs, such as the two-year nursing course.

As I walked through the halls of Kettering College with Dr. Beaven, it seemed to me that the students I saw didn't have the air of boredom and ennui that characterizes students more often than not. When Dr. Beaven took us into the full-fledged television studio, where videotapes are produced, as well as broadcasts on closed-circuit TV for the patients, I had a momentary pang of genuine sorrow that I wasn't in a position to enroll immediately for any course that would give me a chance at all that fun and satisfaction.

The Sabbath services in the beautiful campus church were also innovative, in that the minister's sermon is almost the first thing that happens at the eleven o'clock hour. All the church business is transacted afterward, which means that no one is wiggling and watching the clock. One has the sensation that he really comes there to hear the Word. Dr. Melvin West's organ music created a high and holy atmosphere.

If I sound enthusiastic about Kettering Hospital and Kettering College, then I sound the way I feel. Your church and my church is an organization to be proud of; each of its institutions furthers our convictions that God is leading His people, enabling them to fulfill the gospel commission.

trying to force them to do something, threatening them, and trying to manipulate them achieves nothing lasting or effective. But let the Holy Spirit have the right of way within a life and that person becomes a new creature, a child of the King, one who has the mind of Christ, as counseled by Paul in Philippians 2:5.

Ellen G. White wrote: "No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God."—*Christ's Object Lessons*, p. 386.

A fellowship of love

John Oxenham was right when he wrote:

In Christ there is no east nor west,
In Him no south nor north;
But one great fellowship of love
Throughout the whole wide earth.

Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

Is true unity between the races an impossible ideal? No indeed, it is possible through the enabling power of the Holy Spirit.

In the context of racial unity Ellen G. White wrote many years ago: "Having the character of Christ, we can carry on the work of God together. The Christ in us will meet the Christ in our brethren, and the Holy Spirit will give that union of heart and action which testifies to the world that we are children of God. . . .

"Strive earnestly for unity. Pray for it, work for it. . . . Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set.

"The world needs to see worked out before it the *miracle* that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ."—*Testimonies*, vol. 9, p. 188. (Italics supplied.)

Some observe that in working toward integration the church does not have the same type of influence over its members that the government has over society. However, the church has access to a greater power, the power of the Holy Spirit, to change hearts and lives and attitudes.

Martin Luther King, Jr., wrote in his book *Strength to Love*, "The ultimate solution to the race problem lies in the willingness of men to obey the unenforceable."—Page 23.

The power of the Holy Spirit brought unity at Pentecost. The same power is available to us today. "We need the softening, subduing, refining influence of the Holy Spirit, to mold our characters, and to bring every thought into captivity to Christ. It is the Holy Spirit that will enable us to sit at the feet of Jesus, as did Mary, and learn His meekness and lowliness of heart."—*Testimonies to Ministers*, p. 223. □

FOR THE YOUNGER SET

Timmy's "olives"

By BARBARA HUFF

Timmy thought that Daddy would *never* finish checking in at the motel and get the key so they could go to their cabin. To him the day was like Christmas and his birthday rolled up into one. After planning all winter, finally here he and his mother and father were in Florida, ready to start on their first adventure of shell collecting. After what seemed like hours to Timmy, Daddy came back to the car dangling the key to their cabin on his finger.

Today was one of the days that the tide was to be especially low, and shell collecting would be especially good. As they unloaded the car, it began to rain. Mother and Daddy and Timmy grabbed suitcases and bundles and set them in the cabin. "A little water shouldn't dampen our spirits," Daddy said cheerfully as he noticed the disappointed look on Timmy's face. "Let's put on our swimming suits and go down to the beach. We were planning to get wet anyway."

"Oh, goody!" squealed Timmy. "After coming all this way I didn't want to just sit in a cabin."

Timmy had studied the shell books carefully, and he felt that he knew just how to look for live shells; he would look for a little ridge in the sand with a lump at the end of the ridge.

By the time they got out on the beach, the tide was out much farther than when they first drove up to the motel. Soon they were out walking where the water had been, where the sand was firm and had been washed clear of debris.

"Mother, Daddy, come quickly. I think I've found one!" Timmy waited for his parents and then bent over and with his finger raked through the little trail in the sand toward the lump at the end. "I've got one! I've got one!" he shouted. Sure

enough, there in Timmy's hand was a shiny, brown lettered-olive shell. The animal quickly pulled itself into its shell. "Oh, Mother, it's so shiny and smooth. It's as smooth as an ice cube. And see the little marks on it that look like writing? Mrs. Barret says that's why it's called a lettered olive."

"Oh, Timmy, it is beautiful. God has created so many lovely things," Mother replied.

"Here's another trail and here's a shell walking right on top of the sand. Oh, Daddy," Timmy said excitedly, "I never thought I'd find any my first time out!"

After they had found a few more live shells, they noticed that the tide was beginning to come back in. "Let's not take any more," Daddy told Timmy. "We don't want to be selfish."

When they were back in their cabin, Timmy showered and put on his pajamas. Then he helped Mother fix supper and unpack some of their suitcases. "If no one minds," Timmy said, "I want to go to bed right after supper. Low tide is very early in the morning and I want to see whether I can find some more shells."



Help save the new endangered species

In recent years the father's role in the family has been narrowing.

By HEDWIG JEMISON

[The following article is recommended to our readers by the Home and Family Service of the General Conference, an organization committed to strengthening family life.]

Judging by today's literature, the home is in trouble. According to one article, "America's New Endangered Species" is the father.

About 14 percent of American children—more than 9 million—are now growing up with Mother. One in eight families is headed by Mother, and social scientists suspect Father has abdicated to her in many two-parent families. Women are enormously disappointed at how little Father does, and the more fathers abdicate their position in the home, the more frustrated women become.

In recent years most of the changes in the father's position in the family have been negative, a narrowing of his role in the family. Early in the century men were generally the only providers. Now the mother is co-provider in many families. The father used to have a monopoly on knowledge about the outside world. He was a powerful figure. Now that too has vanished.

Many anthropologists say that the mother is the head of the family. If she feels at all malicious toward the father, or if she enjoys the power of being a mother, it is possible for her to reduce the father to a sideline character. After divorce she encourages the father-child relationship to break down. Children of such single-parent families will find it difficult to create a two-parent family when they reach adulthood.

People working for large corporations, publishing empires, and various institutions who must travel or who frequently travel and change their residence often find a diminishing of the moral and economic importance of the home. Attachments and loyalties become dissolved. Husbands and wives live in isolation of each other and children are abandoned emotionally. The lives of husbands, wives, and children tend to be merely thrown together. They do not mesh.

Today there are many forces that tear marriages and families apart. And what weakens the family weakens the church and the community. When the family falters, life falls apart.

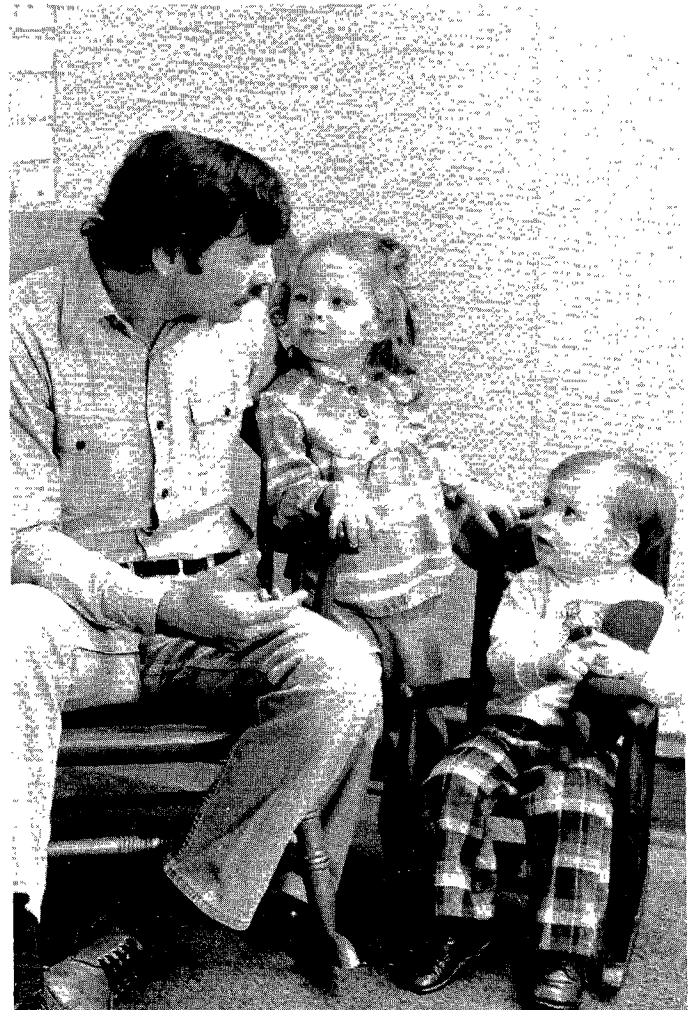
On the other hand, if things go well with the family, then life becomes worth living. When poverty and disorientation strike, if the family is strong its members are kept from despair.

If ever a movement was needed in the church, it is a movement to strengthen family life. Such a strengthening will in turn strengthen the church and the community. On the other hand, a strong church exerts its influence on the home, contributing to its solidarity and security. Recently I met two couples who were eighth-generation

Adventists. And what happy couples they were, telling of their rich heritage!

A young doctor had worked all night and was returning home. As he passed the picture window of his house his one-year-old daughter spied him. Screaming with delight, she toddled toward the door as fast as her chubby legs could carry her. As the young father opened the door the little child was there ready to be caught up in his strong arms and greeted with a warm hug and kiss. The joy registered on the father's face by the enthusiastic welcome from his year-old daughter told volumes about the influences that were being deeply ingrained into the child's mind.

That father's role was not endangered. To foster homes such as his is the work of the Home and Family Service of the General Conference. □



Hedwig Jemison is an assistant secretary of the Ellen G. White Estate, Andrews University branch.



Dads and teen-agers

A questionnaire probes the father-son/daughter relationship of a group of academy juniors.

By ROBERT G. WEARNER

During two decades of teaching Bible to adolescents, I have gathered many impressions in regard to father-son and father-daughter relationships. But the most enlightening was a questionnaire I included with a final examination for a Bible-doctrines course I taught at Shenandoah Valley Academy in Virginia. The sheets were

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returned separately, with no names attached. Eighty academy juniors (16- and 17-year-olds) responded to my questions.

I was pleased to note that more than half of the students considered their relationships with their fathers to be "excellent," while 28 considered them "good." Only nine stated that they were "fair" or "poor."

Means of communication

As to means of communication, the respondents could check the following: telephone, personal visits, and letter writing. Some checked all three. The first two turned out to be by far the most popular ways of contact. This age of direct-dial telephoning and excellent highways has pushed letter writing into a poor third position. I personally deplore this trend. For one thing, to communicate with a letter costs much less! For another, a letter can be reread.

As to frequency of contact between young people away from home and their fathers, more than a third reported contact as often as once a week; and a fourth, once in two weeks. Fifteen said that they heard from dad once a month. Only one admitted never hearing from him.

Because of death or divorce, a small number did not know a father's love. Most of these informed me that they had found someone to take the place of their real father—a stepfather, uncle, grandfather, or male teacher. Most of them felt reasonably comfortable and happy with this substitute father.

Appreciated qualities

Another question I asked was "If you have a good relationship with your father, what do you appreciate about him?" The virtues most frequently mentioned were: his loving concern, his ability to understand, his good example, and his patience and forgiveness. Several reported that they admired him for being "hard working," yet willing to take them places. Here are other items noted that reveal to me a good relationship: "He is eager for me to have privileges and use them rightly"; "He is always helpful when I get into trouble"; "He really loves me, even though sometimes I don't think so"; "He is always there to talk to"; "He is always open and honest"; "He loves God." Some showed deep concern for a non-Adventist father. One response says, "I wish we could see each other more often, and I wish he'd see the necessity of worshiping not only my God but his God, too!" One liked his dad for his "ability to be funny." Still another wrote down the single word "everything."

My final question was "What do you suggest might improve father-son/daughter relationships?" Most of the students who reported that their relationship with their male parent was "excellent" still saw ways of improving it. The greatest desire of many youth is to "spend more time with him"—doing things together, such as working, talking, making things, and playing games. Three even mentioned "praying together." Two were eager to know their father as a friend, not merely as an authority figure. One pleaded for more trust and patience when there are differences of opinion. Another wanted more understanding of both points of view (and underlined "both")

four times!). Still another observed that "good relations should be established in the early years, or most likely you never will have a good relationship." "Don't hide anything from your father," suggested another teenager; "be open and honest." One of the girls wished that "he would put himself in the place of a girl." "Less distinction between sexes" may indicate some family problems. Another wished that Father would take part in Sabbath sunset prayers with the family, while another wished for his "continual growing in Christ."

As their teacher I was pleased with the evident sincerity of my students in their responses to my questions. The teen-agers seemed to reveal a genuine desire to know father better, and an eagerness to let him play a more important role in the development of their characters.

As a father and teacher I have long recognized the need for more communication between parents and children, especially during the turbulent teens. I find that usually it is the mothers who write letters to, or communicate in some other way with, their sons and daughters away from home, but I do strongly urge that fathers do not neglect their duties in this area. I remember with pleasure the letters I received from my father during my formative years. Those letters helped me over several rough spots.

It has been interesting to me to find that some of the great men of the past communicated via letters with their

children. Martin Luther, the German monk who precipitated the Protestant Reformation of the sixteenth century, was a great letter writer. Through letters he communicated with bishops, princes, kings, and the pope. But he did not forget to include his wife and children when away from home. He had six children—Hans, Elizabeth, Magdalena, Martin, Paul, and Magaretha. Despite his involvement in the Reformation, he maintained a tender relationship with each one and remembered his family when far from home. He saw the need for a revival of the Christian home, and the importance of a friendly relationship between parents and children. Being extremely busy, he could have reasoned that it would be proper to leave the rearing of the children to his wife; but realizing the importance of the role of the father in the development of children in the Christian way, he chose to do his part. We who are fathers can learn a lesson from the great reformer.

Another man of God who took solicitous interest in his children was David Livingstone. When his children were small he was often separated from them and from his wife for long periods of time. On his extended African safaris he frequently wrote letters to his family. Because his son Robert loved animal stories, his letters to him were filled with adventures with the animals of the jungle.

I appeal to fathers to restore a lost art. □

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

What's wrong with "me, me, me"

I unabashedly stole that title from Margaret Halsey. In the April 17, 1978, issue of *Newsweek* she wrote an article that I think every one of us as women ought to read and think about. She is writing about the "cult of I." And it is a cult—a false religion that has worked its way into the thinking of the best of us.

Basically, as Halsey states, we have been given the false idea "that inside every human being, however unprepossessing, there is a glorious, talented and overwhelmingly attractive personality. This personality—so runs the erroneous belief—will be revealed in all its splendor if the individual just forgets about courtesy, cooperativeness and consideration for others and proceeds to do exactly what he or she feels like doing."

"Nonsense," she says, and I would agree. It reminded me of an article in the *Washington Star* on why teens skip school, a disturbingly widespread phenomenon in our area. As Pat Lewis interviewed truant teens she discovered they felt justified in missing classes for almost any reason—because they didn't like the teacher, weren't learning anything, didn't like physical education, weren't prepared for a test, didn't want to get out of bed in the morning, or just didn't feel like going to school that particular day.

"This attitude is so inherent that the teen-agers seldom verbalize it," she wrote. "Yet this subtle and basic belief in their right to do what they want or what they think best is perhaps the most significant factor of the truancy syndrome."

So, these are the rewards we reap from today's cult of *I*. It shouldn't come as a surprise, because it isn't a new "religion." It, in fact, began long before the world began. The "son of the morning" had exactly the same philosophy:

"I will ascend unto heaven,

"I will exalt my throne above the stars of God:

"I will sit also upon the mount . . . :

"I will ascend above the heights of the clouds;

"I will be like the most High" (Isa. 14:13, 14).

And we, unthinkingly, imitate some of the same ideas. We live in an "instant world," and we want instant answers, instant pleasure, instant riches, instant fame. We get all wrapped up in the miserable cult of *I*, so generously shared with us by Lucifer himself.

How do we deal with it in today's world? Margaret Halsey gives us a starter: "A search for identity is predestined to fail. Identity is not found, the way Pharaoh's daughter found Moses in the bulrushes. Identity is built."

Somewhere along the way we've lost sight of that fact.

In our search for self we have forgotten the Creator of that self, that it is He who made us unique individuals, and that it is He who will help us build our identities—to become what He equipped us to be.

Perhaps we need to do as Halsey suggests, *lose ourselves*. Paul used that method. It wasn't Paul who lived; it was Christ who lived through him. And in Paul's letters there is no lack of certainty, no questioning who he was or why he existed. We can do the same—lose ourselves in Christ and in "doing unto others." An identity is built on growth—mental and spiritual.

One more thought from Halsey: "The current glorification of self-love will turn out in the end to be a no-win proposition, because in questions of personality or 'identity,' what counts is *not who you are, but what you do*. 'By their fruits ye shall know them.' And by their fruits, they shall know themselves." (Italics supplied.)

"What you do. . . 'By their fruits.'" Maybe it's time to stop searching for that elusive self and start a little self-evaluation.

Paul's view of perfection

The other day a young woman asked, "What does it mean to be perfect? Are we expected to be perfect before we can be saved? What does the Bible say?" She was concerned.

In talking with her we noticed that she was confusing perfection with perfectionism and trying to superimpose philosophical meanings on Biblical concepts. After we shared with her some scriptural texts dealing with perfection, she was satisfied with what she read from Scripture.

There is a distinct difference between perfection and perfectionism. According to Webster's unabridged dictionary, perfection means: "(1) the act or process of perfecting; (2) the quality of being perfect; (3) a person or thing that is the perfect embodiment of some quality." In contrast, perfectionism means: "any doctrine that holds that moral, religious, or social perfection can and should be attained in this life."

However, our concern is not so much to understand the dictionary meaning of perfection as to understand the Biblical meaning of perfection. Adventists do not have a doctrine of perfectionism, but they believe perfection to be, among other things, a mature attitude springing from an ever-enriching relationship with Christ, as Paul expressed it when he said, "Not as though I had already attained, either were already perfect: but I follow after. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

What is this mark of the high calling that Paul pressed toward? The answer to this question is the entire theme of Paul's Philippian Epistle, in the light of which we can better understand one aspect of the Biblical meaning of perfection.

In Philippians 1 Paul places his confidence in Jesus Christ for what He has done and what He will continue to do for each believer. "Being confident of this very thing," he says in verse 6, "that he which hath begun a good work in you will perform it until the day of Jesus Christ." This same *confidence in Christ* and growth in grace that he has experienced, Paul desires for his converts. He says, "This I pray, that your love may abound yet more and more in knowledge and in all judgment; . . . being filled with the fruits of righteousness, which are by Jesus Christ" (verses 9-11). In concluding this chapter he reiterates the goal of his life, which is the magnification of Christ. "For me to live is Christ," he says, "and to die is gain" (verse 21). Such loyalty to Jesus, though enriched by test and trial, was the kind that Paul desired each of his converts to have. And such loyalty is possible.

In chapter 2 Paul admonishes the Philippians to have the mind of Christ, that is, *have Christ's attitude*. He says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant"

(verses 5-7). In order to have the mind of Christ, Paul tells the Philippians to work out their salvation by cooperating with God. "For it is God," Paul says, "which worketh in you both to will and to do of his good pleasure" (verse 13). God compels no one to obey. Christ could have resisted God's will, but He chose not to; so the believer must choose to think and act in harmony with God's will. To choose such an attitude is possible.

In chapter 3 Paul beautifully blends the admonition given in the first two chapters by saying, "Rejoice in Christ Jesus, and have no confidence in the flesh" (verse 3). Though he was a "Hebrew of the Hebrews," reputation and honor meant nothing to Paul. As Christ surrendered all to God, Paul urges the Philippians to *surrender all to Christ*. Of himself, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (verse 8). Such total surrender results from implicit confidence in Christ and is possible.

It would seem that after a fruitful life of missionary service, Paul would rejoice in his Christian attainments. But not so! His concern was to "be found in him [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (verse 9).

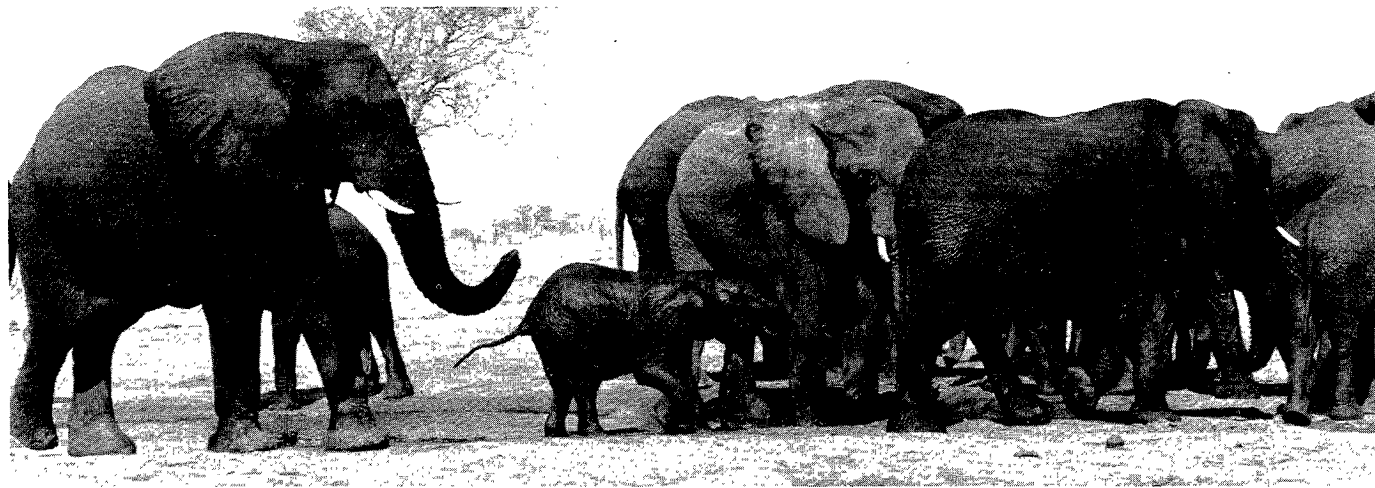
Paul's lifelong aim, to live a life of faith in Christ, not in self, never ceased. Though facing possible execution he does not claim the security of his own faith in Christ. He is well aware that Christ is the source and substance of his faith. Joyously he anticipates the power of Christ's resurrection (verses 10, 11), but not as something he has earned. He knows that martyrdom merits nothing (see 1 Cor. 13:3). He does not consider himself already perfect, as having the security of the resurrected. He knows he is still subject to temptation and possible sin; therefore, he forgets those things that are behind and continues to press toward the mark of being conformed to the image and the attitude of Christ in everything, both in His life and in His death.

In the final chapter Paul concludes his Epistle by urging the believers to *live for Christ*. He says, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord" (verse 1). He finishes with the same note of confidence in Christ with which he began and says, "I can do all things through Christ which strengtheneth me" (verse 13). And he encourages the believers with these words: "My God shall supply all your need according to his riches in glory by Christ Jesus" (verse 19).

Throughout this Epistle Paul points his converts to Christ. Over and over again he urges upon them a deeper commitment and a stronger relationship to Him who died that they might live. They should not presume on their relationship with Christ by taking Him for granted. But being conformed to His image, by having His mind and attitude, God will work in and through them for His glory.

Perfection, as emphasized by Paul to the Philippians, is not an attainment, but a mature outlook based on a relationship with the Lord Jesus Christ, and wisely maintained by the choice of right attitudes, whether facing life or in facing death.

J. J. B.



Like the African-bush elephant giving a trumpet call as he goes to the attack, the Trans-Africa Division is giving a trumpet call as it plans to evangelize the neglected city of Kinshasa. The cost of this major thrust will be paid by the Thirteenth Sabbath Special Projects Offering.

Church develops, expands in Trans-Africa

By MERLE MILLS

In the Trans-Africa Division, one of four divisions administering the work of the church in Africa, 34,000 baptisms were reported in 1977, breaking all previous records. The division's goal for 1979 is 50,000 baptisms. Thus the work is rapidly developing and expanding, notwithstanding the obstacles and difficulties.

Regrettably the political turmoil and ideological conflict characterizing much of the continent overshadows a more important picture emerging in Africa—the onward march of the cause of God. Africa's doors are still open to the gospel, and many of its peoples are responding to the Advent message.

During this second quarter of 1978, the mission program of the church is focused on the Zaire Union of the Trans-Africa Division, which is to receive the Thirteenth Sabbath Special Projects Offering. Zaire is one of the three largest countries in Africa, consisting of 900,000 square miles, approximately one-fourth the size of the United

States. This country is known for its beauty—its mountain ranges, volcanic peaks, rain forests (some of which are almost impenetrable), great rivers, and beautiful lakes. It is also known for its vast wealth of minerals—cobalt, copper, gold, and diamonds. Twenty-five million people, consisting of numerous tribes, live in this land crossed by the equator. The population here has doubled since the country's independence in 1960.

There were 9,000 baptisms in Zaire in 1977, making it the fastest-growing union territory in the division, with a present membership of 52,000. In less than ten years the church membership has doubled, and the union administration is confident that in just a short time their territory will attain a membership of 100,000. In the Kasai provinces, which had a membership of only 300 to 400 some years ago, there are now more than 11,000 baptized members, with another 7,000 in baptismal classes.

Recently one of our pastors conducted a baptism in the hinterland, after which he loaded his camping equipment

into his car and made ready to depart for the next day's baptismal service some distance away. As he was about to leave, an African woman appeared, stating that she had come to be baptized. The pastor explained that she was too late. The baptism was over, and he had to be on his way to perform another baptism. A cloud of gloom crossed the woman's face, and her spirit wilted, for her heart was set on being baptized. The pastor sought to encourage her and told her to plan for the next baptism to be held there, but this was of little comfort to her.

Imagine the surprise of the pastor the following day, as he was conducting the baptism at the next place, to see this woman come to him and ask to be baptized. How did she get there? She had walked all during the night! Tired, but with great joy in her heart, she was led down into the water to be baptized. She came up out of the water, her face aglow and her heart filled with peace and happiness.

The pastor asked her, "Sister, why did you walk so far to be baptized?" She replied, "Because I wanted to be ready if Jesus should come." This shows the eagerness of many people in Zaire to accept the glad message of the Advent, and their desire to be ready to join God's family in the kingdom above.

During the early days of

colonialism, when regionalism was the policy of government, confining the various church bodies to assigned areas to preach the gospel, the Adventist Church was restricted mostly to the eastern part of the country. This is why much of our membership for many years has been concentrated in Kivu Province. Our union headquarters was established in the city of Lubumbashi in the southeastern part of the country. This explains in part the reason for our work being neglected and not taking root in the western and northwestern parts of Zaire.

In the vast tropical northwestern area of Equateur Province live 4 million people, none of whom are members. Practically no work has been established in the western area in which Kinshasa, the capital of the country, is located. Known at one time as Leopoldville, Kinshasa is approximately 1,000 miles from our union mission office and is located near the mouth of the Zaire River, a river considerably larger than the Mississippi. Here is the nerve center of the nation.

Most denominations have their headquarters in Kinshasa, so the government is aware of their presence. This is of vital importance in Africa. But because the bulk of our membership is in the eastern area at such a great distance, we are little known by government. And our small

local church of a few hundred members, situated in an undesirable area of a city of two million, leaves the impression that Adventism is an incipient religious movement of little consequence. Furthermore, important decisions are made by the government vitally affecting the operation of our church. But because of the great distance from our headquarters, and poor communications, we are not aware of many regulations and laws that are vitally related to the principles of religious liberty, until it is too late to express our views and share our concepts with the legislators and government officials.

We have decided to build an evangelistic center in Kinshasa, first, because it is our great desire to reach the two million people of this metropolis, and second, because it is necessary to the successful operation of our church program that the government have an awareness of our presence as an organization. Our hope is that the funds will be sufficient so that we can develop a health center in connection with the evangelistic complex, which would provide office space and facilities for a physician and a dentist. We believe that such a service would do much to assist us in reaching not only government thought leaders but also all classes.

Like the African-bush elephant giving a trumpet call as he goes to the attack, the Trans-Africa Division is giving a trumpet call as it plans to evangelize the neglected city of Kinshasa. But we need the help of the world church, for the task is too great to attempt with our limited resources. We have waited for more than 50 years to make a major thrust in this city. It will be expensive to buy a piece of land in a good location, and construction costs will be excessive, but we do not intend to be deterred by these difficulties. We have faith that the church's global membership will respond and answer this trumpet call from the Trans-Africa Division by giving us liberal support on June 24 for this Thirteenth Sabbath Offering.

16 (632)



Above: Two student missionaries sent from Mountain View College tell Bible stories at Balaas Mission School. Below: In ministering to the sick near the mission school, they saw a miraculous healing.

Filipino SM's claim angel aid

By SAMUEL GUARINO and FRANCISCO CRUZ as told to D. W. Christensen

Samuel Guarino and Francisco Cruz, student missionaries from Mountain View College working at the Balaas Mission School, had an unusual experience while ministering to an ailing man. They were summoned to his bedside by his sister. "Nardy is feeling very sick," she said; "he wants you to come quickly. He feels he will not live long. He has a fever and has been in bed for three days without food."

Soon Samuel was on his

D. W. Christensen is financial consultant for Mountain View College in the Philippines.

way to the home of Nardy, guided by his sister. After an hour of hiking through thick forests he arrived at the simple jungle hut in which Nardy lived. In the dark bamboo shelter Samuel made out the form of Nardy lying in the corner. He was wrapped in a blanket.

"Thank you for coming. Please help me," he pleaded. "Oh, my head, my head! Help me!"

Samuel placed his hand on Nardy's forehead. He was so feverish that the slightest movement would send pains through his entire body.

What should the student

missionary do? He was not a doctor or a nurse. Should he give the medicine he had brought? What would happen if the man died? The entire village looked on. Samuel prayed that God would impress him as to what to do. After prayer the idea came to him to give the sick man a sponge bath. The cooling bath made Nardy feel better. He had not slept for days and Samuel thought fomentations would help. Using charcoal to write on a banana leaf, Samuel sent a message back to the school, where Francisco waited.

A strange worship

Soon Francisco arrived with fomentation cloths and Samuel made ready to give the treatment. Before doing so they gathered the entire village for worship. To the villagers who came the worship service seemed strange. Never had they attended a service to worship the God of heaven. After the closing song, Samuel offered a word of prayer. "During that prayer we felt as though we were being lifted to heaven," Samuel said later.

Encouraged by the inspiration of the worship service, the student missionaries applied fomentations to the sick man. When the treatment ended, the patient went to sleep almost immediately.

Early the next morning Nardy asked for something to eat. The village was amazed. They could not believe what had happened. Then an old, respected man stepped forward to speak. He told the villagers that the previous afternoon he had come to the house of Nardy to offer a chicken sacrifice to bring relief to the sick man. But as he prepared to offer the sacrifice Nardy became worse. He became so sick, in fact, that he asked the old man to discontinue the ceremony.

As the villagers listened to the story, the old man turned to face the student missionaries and said, "Your God is different from my god. I watched your actions last night and I did not understand. When you started singing, I was sitting near the door

of my hut, and I looked outside. As you began to pray for Nardy I saw many strangers approach the house. As they came closer I noticed they all looked handsome and were wearing white robes. Instead of walking, they appeared to float. Then I saw them surround the house just as you finished giving your treatment. Your God is different, and you are good men."

The testimony of the old man brought a change to the village. Eagerly the people listened to the message of the student missionaries. As Samuel and Francisco returned to the mission school their hearts thrilled. They realized more than ever the importance of the work they were doing. But the real reward, as they expressed it, is in knowing that God Himself sent His angels to help them.

BOTSWANA

Layman's ceremony stirs interest

A number of persons have recently become interested in studying the beliefs of the Adventist Church as a result of attending a public ceremony introducing S. Siedisa as the village leader of the local church in Gumare, Botswana.

When S. Dimbangu, district pastor, wanted to choose one of his members to oversee the work, he went to the village headman, Mabuaneng Olepeng, to solicit his suggestions. Mr. Olepeng, although a member of another Christian denomination, knew the local Adventists well and suggested that Mr. Siedisa be chosen and brought to the *kgotla* ("tribal court") on Sunday morning, March 26, to be introduced to the community. Mr. Olepeng invited the whole village to witness the acknowledgement of Mr. Siedisa as the local Adventist leader.

The headman spoke highly of this young man's Christian behavior, as well as that of Seventh-day Adventists in



Radio operators aid missionaries

The members of the West Coast Amateur Radio Bible Study Group recently donated \$1,500 along with \$210 worth of equipment to several worthy projects involving the use of amateur radio in missions communication.

Among the contributors were, left to right, Bert Doyle, WB6QDM; Harry Chaffin, WB6QDQ; Lloyd (Doc) H. Smith, M.D., W6TAV; Barbara Benson, WB6QDK; Rod A. Benson, WB6QDN; and Reuben A. Sprengel, M.D., WA6HHR.

Among the recipients were Leonard Westermeyer, CP5HC/WB6ENM, instructor at Bolivia Training School in Cochabamba, Bolivia, who received \$1,260 to equip an electronics laboratory in the new building that is currently under construction, plus an additional \$210 worth of test equipment. The cash contributions will be used for the purchase of hand tools and radio equipment for the teaching of electronics.

Receiving a smaller contribution was Bob Heisler, 9V1SY/WA7BAG, in Singapore, who will use it to buy equipment to provide communications between an outpost mission school and mission headquarters in Sabah, North Borneo.

RODNEY A. BENSON, WB6QDN
Treasurer

Amateur Radio Bible Study Group

general. He welcomed Mr. Siedisa and told him to be of good courage. The headman then thanked Pastor Dimbangu for showing respect to his village by selecting a fellow villager as local church leader. After Mr. Olepeng's remarks, Pastor Dimbangu was allowed to speak to the crowd gathered for the occasion.

C. D. MGUNI
Communication Director
Botswana Field

IRELAND

Journalist features SDA health center

In the February 12 issue of the *Irish Independent*, an Irish journalist expressed his view of the impact the Adventist Better Living Center is mak-

ing in Dublin, Ireland. His feature article was entitled "A Stone [14 pounds] and a Half Gone—With the Help of God."

In the article he pointed out that the Better Living center is attached to the Ranelagh Seventh-day Adventist church. The couple who supervise the keep-fit and weight-loss programs are both Adventists and trained as state registered nurses.

Their emphasis is on health, not on sickness, the journalist continued. They see healthy living as part of Christian life. He further described the benefits of the Way-Rite program in which he participated as thoroughly practical. Everyone was given a booklet with a chart for a weekly weight record. Resting pulse and blood pressure were recorded at in-

tervals. There were exercises for the best part of an hour and encouragement to exercise at home or to come in for an extra hour each week, at no extra cost.

The journalist concluded by saying that there were small group discussions for ten to 15 minutes—not too searching, just sharing interest and support, and finding out weak points. Each week he accumulated tips such as these: Eat a good breakfast (recipes were handed out), drink water a half hour before a meal, eliminate pudding from the diet, and don't eat at bedtime.

The primary purpose of the Better Living center is to show the people of Dublin a better way of life. The program involves Harry Wilby, a physician, and John Freeman, the local pastor, as well as church members.

Almost every night of the week these people conduct either a physical-fitness class, a Way-Rite program, cooking demonstrations, or classes in nutrition. Regular Five-Day Plans to Stop Smoking, conducted since before the center was built, now are being conducted successfully by church members. In all these activities, members are receptionists and helpers with the classes. Most important, they keep up contact with those who attend.

In a recent evangelistic campaign held in Dublin, 60 people attended who first became acquainted with Adventists through the Way-Rite program offered at the center.

Rex Riches, British Union Conference health and temperance director, and his wife recently joined the center team in presenting to the representatives from each district in the Irish Mission assembled in Dublin the great principles of health held by the Adventist Church. They gave illustrations and demonstrations of what is happening each night at the Better Living center. The purpose of the meetings was not only to inform but to inspire other churches in Ireland to plan a similar outreach program.

RONALD H. SURRIDGE
President
Irish Mission



At a fair held in Montreal to promote better understanding between different faiths, the Adventist book display drew many visitors.

CANADA

Adventists set up fair exhibit

The Seventh-day Adventist Church was one of five Christian bodies represented at the International Fair of Religions and Philosophies, held in the Windsor Hotel in Montreal, Quebec, April 6 to 9.

The fair, "giving opportunity for better understanding," featured Christianity, Buddhism, Islamism, meditation, psychosynthesis, yoga, natural food and living, et cetera. Each group was responsible for a display area for visual aids, brochures, and representatives, from noon until 11:00 P.M. In the adjacent hall, more than 50 religious, philosophical, and ecological groups had the opportunity to present lectures, interviews, films, and musical numbers. More than 6,000 people who attended paid three dollars each to circulate among the various booths and converse.

The Seventh-day Adventist Church had a 40-by-43-foot room to itself, the largest display at the fair. Lay members and pastors were stationed at each area—temperance, religious liberty, youth, education, doctrine, communication, world work, and publications. A supply of denominational books in both French and English was on display.

The Adventists' booth fea-

tured a statue of the image of Daniel 2; a large painting of the Second Coming; three large maps of the church's work in Quebec, Canada, and the world; and a color TV monitor showing *It Is Written* or *Il Est Ecrit* broadcasts. Sunday evening the film *To the Nations*, depicting the church's world mission, was presented. George Hermans, Quebec Association communication director, who was the coordinator of the display, answered the question "Who are Seventh-day Adventists?" Many visitors were impressed by the church's approach to the "whole man," particularly concerning diet and health as a vital part of religion.

In an interview, the director of the Canadian Society of Conferences, Henri Jolicoeur, who organized the fair, stated that his initial contacts with Adventism were through reading. He was impressed with *Counsels on Health*, by Ellen White. A former Buddhist monk in Thailand, he now lives by his own personally formulated philosophy, which includes vegetarianism. He sold vegetarian lunches at the fair. He paid a tribute to Seventh-day Adventist Christianity when he said, "If I were going to be a Christian, I'd be a Seventh-day Adventist. It's the only church that makes any sense."

BRENDA BOND KIS
Pastor's wife
Longueuil, Quebec

GUADALCANAL

Marines return, visit showroom

Recently 30 former United States servicemen visited the Betikama Carving and War Museum complex in Honiara, Guadalcanal, Solomon Islands. The men were members of the First Marine Division, the division that landed on Red Beach August 7, 1942; they were returning to Guadalcanal to see it as it is and to tell it as it was.

As the tour bus drove into the car park, the Betikama Adventist High School band, dressed in Betikama T-shirts and brightly colored floral lava-lavas, struck up "Ghore Sa America" (roughly: "The Landing of the Americans"). The ex-marines and their families seated themselves in a carving shed bedecked with palm fronds and hibiscus blossoms to hear about carving techniques and to listen to the Bamboo Band. Later, amid much bustle and chatter, the American contingent browsed through the carving showroom and the museum, examining the aircraft, small arms, cannons, and shells that had been dragged from the bush and the sea over the past five years and set up as a display by the Betikama staff.

At the end of the Betikama tour, Colonel Mitch Paige

(U.S.M.C., Ret.), the leader of the Marine contingent, was presented with a large copper relief of a marine kneeling with a rifle. He was asked to deliver this to the Marine division chapter headquarters in the United States. The relief, 20 by 28 inches, was crafted by the Betikama Copper Industry especially for the marines' visit, and was presented on behalf of the Betikama War Museum. Standing with Colonel Paige for the presentation was Sergeant Major Vousa, a retired Solomon Island policeman who had assisted the Americans behind the Japanese line during the war.

Recently the Betikama school staff received a *Chicago Tribune* with a one-and-one-half-page article entitled "Return to Guadalcanal," written by one of the former marines about his return to the Pacific. In addition to four favorable comments about Betikama (one saying the place to get carvings is "the shop at Betikama Adventist High School near Henderson Field"), the article included a six-inch-square color photograph taken in the museum.

During 1977, more than 5,000 tourists passed through the Betikama Carving Museum showroom. Most of the 5,000 came from Australia, America, and Japan, and most have stood in the carving shed



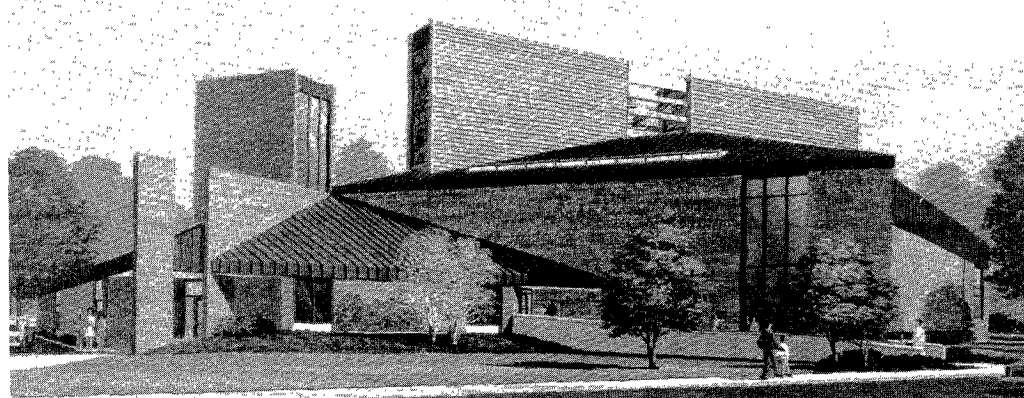
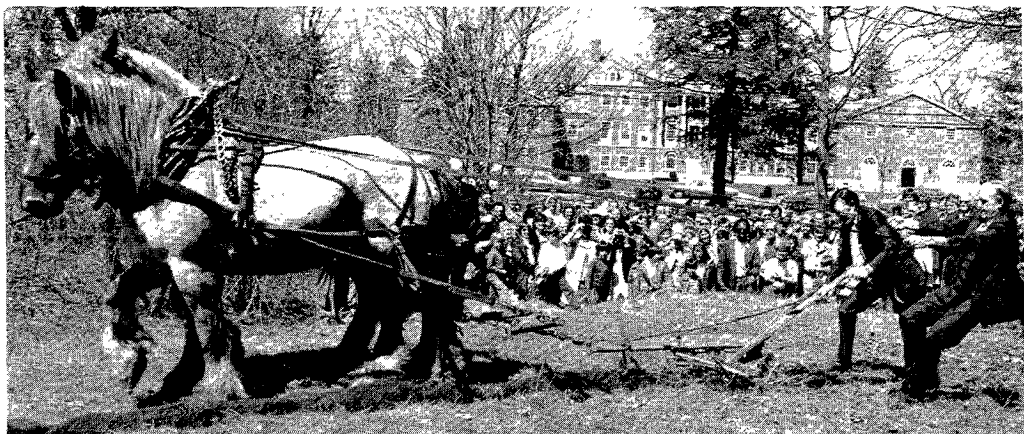
The *Chicago Tribune* ran a one-and-one-half-page article recently about the return of 30 former United States servicemen to Honiara, Guadalcanal, which made several favorable comments about Betikama Adventist High School. During their visit a copper relief for the Marine division chapter headquarters was given to Colonel Mitch Paige.

as did the 30 ex-marines, surrounded by tropical flowers, bamboo music, and island laughter. When the cruise ships arrive in town, all normal activity ceases, and Honiara, Guadalcanal's capital, succumbs to the holiday fervor of a thousand sunburned tourists. Betikama plays host to most of that number, who pour out of the buses and flood the complex in search of carvings and copper work and a taste of island life.

Demark Gorazu, the Solomon Islands carving industry's manager, looks forward to a bright 1978 tourist season. He hopes to make the Carving Museum showroom an even stronger tourist focus in order to put Betikama "on the map."

R. A. STONE

Public Relations Director
Betikama Adventist
High School



CALIFORNIA

Literature from one church totals 30,000

Situated just inside the glass doors of the University church, Loma Linda, California, is a miniature library, appropriately called The People's Part, where thousands of books, booklets, magazines, and tracts are displayed for distribution to all who ask for literature.

According to Norman Weismeyer, director of the miniature library, more than 30,000 pieces of literature and books were distributed in 1977 by members to friends and acquaintances who desired to know what Adventists believe.

About 100 books are kept in the library on a loan basis, and six monthly magazines are there for the asking. They are *These Times*, *El Centinela*, *Message Magazine*, *Listen*, *Life & Health*, and *Signs of the Times*.

The People's Part is open five hours every Sabbath. A staff of 12, working in shifts, cares for the 500 weekly requests of the thousands of worshippers.

Every other week a litera-

Atlantic Union College breaks ground for church

On Sunday morning, April 23, the members of the Atlantic Union College church, South Lancaster, Massachusetts, broke ground for their new church building (top). Alger Oster, building committee chairman, is at the plow, and Stanley Steiner, pastor, holds the horses' reins. The complex (bottom) is to be built across Main Street from AUC's Haskell Hall and Machlan Auditorium.

Many of the college's alumni, on campus for Alumni Weekend, attended the groundbreak-

ing ceremony, which began in Machlan Auditorium, where the College church has held worship services since it was organized in 1954.

The sanctuary of the proposed church will seat 1,235, and there will be 22 additional rooms, a 160-seat chapel, a multipurpose room, and an office complex. Completion is set for September 1, 1979.

GERALDINE I. GROUT
REVIEW Correspondent

ture band, under the leadership of Walter Roberts, distributes TV and radio logs, special literature, and a gift Bible to all those who will agree to take free Bible lessons.

The 1977 lay activities budget provided by the University church was \$36,791. The People's Part is one of six outreach programs now in operation by the local church and financed by these lay activities funds.

IRWIN CAMPBELL
Public Relations Secretary
Loma Linda
University Church

MALAWI

Church elders receive training

A training course was conducted recently by the South-East Africa Union to prepare local elders and other church members to help reach every family in Malawi.

The union officers and departmental secretaries, along with the field directors and their staff, led out in the training sessions. The program is designed to train all officers of local churches to better fulfill their responsibili-

ties as church leaders and lay evangelists.

Harold Johnson, union Ministerial secretary, and his associates, Gordon Doss and David Greenlaw, will work with the district and church leaders in this training program by fostering pastoral and lay evangelistic meetings.

The first major crusade this year is being held during May and June in the capital city of Lilongwe under the leadership of A. M. Long, Trans-Africa Division associate Ministerial secretary. H. S. JOHNSON

Ministerial Secretary
South-East Africa Union

Afro-Mideast

● Tuning in to Voice of Kenya radio at 8:30 Sunday, May 7, millions of Kenyans heard the message of Kenneth Bushnell, "Behold the Lamb of God," a short temperance interlude by David Syme, and music by the Advent Singers. Pastor Bushnell had arrived in Kenya some six weeks earlier to take up his duties as East African Union communication and youth director.

● Mr. and Mrs. Norman Bunker and their two small daughters have arrived to take up duties as estate managers of the 4,000-acre Kibidula property near Iringa, Tanzania. The property, presented to the church some years ago, is a potential site for an agricultural training college, an institution for which there is great need in the area. There is also ample space for a theological college to be established. The estate has its own airstrip. The railway link and main road are relatively near, giving access to national markets for produce. Joining their son there as SOS workers are Mr. and Mrs. Eric Bunker, of southern California, formerly of England.

● In the wettest rainy season for more than a decade, Tanzania Union president Derek Beardsell and his staff are moving the union headquarters from isolated Busegwe to the outskirts of the modern town of Arusha. A site for the office complex and workers' housing has been selected.

Australasian

● Church welfare services gave practical help when a cyclone, causing millions of dollars' worth of damage, struck southwestern Australia early in April.

● Atofi Hospital in the Solomon Islands reports 2,146 inpatients, 26,515 outpatients, 159 surgery patients, and 192 births in 1977.

● At a recent Central Pacific Union Mission executive committee meeting, approval

was given for Trans-Pacific Publishers to order a photo typesetter, at an approximate cost of \$27,000.

● The first Asian church in Nunawading, Melbourne, reports 35 people in attendance, most of whom are refugees from Vietnam who arrived in Northern Australia in small boats, seeking refuge. Pastor and Mrs. James Wong are giving leadership to this group, the fruitage of welfare work led by Lily Cole.

● Nathan Rore, Malaita Mission president, reports a three-pronged outreach into unentered areas this year. The first is evangelism on the island of Ulawa, east of South Malaita; the second is the establishment of a clinic in South Malaita; and the third is the establishment of work in the inland north, where a chief has pleaded for a missionary.

● The official opening of the medical clinic in Fiji was conducted on March 30. Joeli Taoli is the director of the clinic, which is the only Adventist medical facility in the Central Pacific Union Mission.

Inter-American

● There are 25 Inter-American Division students studying at the Center for English Language Learning at Southwestern Adventist College, Keene, Texas.

● When students of Central American Union College, under the direction of the college church pastor, Francisco Ottati, conducted an evangelistic campaign in the unentered area of Zapota, Costa Rica, 25 persons were baptized. The goal for this school year is to organize 25 new groups.

● In a recent executive meeting of the Adventist International Medical Society it was voted to sponsor a slide-illustrated health program for church members in Inter-America. Although AIMS is the principal sponsor, both the General Conference and the Inter-American Division

have contributed to the funding of this project.

● More than 200 administrators, departmental directors, and their wives attended the Christian Leadership and Home and Family Life seminars held in the West Indies, the Antillian, and the Franco-Haitian unions March 15 to 27. The Inter-American Division is the first division outside the United States to hold such seminars.

● Under the direction of Leon Phillips, Caribbean Union Sabbath school director, and Gloria Keizer, Surinam Field Sabbath school director, a mission-wide council for youth department leaders was held in the Central church in Paramaribo, Surinam, February 17 to 19.

North American

Atlantic Union

● Virginia-Gene Rittenhouse, director of the New England Youth Ensemble, has been awarded the Charles E. Weniger Award for Excellence, an award given annually for the past five years to Adventists who have distinguished themselves through unique contributions to denominational education.

● Marcus Lindo, a junior and a history and religion major at Atlantic Union College, from Washington, D.C., recently was chosen as the recipient of this year's Wayne Swanson Memorial Scholarship. He was selected by this year's graduating seniors as the Atlantic Union College student who "most reflects the qualities seen in Wayne Swanson's life." Wayne Swanson, a student missionary pilot, was fatally injured in an airplane crash in Mexico in July, 1973. The memorial scholarship has been awarded every year since 1974.

● On May 10 three persons were baptized as a result of an evangelistic campaign for Spanish-speaking people in Hartford, Connecticut, by Pedro Arano Molina. A Five-Day Plan to Stop Smoking began the campaign.

Canadian Union

● Seven members were added to the 17-member Dauphin, Manitoba, church through baptism on April 8.

● The question of giving degree-granting status to Canadian Union College was discussed in the Alberta Legislature on April 12. The Minister of Education indicated that the matter is being given priority during the present term of office.

● Because the Advisory Committee on College Affairs to the Minister of Advanced Education for Alberta has been discussing the role of private colleges in Alberta, N. O. Matthews, chairman of the committee and president of Canadian Union College, invited committee members to visit Canadian Union College to get a firsthand look at a private college in operation.

● As the result of distribution of Amazing Facts pamphlets in their assigned territory in Armstrong, British Columbia, two recently converted Adventists won two more converts.

Central Union

● Jack Bohannon, Colorado Conference Ministerial director, Sam and Donna Woods, singing evangelists, and Jim Hoehn, pastor, concluded meetings in Boulder, Colorado, with a baptism of 19.

● Charles Bradford, General Conference associate secretary, and Walter Arties, of the Breath of Life telecast, held a Breath of Life Crusade in St. Louis, Missouri, assisted by the area pastors and Bible workers. Fifty-one have been baptized to date.

● Through the ministries of the Voice of Prophecy and a literature evangelist, two persons have been baptized in Fremont, Nebraska.

Columbia Union

● On May 20 and 21 Miriam G. Tymeson was honored for 55 years of service in Christian education. All but ten years of that time have been

spent at the John Nevins Andrews School in Takoma Park, Maryland, where she was principal.

● Sycamore Medical Center, a hospital located on an 87-acre site south of Dayton, Ohio, is scheduled to open in September or October this year. The 120-bed acute-care institution will provide new job opportunities for 600 persons.

● Jim and Judy Becker helped serve a vegetarian meal to 110 persons who had bought tickets for the dinner in Mount Vernon, Ohio. This was the first of six seminars on better living sponsored by the Put-It-All-Together committee involving the Mount Vernon Hill, City, and Fredricktown churches.

● The Reading Rehabilitation Hospital in Pennsylvania broke ground March 22 for a \$2 million addition to its present facility. The structure will house the speech-audiology, psychology, social services, medical-records, and central supply departments. The four-level addition will connect to the rear of the present 80-bed hospital. Completion is scheduled for January, 1979.

Lake Union

● Presentations by Andrews University faculty on Creation, the Flood, diet and health, and archeology and the Bible; a Bible study; and a vegetarian meal were part of a Genesis Seminar sponsored by the Fairplain church in Benton Harbor, Michigan. The seminar was one of a series of special activities planned for the St. Joseph, Michigan, area, where there is currently no Seventh-day Adventist church. A group of Seminary students and professors have been conducting a branch Sabbath school there.

● On April 10, the Chicago, Illinois, Korean church opened an English-language school with 107 students registered. Directed by Jackie Tibbetts, who taught three years in Seventh-day Adventist English-language schools in Korea and two years, part

time, at Korean Union College, the school offers six classes on three levels of English during the week, and Bible classes four nights a week.

● Upper-grade students from the Raymond, Michigan, school recently participated in the planning, preparation, and serving of a meal to senior citizens from the nearby Oak Ridge Care Center. They were directed in this project by their school principal, David Rowe, and a dietitian assistant, Alice Kraus, who works at the center and is a member of the Raymond church.

North Pacific Union

● Eighty-two sixth-grade students from western Oregon took part in a five-day outdoor school at the Malheur National Wildlife Refuge near Burns. Bird watching was one of the main activities, and the youngsters also visited a large cave in the area and studied microscopic water life. Jim Blackwood, Oregon Conference associate director for elementary education, led out in the field school.

● A successful health-evangelism weekend has been conducted at Idaho's Gem State Academy. Several months of planning, coordinated by Cindy Mascon, resulted in a weekend full of activities. The Heartbeat Team from Bakersfield, California, under the direction of John Scharffenberg and Jo-Ellen Barnard Walton, spent four days on the academy campus. More than 100 adults, in addition to many students of the school, took part in a coronary-risk evaluation. After attending a "Last Days" Sabbath program, many community people returned to campus on Sunday for a vegetarian meal and a cooking school.

● Students in Kalispell, Montana, have moved into their new school building. The new facility includes two classrooms, a library, and a study area on the upper floor, and a full basement on the lower level, which can be

used for functions by both the school and the church. Plans call for utilizing the acreage surrounding the school for practical instruction in agriculture.

Pacific Union

● Nearly 200 youth representing every Spanish congregation in the Pacific Union attended a spring Bible conference at Camp Wawona, near Yosemite. They set aside November 18 as a special youth baptism Sabbath, when they hope many will be baptized as the result of their youth-working-for-youth programs.

● An audited report from the Central California Conference shows that tithes during 1977 was \$8,286,202. Tithes for the first quarter of 1978 exceeded the previous year's first-quarter tithe by more than \$103,000.

● St. Helena Hospital and Health Center, Deer Park, California, celebrated its centennial on June 7. One hundred years ago it opened as the Rural Health Retreat, with seven patients.

● Philip Rosburg has taken a leave from his ministerial and education courses at Loma Linda University for a nine-month student Taskforce stint with the Northern California Conference, where he is specializing in junior youth ministry.

● The Oakland, California, Market Street church celebrated a week-long golden anniversary in mid-May, with nightly features and worship hours. Robert H. Pierson, General Conference president, and C. D. Henri, a General Conference general vice-president, spoke at the meetings.

● After graduating from Fuller Theological Seminary, Glendale, California, Judy Kuester will serve on the pastoral staff of the Garden Grove church.

● Cheryl Roberts has been invited to serve as Bible instructor at the San Diego, California, Thirty-first Street church.

Southwestern Union

● Fifteen faculty members of Southwestern Adventist College are visiting prospective students to encourage them to enroll for the fall semester.

● The highest patient census ever occurred at the Huguley Memorial Hospital in Fort Worth, Texas, on May 16, where there were three newborns in addition to 76 patients. A record was set on this day last year when the patient census reached 56 plus 2 newborns, the highest census since the hospital's opening at that time.

● Charles Wittschiebe and Gary Deem were featured at a Family Life Seminar sponsored by the Baton Rouge, Louisiana, Home and School Association May 5 to 7.

● The West Helena church of the Arkansas-Louisiana Conference is building a new church school adjoining the church. It will be ready for use this fall.

Loma Linda University

● The fifth annual Loma Linda University Fine Arts Festival featured Adventist artist Harry Anderson. Mr. Anderson and his wife, Ruth, were interviewed during Friday evening vesper services. Many of his original paintings were on display throughout the weekend of April 28.

● A matching grant of \$25,712 to buy equipment for undergraduate use has been awarded to the Division of Behavioral Sciences and the Department of Secretarial Sciences through the Government's Higher Education Act of 1965.

● Eighty-seven students have been accepted for the January, 1979, class in the School of Dentistry.

● A National Science Foundation grant of \$7,200 was awarded to Loma Linda University's Department of Chemistry in May. This money is in support of a program to update the auditorial programs in certain chemistry classes.

To New Posts

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

Earl Black, teacher, Wyoming Conference, formerly same position, Oregon Conference.

Edwin G. Brown, evangelist, Wyoming Conference, formerly pastor, Portland, Oregon.

Wayne Coulter, evangelist/secretary, Mountain View Conference, formerly evangelist, Central Union Conference.

Ken Counts, director, planning and development, Hackettstown Community Hospital, formerly from Corona Hospital, Corona, California.

Jan Eastman, teacher, Wyoming Conference, formerly same position, Oregon Conference.

Fred Ellis, pastor, Wisconsin Conference, formerly same position, Kansas Conference.

Chalmer Pifer, chief laboratory technician, Hackettstown Community Hospital, formerly with New England Memorial Hospital, Stoneham, Massachusetts.

Joyce Pifer, director, nursing, Hackettstown, Community Hospital, formerly from New England Memorial Hospital, Stoneham, Massachusetts.

Robert Shelton, executive housekeeper, Hackettstown Community Hospital, formerly same position, Geer Memorial Nursing Home, Canaan, Connecticut.

David Wolkwitz, pastor, Bucks County church, Pennsylvania, formerly same position, Arizona Conference.

FROM HOME BASE TO FRONT LINE

Gail E. Inthurn (PUC '76), to serve as accountant, Far Eastern Division office, Singapore, of Deer Park, California, left Los Angeles, May 6, 1978.

W. John Lebard (U. of Sydney '76), to serve as dentist, Seventh-day Adventist Dental Centre, Kano, Nigeria, **Meredith R. (Smith) Lebard** (U. of Sydney '72), and two children, of Fayetteville, Arizona, left Washington, D.C., April 18, 1978.

Peter Skrla (Med. Sch. of Tech. '60), to serve as laboratory technician, Masanga Leprosy Hospital, Magburaka, Sierra Leone, **Magda (Rut) Skrla**, and one child, of Golden, British Columbia, 22 (638)

Canada, left Calgary, April 9, 1978.

Hugo Visani (AU '71), returning to serve as president, Central American Union College, Alajuela, Costa Rica, **Eva L. (Suarez) Visani** (River Plate Col. '49), and one child left Miami, March 5, 1978.

NATIONALS RETURNING

Hiroshi Inoue (LLU '77), to serve as business manager, Kobe Adventist Hospital, Kobe, Japan, **Yoneko Inoue**, and two children, of San Bernardino, California, left Los Angeles, April 29, 1978.

Ian Kelly (AU '77), returning to serve as high school teacher, West Indies College, Mandeville, Jamaica, arrived September 6, 1977.

Luis G. Pacheco (AU '74), returning to serve as principal, Emmanuel Secondary School, Bogota, Colombia, and **Elena C. Pacheco** left Miami, Florida, March 12, 1978.

Isamu Tahara (LLU '78), to serve as teacher, Okinawa Saniku Junior High School, Okinawa, Japan, **Kimiko Tahara**, and one child, of Riverside, California, left Los Angeles, May 1, 1978.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Harold C. A. Graham (Col. of Phys. and Surgeons '40) (SS), to serve as dentist, Guyana Clinic, Davis Memorial Clinic and Hospital, Georgetown, Guyana, of Carmel, California, left Miami, Florida, April 25, 1978.

Ada I. (McElmurry) Holley (SOS), to serve as dean of women, Hongkong Adventist Hospital, Hong Kong, of Knoxville, Tennessee, left San Francisco, April 25, 1978.

Roger T. Nelson (LLU '44) (SS), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Reading, Massachusetts, left Los Angeles, April 20, 1978.

John L. Nerness (LLU '63) (SS), to serve as physician, Tokyo Sanitarium-Hospital, Tokyo, Japan, and **Shirley Y. (Rasmussen) Nerness**, of Fletcher, North Carolina, left Los Angeles, April 13, 1978.

Jesse C. Richards (LLU '36) (SS), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Ernestine M. (George) Richards** (LLU '35), of

Inglewood, California, left Los Angeles, April 27, 1978.

Bessie M. Siemens (PUC '74) (SS), to serve as librarian, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, of Fresno, California, left Los Angeles, April 27, 1978.

Patricia J. Stahlnecker (WWC '77) (AVSC), to serve as nurse/teacher, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka, of Portland, Oregon, left San Francisco, April 25, 1978.

Gary T. Wuchenich (LLU '77) (SS), to serve as dentist, Guam Seventh-day Adventist Clinic, Guam-Micronesia Mission, Guam, of Redlands, California, left Los Angeles, April 10, 1978.

Deaths

BEAMESDERFER, Betty Jean T.—b. Nov. 18, 1900; d. May 4, 1978, Hamburg, Pa. She worked as a literature evangelist for several years, and at the General Conference session in 1975 she was one of the women especially honored for her service as a literature evangelist. Survivors include a daughter, Mrs. William E. Davis; a son, William L. Teeter II; a brother, H. D. Powell; two grandchildren; and several stepchildren.

CARTER, Mabel I.—b. Jan. 8, 1897, Newburg, W. Va.; d. April 6, 1978, Tappahannock, Va. She and her husband, Elder Cameron A. Carter, served the denomination for many years in China, as well as in Virginia. Survivors include her husband, Cameron; one daughter, Lenora Mae Altman; one sister, Winifred Cunningham; one brother, William T. Bowen; four grandchildren; and three great-grandchildren.

HARRISON, Irvin H.—b. Nov. 1, 1904, Allentown, Pa.; d. Oct. 20, 1977, Hendersonville, N.C. He served the church in the following capacities: he worked in the business office in Campion Academy, Colorado; Book and Bible House manager, Colorado Conference; secretary-treasurer, Missouri Conference; missionary to the Zambesi Union Mission, Africa, for four years; treasurer of the Trans-Africa Division; and for twenty-six years he served in the General Conference Treasury Department. Survivors include his wife, Beryl; one son, Irvin Allen; one daughter, Karylee; and four grandchildren.

MERREN, George Aldin—b. Sept. 6, 1904; d. Feb. 27, 1978, Georgetown, Grand Cayman Islands. Prior to his baptism he was a member of the firm of H. O. Merren & Co., and later became one of the directors. In 1942 he became an ordained elder of the Georgetown church, and contributed much to the cause. In 1944 he was instrumental in erecting the old church building in Georgetown, which is now used as a mission office. Survivors include his wife, Rose Virginia; two daughters, Mrs. Mary Thompson and Mrs. Betty Lou Thompson; one

brother; five sisters; and five grandsons.

PEEKE, Jewell Wilson—b. Oct. 6, 1917, Bluff Springs, Fla.; d. Feb. 21, 1978, Takoma Park, Md. He served the denomination in the following capacities: manager, Washington College Press until 1951 when he was appointed business manager, Washington Missionary College. In 1955 he joined the General Conference Insurance Department as assistant manager and two years later became the secretary of the International Insurance and Risk Management Service for the church. Under Jewell's management, the company grew rapidly from only 15 employees to 120.

Survivors include his wife, Anne; his daughter, Julianne Louise Melnick; his son, Victor; his mother, Rebecca; his brother, William; and two grandchildren.

POHLE, Ernest E.—76, d. April 28, 1978. He served as a colporteur in Bolivia and set the first world's record for book sales for one day. He also served as a missionary to Guatemala and Mexico, and after completing medical training at Loma Linda he returned to Mexico in 1937. He established Tempe Community Hospital in 1944, which is now denominationally operated. He worked for a number of years as a physician in Arizona, as well as a medical secretary for the Inter-American Division.

Survivors include his wife, Myrtle; son, Dr. Charles Ernest; two daughters, Mrs. James R. Hardin and Mrs. D. E. Littell; nine grandchildren; and one great-grandchild.

SHAW, Elitha A.—b. 1898, Orient, Iowa; d. May 3, 1978, Weston, Ore. She and her husband served two years in pastoral work in Missouri and then left for China, where they labored for about five years. Because of her husband's ill health, they returned to the United States and labored in pastoral work in the Nebraska, Upper Columbia, and Idaho conferences. Survivors include her husband, Lyman; two sons, George Thompson and Horace Shaw; a brother, Dr. George Hutches; nine grandchildren; and 17 great-grandchildren.

TAYLOR, M. Elaine—b. March 13, 1924, Portland, Ore.; d. April 19, 1978, Benton Harbor, Mich. She was assistant professor of music at Andrews University, where she taught piano. Previously, she had served on the faculties of Pacific Union College and Southern Missionary College. She and her husband were well known as duopianists. Survivors include her husband, Morris; a daughter, Lucille; three sons, Leonard, Lowell, and Lyndon; and her father, Dale P. Myers.

Coming

June	
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)
July	
1	Vacation Witnessing
1	Church Lay Activities Offering
8	Christian Record Braille Foundation Offering
15	Home Foreign Challenge
August	
5	Dark County Evangelism

Church in Cuba reveals vitality

News from Cuba indicates that the Christian fervor and fidelity of Adventist Church members there is remarkable. Meetings, held in the churches regularly, are well prepared. The youth and Sabbath school departments are active, and many churches have a choir and a band.

At the seminary near Havana a group of 20 young men and women are preparing to serve the Lord. The space is small and the accommodations are limited, but all are glad for the opportunity of attending the classes taught by three consecrated pastors.

There are more than 12,000 Sabbath school members in Cuba and more than 9,000 baptized members in more than 100 churches. Almost every church is under the care of a pastor. The administrative work is organized into six delegations with their respective presidents and treasurers, coordinated by a national administration. Sessions are held every two years to elect the church leaders on the delegation and national levels.

Potomac and Ohio delegates meet

During their recent constituency session Potomac Conference delegates unanimously reelected Kenneth J. Mittleider to another three-year term as president. They returned all other conference officers and departmental directors to their respective positions at their one-day meeting held April 2 on the campus of Shenandoah Valley Academy, New Market, Virginia.

Membership growth since last session is encouraging, and the conference's financial picture is good. The one new church voted into the sisterhood—Salem, Virginia—brought the total to 79 conference-wide. Membership at the time of the session stood at 14,716.

At the Ohio Conference constituency meeting one week later (April 9), 467 delegates returned Donald Reyn-

olds and Robert Mills to the office of president and secretary-treasurer, respectively. Elder Reynolds also will direct the Ministerial Association.

All conference departmental leaders were reelected. Since Sidney M. Young has accepted the pastorship of the Newark church, the functions of the stewardship department were added to David Manzano's duties.

The record-breaking six-hour session, which added five new churches to the sisterhood, convened in the Mount Vernon Hill church.

SS teaching seminars held

Sabbath school teaching seminars planned by General Conference, union, and local conference personnel have been held in the Southern, Central, and Southwestern unions of the North American Division. The seminars were designed to develop a corps of resource teachers who will aid in teacher-training programs in local churches.

As a result, there are now 325 persons who have received certification as Sabbath school resource teachers.

They left the meetings with fresh ideas, enthusiasm, and a spirit of dedication, and accepted the challenge to share what they had learned with Sabbath school teachers at home.

The seminar teaching staff, which included college professors and administrators, used the audio-visual course "Performance" as a basic tool. They trained the teachers in the use of Bible reference materials, visual aids, and the discussion method of teaching. The seminar schedule allowed time for making visual aids, micro-teaching, and teacher evaluation.

There is increased emphasis on training Sabbath school teachers who will inspire others to increased Bible study and soul-saving activities. Seminars are being planned to meet these objectives.

CHARLES L. BROOKS

First language school is built

The Korean Union has become the first union in the Far Eastern Division to erect a building specifically for an English language school. On Sunday, April 23, a facility-opening service was conducted for two stories of the four-story building constructed on property purchased from Seoul Adventist Hospital. These stories house a language-school chapel, which is used for a church, a large language laboratory, classrooms, a staff room for teachers, and offices for the director and associates.

The construction of this new building in Seoul is an important milestone for the language-school program in the Far Eastern Division. Most of the language schools have operated in rented quarters for years, but problems, such as excessive rent, have arisen repeatedly. It is the hope and prayer of many that this will be the beginning of a trend throughout the Far East in moving toward the ownership of more buildings for the language-school evangelistic outreach.

M. T. BASCOM

For the record

New positions: E. E. Cumbo, president, North Dakota Conference, formerly secretary, Georgia-Cumberland Conference. □ A. C. McClure, president, Kentucky-Tennessee Conference, formerly president, Kansas Conference. □ William Loveless, president, Columbia Union College, formerly president, Pennsylvania Conference. □ Colin Standish, dean of the college at Weimar Institute, Weimar, California, formerly president, Columbia Union College. □ H. E. Douglass, associate book editor, Pacific Press. A former REVIEW associate editor, he has been associated for two years with a large development firm in Bismarck, North Dakota. □ Raul Villanueva, associate editor, *La Revista Adventista* (Spanish *Adventist Review*), formerly office editor.

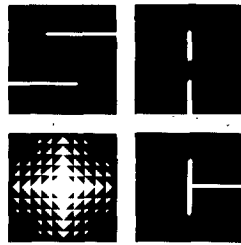
Mission Spotlight: Many inquiries come to the General Conference Sabbath School Department about the availability of Mission Spotlight slide-cassette programs. More than 2,000 churches use the current programs on a regular monthly basis. Some churches and conferences would like to purchase past programs, to build up a library of material about all overseas divisions. Arrangements have now been made to make them available. Information can be obtained from local conference Sabbath school directors or the General Conference Sabbath School Department.

FED congresses: More than 45,000 Sabbath school members attended a series of six union-wide Sabbath school congresses conducted throughout the Far Eastern Division during April and May. Special features included street parades with gospel-oriented floats, mass graduations of Vacation Bible School students, and large baptisms.

Offering report: Two construction projects in Inter-America benefited from the fourth quarter, 1977, Thirteenth Sabbath Offering: the Adventist hospital in Port-au-Prince, Haiti, and the men's dormitory at Central American Union College in Alajuela, Costa Rica. The special projects portion of the offering was \$323,494. This is one quarter of the total Thirteenth Sabbath Offering for that quarter, \$1,293,976, the second highest offering ever received.

Festival follow-up: Seventy persons were welcomed into church membership by the Greensboro, North Carolina, church April 29 as a result of meetings by the Kenneth Cox evangelistic team. The crusade was one of several held as part of the follow-up of the recent Festival of Faith in Greensboro (see REVIEW, April 13, 1978). The Friedrich-Hansen team reports 18 baptisms as a result of meetings in nearby High Point.

Died: Robert James Borrowsdale, 84, missionary to Southern Asia for 35 years, on May 17, in St. Helena, California.



You have heard about Southwestern Adventist College.

Southwestern is that beautiful small college in Texas that has within the last 10 years become a favorite for Adventist young people. It has a new campus in a quiet rural area only 30 minutes from Dallas-Fort Worth.

In recent years this fully accredited senior college has become well known for its low tuition and for its academic excellence. Southwestern has long been noted for the deep spiritual commitment of its faculty and students and the friendly Texas hospitality that permeates every area of campus life.

A wide variety of academic programs, a guaranteed job to help pay your tuition, a rich spiritual experience and a beautiful campus in the sunbelt await you at Southwestern.

Why not come and see for yourself?