

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

JUNE 29, 1978



**The queen of Sheba visits Solomon**

See article on page 10

# THIS WEEK

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**In her darkness** and despair following her husband's murder,

Veronica Morrish of Greenbelt, Maryland, learned to build a new attitude for herself. In "The Garment of Praise" (p. 4), Mrs. Morrish, who teaches preschool children in her home, describes how she recovered faith in God and expelled her hatred for those who so maliciously wronged her.

**On page 6** the REVIEW editor continues his report on the trip he and his wife, Miriam Wood, made recently to South America, a division that has just surpassed the 400,000 mark in church

membership (see also "SAD Passes 400,000 Membership Mark," p. 19).

**The index** of articles, authors, and subjects that we publish twice yearly begins on page 27. This index has proved to be a valuable aid to many researchers.

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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.

### Only three left

When I received the Friendship Issue (May 4), I was delighted. The articles are well written, and the letters of church members telling how they became Adventists ("People Who Know Why They Believe as They Do," p. 28) actually brought tears to my eyes.

I immediately ordered 100 copies for distribution to friends and co-workers, in addition to supplying some members of my church. There are only three of these left. Three hundred more have been ordered to give to interested persons during the evangelistic meetings planned in our area this summer.

My husband and I are proud to give this doctrinally concise, well-structured magazine to any of our friends, relatives, and missionary contacts.

NANCY CRAWFORD  
Pontiac, Michigan

### Handwriting mix-up

Re "Which Neighbor?" (March 23).

My experience with the Faith for Today brochure was much the same as was the author's. My husband noticed the handwriting on the brochure and remarked, "Who do you suppose wrote this on your mail?" Taking the brochure and studying it for a moment or two, I said, "It must have been one of the people who works at the post office." I kept think-

ing, if this person is asking me a question, I should reply.

After I read the brochure, I thought, The answer to her question is in what I have read. I felt as if I was told to mail back the answer to her question.

I took the brochure as it was, wrote an answer to the question, giving the name of the telecast, the time of the program, and the TV station that airs it in our area. I placed the brochure in an envelope and addressed it "To Whom It May Concern," and mailed it back to the post office.

When I received a second brochure I realized that the handwriting was part of the brochure. I felt a little uneasy, a little embarrassed. But then the thought came to me, Who knows except God whether I planted a little seed. So I dismissed the incident from my mind entirely and let it rest in His hands, never giving it another thought until I read this article.

EMILY O'CONNOR  
Gobles, Michigan

### Practical instruction

Re "Lessons From Colossians" (May 25, June 1, 8).

Someone young in the faith may need additional practical instruction. I would like to share some steps to a richer Christian life that have worked for me.

The newly born Christian must take time, make time, in fact, daily, to read the Bible and the Spirit of Prophecy and to pray. He should share insights gained with someone every day. In prayer he should praise God, pray for the people on a prayer list he immediately begins to compile, and yield self to God, asking God to fill him with the Holy Spirit and cover him with the righteousness of Christ.

ISABEL S. HELBLEY  
Millersburg, Pennsylvania

### First place

Re "On Being a Mission Field" (May 25).

One of the reasons it is difficult to interest youth in Bible study and the Sabbath school is that the world is given first place all week in their lives through such things as television, sports, fiction, or fashion.

ELSA ANDERSON  
Angwin, California

### Peaceful, not worried

I have just read the Heart to Heart message in the January 11, 1973, REVIEW, "Are You a Worrier?" To the worrier Elder Pierson says, "I have good news for you. Here is God's special message for you personally," and he goes on to quote the Phillips translation of Philippians 4:6, 7.

I am thankful for the peace God has given me, and the blessing I received from the timeless message of this five-year-old article.

RANDY HORN  
Loveland, Colorado

### Luther, Calvin, et al

To "let the Lutherans, Baptists, and others worry about what Calvin and Luther said" ("1888 Revisited," Letters, May 25) in the sense of not paying attention to it himself would be a terrible mistake for any Adventist. Our Protestant heritage is to be found in their writings. The great truth of justification by faith, which delivered the church of their day from false piety and an earthly focus, could well do the same for us. We must remember that we did not begin the Reformation, but we are to complete it.

DOUG BROWN  
Milton, West Virginia

# Adventist Review



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## Living water

By FRANCIS V. WITTHAUS

There is a mountain stream that flows near where I live. It is not a big stream, but it is beautiful. The water is clear and cold. The banks are shaded by tall pines and broad oaks. In the spring the wild tiger lilies bloom along its margin and the waxy white dogwood blossoms are reflected in its quiet pools. But the stream has few places where it is quiet. It is full of huge granite boulders, over which it cascades, wearing deep flutes into the jagged rocks and polishing them until they glisten.

After a series of sharp twists and turns, it falls over a sheer drop of perhaps 70 feet into a deep pool at the foot of the ledge. On a sunny day, the spray from the tumbling water forms a rainbow, the token God has given us as a reminder of His promise. Where the water has fallen over the cascades and waterfalls year after year, it has scooped out deep basins in the solid rock.

Day or night, if I listen, I can hear the music of the stream, blending in perfect harmony with the song of the wind in the pines. I like to walk beside the creek and watch the water tumbling over the rocks and listen to its song. One thing I have noticed—where there are no obstacles, there is no music. But where there are rocks in the streambed, there I can hear it singing. The

rougher the path over which it has to flow, the more joyously it sings.

The creek spreads blessing to all around it. The little wild creatures come there to quench their thirst. It provides a home and supplies food for the timid trout that hide in its shadowy places. No matter what obstacles get in its way, no matter how far it falls, dashing upon the rocks below, it goes on—obeying the laws of nature, doing what God made it to do. In the heat of the summer, when many of the other streams dry up, this one goes on flowing, because it is continually fed by springs higher up the mountain.

Our lives can be like this mountain stream, bringing joy to all around us. If God allows obstacles to get in our way, and our path seems rough and rocky, it is because He knows that our lives, like the mountain stream, will be made more beautiful only as they withstand turmoil and trouble. And when the heat of trial would tend to dry up our Christian experience, if we are depending on the abundant springs up above, the fountain of living water, we shall go on, spreading blessing to all within the reach of our influence. We shall have within us, as Jesus said, "a well of water springing up into everlasting life" (John 4:14).



## The garment of praise

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Now, three years from that tragic day, I can experientially say that Christ has proclaimed liberty to me—a captive once shackled by bitterness and hate.

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By VERONICA MORRISH

You never know what it feels like until it happens to you. I discovered this when my dearest one on earth was snatched away, suddenly and without warning.

Yes, I had read and heard of others, others whose loved ones died tragically—by accident, sudden illness, or assassination. I had even sympathized directly or indirectly with the survivors of the unfortunate victims. But somehow the excruciating emptiness that I experienced on June 13, 1975, was beyond sympathy. I stood frozen to the spot as I helplessly watched my own husband, the victim of a murderer's bullet, gasp his last breath, his life-blood staining the pavement of our driveway. And this time I was the unfortunate survivor.

The news bulletins that followed—PHARMACIST GUNNED DOWN—must have carried a tinge of sadness and consternation to many listeners, but the words leaped out at me like hungry beasts tearing me apart; like poisoned arrows piercing my already swollen and aching heart. The inexpressible pain, the total loss, the morbid shock, all left my nerves shredded, and my total emotional and psychological frame well-nigh crumbled beneath the dreadful load of sadness.

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*Veronica Morrish teaches preschool children in Greenbelt, Maryland.*

I tried to pray. I even tried to read the "comforting" passages of the Bible recommended by well-meaning friends. But nothing helped. God was eluding me, it seemed. I was sure that I could not cope with this tremendous ordeal. It was more than my frail human nature could endure.

In the days, weeks, and months that followed, the legal ramifications, settlements, documents, papers, and transfers only reopened the wound and intensified the pain. Increasingly mixed feelings of hate and anguish flooded my soul. But gradually hate took the supremacy, and, I thought, justifiably so. I hated my country and my people. My faith in the total human population was greatly shaken, and I was even angry at God for permitting this terrible experience to mar my happiness. Hate and bitterness were so paramount in my mind that I could almost taste the gall in my mouth.

September, 1975, found me back in the United States, where we had lived for approximately six years before repatriating to Jamaica. Here I was to face the increased trauma of resettling and putting the broken pieces together. Jobs were not easy to find, and my problem was complicated by the fact that I had a 3-year-old child who was dependent on me for financial support as well as maternal care. The prospect was not very inviting. Frustration piled upon frustration, and the hate and bitterness in my heart swelled like a rising volcano ready to erupt. My cup of tears and complaints was full and running over.

### A new day dawns

But a new day was to dawn for me. The God I thought was eluding me was with me through it all. Through the impact of a series of lectures on victorious Christian living at the Takoma Park, Maryland, church, through meditation and the increased study of God's Word, and through the influence of various Christian friends with whom I associated, I began to understand more fully the meaning of total and complete surrender of one's life to a God of love.

At this point it was comforting to know that in spite of the dark days there was a Father who understood. One thing bothered me, however. The more I prayed and studied, the more I realized the importance of giving up one's attachment to certain evil tendencies and the impossibility of experiencing progressive Christian growth while nursing a heart full of hate such as I had. This made me very uneasy, and my mind was closed to any new revelation. I had had it. I was not about to give up my right to hate. After all, I had every reason to be resentful toward wicked men, toward the injustice of a system that had failed to apprehend hardened criminals for their heartless deed. I did not see how God could expect me to do otherwise than hate.

The struggle within my heart intensified because I stubbornly resisted and argued with God about why I had hate in my heart and why I wanted to keep it there. My husband was unjustly killed. Society owed me an explanation, and I would keep on hating until my hurt feelings were appeased.

But God was patient, as He always is. He gradually led my mind to Calvary, where His only Son was also unjustly killed by wicked men—creatures of His own creation, if you please. As my mind pondered the scene, I was led to recognize that my husband was not greater than God's "only begotten Son"; that God so loved us—even while we were yet undeserving sinners—that He gave Jesus, eternally, to the human race; that God did not change from love to hate when the world seemingly did not appreciate, and even well-nigh rejected, the one great Sacrifice.

It then occurred to me that my debt to God was so enormous that the grievances I had against my enemies were insignificant and puny, and from this humbling vantage point I was constrained to let them disappear in the warmth of the Father's great compassion and forgiveness toward me. It was then that it dawned on me more forcefully that He who gave the command to "love your enemies" Himself loved so much that He gave His life—His blood bathing Calvary's cross while He prayed: "Father, forgive them; for they know not what they do" (Luke 23:34).

In the face of such unconditional love I flung myself at His feet in tears of penitence and pleaded, "God, I cannot do it. I cannot generate this kind of love, because deep down inside I still have feelings of resentment. But I surrender myself to You—hate and all. I give You my bitterness and also my right to it. Replace it with Your love. And I believe You can. Amen."

And then the most wonderful thing happened. The rising, lingering hate vanished—not momentarily, but forever. In its place He put joy and love—love that has given me power to forgive the past, courage to face each new day, and tremendous hope for the future.

Now, three years from that tragic day, I can experientially say that Christ has proclaimed liberty to me—a captive once shackled by bitterness and hate. I can testify that He has come "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, *the garment of praise for the spirit of heaviness*; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:3).

You, too, can trust Him with your life. His power has no limit. His grace has no measure. He gives and gives that your joy may be full. □

# Advances in Argentina

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The editor visits Asociacion Casa  
Editora Sudamericana (Buenos Aires  
Publishing House) and  
Colegio Adventista del Plata  
(River Plate College)

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The eighteenth-century Scottish poet Robert Burns was terrifyingly accurate when he wrote, "The best-laid schemes o' mice an' men gang aft a-gley." We proved this for ourselves after we left Sao Paulo on our way to Buenos Aires.

For many years we had read glowing reports about Iguacu Falls, described by one travel folder as "the most fabulous site in the whole of the American continent. The roar of the falling water is heard 20 miles away. A 360-foot-high rainbow is permanently formed in the mist that rises from 21 falls." We decided that, since we could take in this spectacular of nature by making only a small detour in our travels, we must see the falls.

Alas, we had not reckoned with an extended drought that had reduced the falls to a relative trickle. There was no roar, no mist, and no rainbow. The rocky ledges of the river that usually are covered with angry cascades were bare. Doubtless the sight would be awesome if the water flow were normal, but we were not to see it. We could only imagine how it might look if the usual amount of water were plunging into the river below.

But even if the falls was a disappointment, the detour was not. For after spending a night at Iguacu, we had an interesting experience the next morning, Friday, April 28.

H. E. Walker, a longtime friend who for several years has been on the theology staff of Brazil College, had come with us to Iguacu. Portuguese is the language of Brazil, and since we knew no Portuguese, we really appreciated the help of a friend who could communicate fluently in both English and Portuguese.

Early Friday morning we headed for the airport. The day before, when we landed at Iguacu from Sao Paulo, we had landed at the Iguacu, Brazil, airport. But our air ticket called for us to take off from the Iguacu, Argentina, airport. We had thought that the two airports would be reasonably close together. How wrong we were. We discovered that the airports were perhaps 50 miles apart and that to reach the airport in Argentina we had to cross the Parana River.

When we reached the river after about a 30-minute taxi

ride from the falls, we saw that there was no bridge, that the only way to get across was on a small boat, and that the only way to get down to the river from the top of the bank was via a small, ancient funicular or a steep flight of steps. We eyed the funicular suspiciously, then boarded it after solving all the problems involved with passports and currencies. On the small boat crossing the river we could see portions of three countries—Brazil, Paraguay, and Argentina.

On the Argentine side of the river there was no funicular, only steps leading to the top. We puffed our way up while helpful porters carried our suitcases to the shelter where customs officials were awaiting us.

Time was fast slipping away, and we could envision ourselves arriving at the airport too late to board the plane for Buenos Aires. Fortunately Dr. Walker was able to expedite matters at the customs terminal and get us cleared through passport inspection in record time. Having seen us safely into a taxi, he headed back for the Brazilian side and his responsibilities at the college.

We thought—and no doubt Dr. Walker thought—that the airport would be only a few miles away. But as five miles passed, and 10, 15, and even 20 miles, we conjectured that we were either doomed to miss our plane or were involved in a taxi ride all the way from Iguacu to Buenos Aires. Since we couldn't speak Spanish (the language of Argentina), we had no means of communicating our despair. Fortunately, however, the taxi driver knew exactly what he was doing, and we reached the airport in plenty of time to catch our one-and-a-half-hour flight southwest to Buenos Aires.

## The publishing-house celebrations

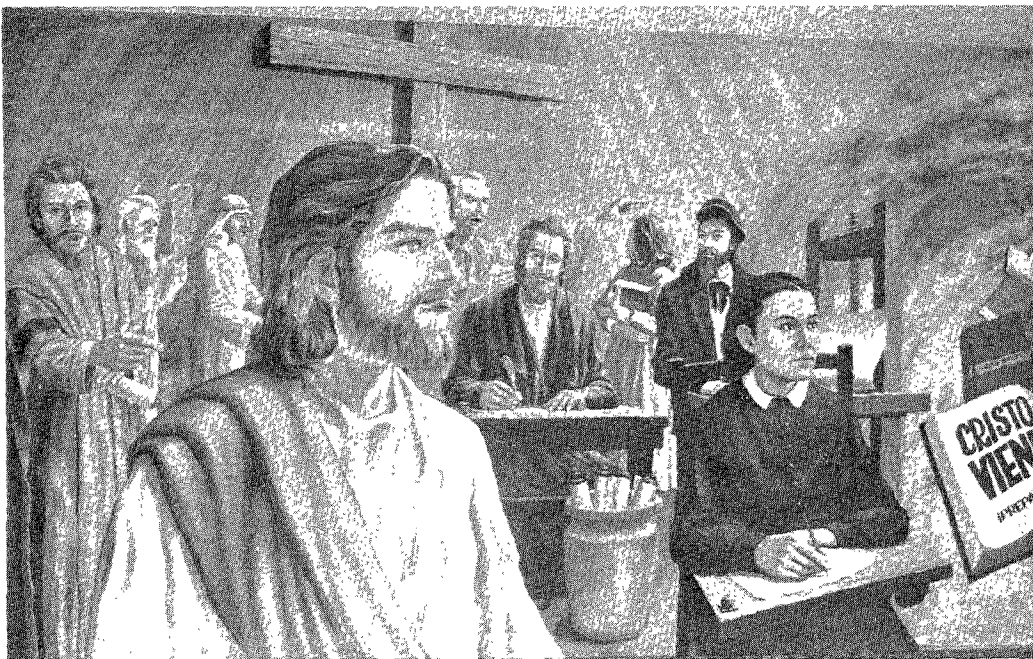
Buenos Aires has two airports, one (the international) about 40 miles out in the country and one (for domestic flights) near the downtown area. Our plane landed at the intown airport, and waiting to meet us were the treasurer and an editor from the Casa Editora Sudamericana, our Buenos Aires publishing house. For easy identification they were holding a copy of the REVIEW. After exchanging pleasantries, they said that a meeting was already in progress at the publishing house, and that we could participate in it if we drove fast.

With a skill that we admire but cannot emulate, our host threaded his way swiftly through the city traffic, and we arrived as W. Duncan Eva, a General Conference vice-president, was speaking. We felt immediately at home because on the wall behind the platform was a large reproduction of the three angels that have been on the REVIEW masthead for many years. After Elder Eva was through speaking, a superb male quartet sang several songs in Spanish, then two in English—"One Day" and "Side by Side." The latter two songs were accompanied by the same kind of taped electronic music that is used by many singers in the United States. I presented a brief message, then all of us were invited to a well-organized, appetizing lunch. Several hundred people shared the fellowship of eating together in the area of the publishing house where folders, stitchers, cutters, and other equipment usually run at top speed.

The morning service and lunch were the first phase of a weekend of activities that marked the completion of the renovation and remodeling of the publishing house. When I had visited the house late in 1972 to plan for the



The Casa Editora Sudamericana, situated in the Florida section of Buenos Aires, was completely rebuilt following a disastrous fire in 1974. Celebrations marking the completion of the rebuilding and renovation program were held on the weekend of April 28 to 30. A unique feature of the rebuilt institution is an enormous painting on one wall of the entrance reception area. In full color, from floor to ceiling, the painting pictures the sweep of history, from the first written messages inspired by God, to the writings of God's last-day messenger, Ellen G. White. Christ and His cross are set forth as the center of history, with the printing press as a major factor in proclaiming world wide the good news of the gospel and the message "Christ is coming. Get ready!"



Spanish edition of the REVIEW, I had felt that the publishing house was doing a remarkable job in spite of the handicap of antiquated facilities. Soon thereafter, in 1974, the house was heavily damaged by fire. At first the fire seemed like a terrible disaster. But not now. Phoenixlike from the ashes, a new publishing house has emerged, larger, more functional, and modern in every respect.

It was a privilege to join with the workers and members in Buenos Aires in thanking God for what had been accomplished. O. E. Cesan, the general manager, and others deserve tremendous credit. This house has the responsibility of providing publications for all the Spanish-language countries of the South American Division, and the plant is well equipped to fulfill its task. Working with Elder Cesan are, among others, Eduardo Gordienko, treasurer; J. G. Clouzet, editor in chief; and C. W. Bishop, plant superintendent.

Argentina is the second-largest country in South America both in geographical size and in population (Brazil is first). The population is about 25 million, nearly half of which clusters in the Buenos Aires metropolitan area. The name *Argentina* comes from the Latin *argentum*, which means "silver." The Rio de la Plata, the enormous river on which Buenos Aires is situated, likewise gets its name from silver; however, the river draws its name from the Spanish word *plata*. The estuary at Buenos Aires is 25 miles wide. Were it not for the brown appearance of the water, one would think he was standing on the shore of the ocean, for the opposite shore is below the horizon.

Buenos Aires has often been called the Paris of South America. Actually, however, Italian is the pervasive influence. The city is crisscrossed by superhighways and gives evidence of being affluent. The population is largely of European descent.

For a number of years Buenos Aires has been in the process of creating an impressively wide avenue the width of several city blocks in most cities. Called the July 9 Avenue, it commemorates Argentine independence. On this avenue in the Plaza de la Republica is an obelisk erected to honor the 400th anniversary of the founding of Buenos Aires in 1536. The obelisk looks identical to the Washington Monument in Washington, D.C., only it is smaller. Elsewhere in the city is an impressive monument to General Jose de San Martin, showing the liberator of Argentina on a horse. San Martin is a national hero, well respected throughout South America.

During our visit in Buenos Aires the city was preparing for the world soccer championships. Stadiums, airports, and highways were being refurbished in anticipation of a large number of visitors. The city was buzzing with excitement, for *futbol* (as soccer is called in South America) is not only the national game, it is a kind of mania similar to that which surrounds the football superbowl in the United States.

On Sabbath, April 29, guest speakers were assigned to the various churches in the Buenos Aires area as part of the celebration reopening the publishing house. Elder Eva spoke at the large Florida church near the publishing house. I spoke at the Palermo church. During Sabbath school I visited a number of the children's and youth's divisions. When I noted the skill and enthusiasm of one teacher, I asked about his background and was told how he became a Seventh-day Adventist. It seems that about six years ago he was a worker in the post office. In handling the mail he became interested in one of our missionary magazines. After reading it he returned it to the envelope. Later he decided to come to one of our churches to obtain his personal copy. Eventually he was baptized, left his job at the post office, and began working at Granix, our health-food company in Argentina.

The rest of the Sabbath was busy but pleasant—preaching (as usual, through an interpreter); enjoying the hospitality of the Clouzets at lunch; seeing a few points of interest in the city; hurrying to the Florida church for the youth meeting at five o'clock (at which my wife, Miriam, spoke, translated by Maria de Gomez); and attending and participating in a post-MV service that was part of the weekend festivities marking the reopening of the publishing house. The latter meeting included music by two excellent quartets and a choral group, and a slide show with sound, giving the history of the publishing house and outlining its future.

### Next stop, Puiggari

The next morning we were up at four-thirty and checked out of the hotel at five-thirty, heading for the airport and a six-thirty flight to Santa Fe. Our destination was River Plate College at Puiggari, more than 200 miles northwest of Buenos Aires. If we had traveled by bus, the trip would have taken about ten hours, but since we had only one day to visit the college, we had to fly. The flight took less than one hour. David P. Gullon, director of the college's school of theology, was on hand to drive us the approximately 70 miles to the school. He had been up early indeed!

I felt I knew Elder Gullon at once, for I had met his

brother, Roberto, who works in the division office at Brasilia, and another brother, Isaias, who used to be one of the editors of the *Revista Adventista* but is now pastor of the nearly 500-member Palermo church in Buenos Aires. The story of this family is an interesting one, but I do not have space to tell it here. God led the family to the Advent message while they were in Spain, before several members moved to Argentina.

At the college I was happy to make contact again with H. J. Peverini, who until retirement was the REVIEW correspondent for the South American Division. He is the father of Milton Peverini, of the Spanish Voice of Prophecy in Glendale, California, and Tulio Peverini, one of the editors at the Pacific Press. I was pleased to meet V. E. Ampuero, who for more than five years has been translating *The SDA Bible Commentary* into Spanish. Volume 1 is off the press and is now available. Inasmuch as more people in the Adventist Church speak Spanish than any other language except English, the *Commentary* in Spanish is going to prove a great blessing.

### Work opportunities for students

River Plate College and River Plate Sanitarium and Hospital are situated side by side on a property that covers more than 600 acres. The college serves primarily the needs of youth in Argentina, Uruguay, and Paraguay, but its student body is sprinkled with young people from all over the division. From the beginning when the school was founded in 1898, it has operated student industries. The president, E. H. Wensell, took us on a tour of the prize-winning dairy, the carpentry shop, and the bakery. We were pleased to learn that college products are well known and in demand in a wide area of Argentina. Work opportunities are available to the students not only in the industries just mentioned but on the chicken farm, in the store, mechanics' shop, laundry, printing plant, and bindery. Further work opportunities are available on construction projects, in the maintenance of grounds and gardens, and in painting and decorating the buildings.

While on the campus I noted that a small building that had served various purposes throughout the years was being torn down. In its place will be erected a building that will house the new library, the Ellen G. White Research Center, and the branch of Home Study Institute that serves the Spanish-speaking countries of Latin America and Spain.

On the college campus is one of the most active Pathfinder Clubs in the world. This club owns two brick and cement-block buildings about a half mile away on the Salto del Paraiso Creek. The Pathfinders stood at attention for the flag-raising ceremony, then gave me opportunity to speak to them.

Later in the afternoon, at Dr. Wensell's invitation, I met with members of the college faculty, and in the evening preached to several hundred students and members of the community. Elder Ampuero did a masterful job of translating.

After the meeting P. D. Tabuenca, medical director for the past ten years, took my wife and me on a tour of the sanitarium. The sanitarium is well known throughout Argentina, and its X-ray and laboratory facilities are among the best in the country. The institution celebrates



its seventieth birthday this year, having been founded in 1908 by Robert H. Habenicht, M.D.

Dr. Tabuenca told me that all the physicians employed by the sanitarium—about 30 in all—are paid according to the denominational wage scale. “This is one reason the patients have so much confidence in us,” he said. “They know we are not concerned about money.”

### Back to Buenos Aires

The next morning, May 1, Dr. Wensell picked us up at six. As we rode along toward Parana to catch a plane for Buenos Aires, it was still dark, and the only lights we could see in the countryside were those in the buildings on the chicken farms around Crespo. Crespo is the center of the chicken industry in Argentina.

As we neared the Parana airport, suddenly the darkness was pierced by a bright light shining on a roadblock. Dr. Wensell stopped at once and explained to us that to reach the airport we must cross a military reservation. So, while one soldier inspected our documents carefully, another fixed an automatic rifle on us. After communicating with headquarters through a walkie-talkie, the guard authorized us to proceed.

May 1 is a national holiday in Argentina, and more than 100 celebrants were at the airport for a one-day excursion to Buenos Aires, apparently to attend a soccer match. They were in a festive mood, playing cards and drinking. The plane was full for the 40-minute flight. At the Buenos Aires airport were Gaston Clouzet, the publishing-house editor, and C. W. Bishop, plant superintendent.

In the morning we visited an academy near the publishing house, then spent additional time at the publishing house. The school enrolls approximately 650 students, 45 percent of whom are Seventh-day Adventists. All were wearing uniforms, as is customary in Argentina and in some other countries of South America.

We had not yet had opportunity to tour the publishing house department by department, and since we wanted to do this, Elder Clouzet took us around. We went through the bindery, stockroom, phototypesetting department, darkroom, pressroom, art department, shipping department, and general offices. It was exciting to learn that demand for literature is so high that the publishing house has difficulty keeping up with orders. The house employs approximately 100 workers.

After the tour I spent approximately an hour with editors, photo-offset workers, and art-department people who are most directly involved with the *Spanish Review*. Though we make contact by mail with these people every month, we do not often have opportunity to sit down together and discuss our mutual problems and how we can produce a better paper. Thus, this discussion period was invaluable.

We had been in Argentina less than five days, yet already we felt much at home in this fascinating country and wished we could have stayed longer. We liked the people. We liked the climate. We liked the terrain. The country has its problems—a major one being inflation—but the work of God is moving ahead. When the work is finished in other parts of the world, we know it will be finished also in the land of silver, Argentina.

K. H. W.

*Series to be concluded July 13*

## FOR THE YOUNGER SET

# Big and Little Tyke

By M. R. COOPER

A young bachelor policeman owned two little kittens who waited for him each day when he came home. But one day he did not return, because he had been killed while chasing a suspected criminal. The little kittens were mystified. They began to wander in search of food, but no one seemed to care.

I often saw them curled up asleep under my apple trees. Hidden by the tall grass, they looked like their wild cousins. I called one Little Tyke and her brother Big Tyke. I did not realize that they were homeless until as time went by they got thinner and thinner, and scabby too. Concerned as to what would happen to them in the cold weather, I decided to befriend them.

Big Tyke was a roamer who often deserted his little sister. But Little Tyke was never far away. Each day I put food nearer and nearer the house. Frightened though she was, she kept coming back.

Eventually I put her saucer just inside the open door. Then I noticed one day that she was hidden behind some furniture, and when I closed the door, she panicked. Poor Little Tyke, longing for a home and af-

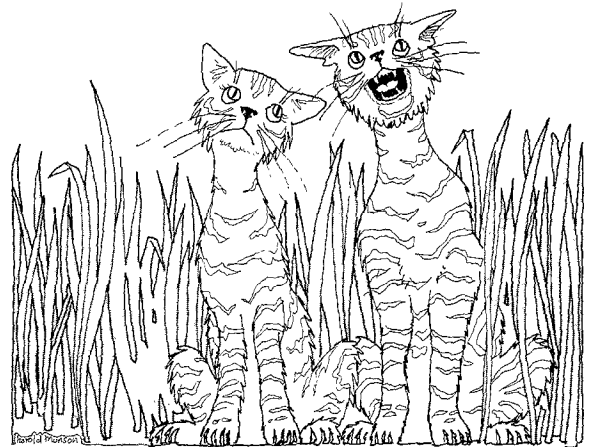
fection, was yet too scared to trust me fully.

One evening during what British children call Bonfire Night, Little Tyke, terrified by the rockets, squibs, and bangers that seemed to be going off in all directions, gratefully found her hiding place inside, and thought she was out of sight. She did not move all night.

And that is how Little Tyke eventually adopted me. What happened to Big Tyke? The last time I saw him he was curled up in the long grass and was covered with sores. I tried to wake him up, but couldn't. What a pity! He thought he could manage on his own, when he could have accepted the help of someone eager to befriend him.

I often think of him as Little Tyke sits happily on my knee on a winter's evening enjoying a new life. I am so glad that she learned to trust me.

I think too of how friendship with Jesus means life to us. Let's not be independent as was Big Tyke and think we can get along without Jesus. Neither should we be timid and fearful as was Little Tyke, who waited a long time before she was willing to entrust herself to me. We can trust Jesus now.



# The queen of Sheba visits Solomon

Archeology has greatly illuminated the Bible's brief narrative of the queen of Sheba's visit to King Solomon.

By PAUL F. BORK

For centuries historians and scholars relegated the story of the queen of Sheba to the category of a tale conceived in the fertile minds of Israel's golden age. In the last 25 years, however, scholars have begun to attribute more credibility to it, as archeology has unfolded interesting facts that seem to substantiate previously suspect aspects of the story.

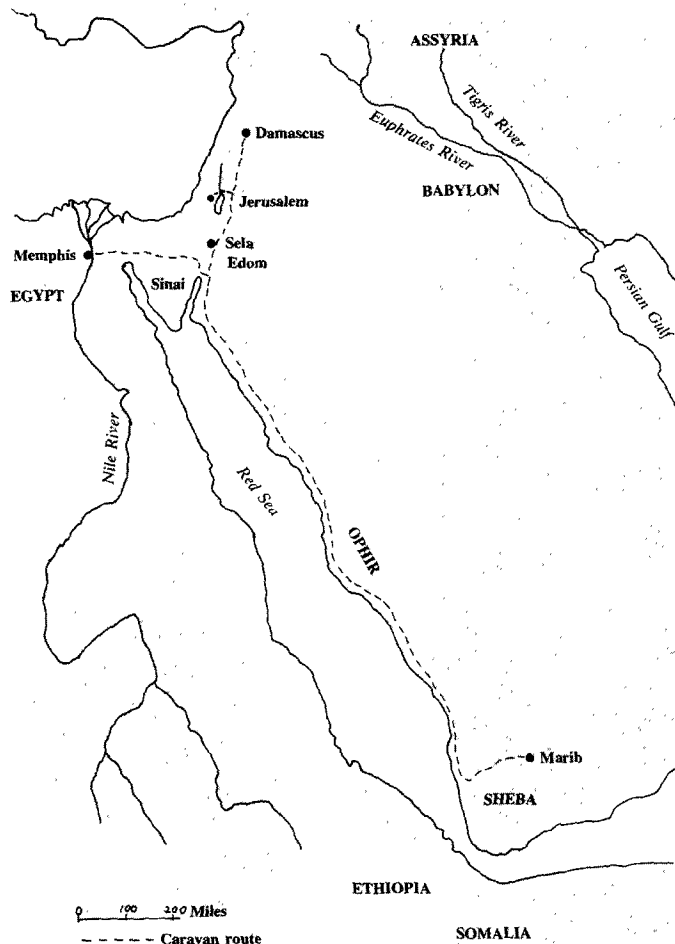
One reason facts have been slow in coming is that the modern setting of the queen's land is within an area of political instability almost entirely closed to scientific archeological exploration.

During the first half of this century many scholars believed that North Arabia might be the setting of the mysterious queen's domain, but their search for tangible clues was unsuccessful. After 1950 explorations concentrated in South Arabia, and archeologists now believe that they have found not only the ancient land of Sheba but also the city where the queen ruled.<sup>1</sup>

In 1950 an exploratory dig was organized by Archeologist Wendell Phillips. His group of explorers included such eminent archeologists as the late W. F. Albright, of Johns Hopkins University, and Gus van Beek, of the Smithsonian Institute in Washington, D.C. They were given short-term permission to explore a few sites in the Hadhramaut and Dhofar provinces of the sultanates of Muscat, Oman, and Yemen. Within the territory of Yemen is the city of Marib.<sup>2</sup> These eminent men were convinced through unearthed evidence that the scriptural story was based on reality, that this area was indeed the land of Sheba, and that Marib was the royal city over which the famous queen ruled.

Modern Marib is situated over the ruins of the ancient royal city. However, the present boundaries are much smaller than the ancient site, and in some areas partially buried but imposing ancient ruins extend beyond pres-

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It is now generally held that the home of the queen of Sheba, who visited Solomon, was in South Arabia, in an area today called Yemen.

ent-day borders.<sup>3</sup> In the report of the excavation, Dr. Phillips describes his glimpse of a treasure house of ancient sculpture that had been found during casual digging by local Yemenis in search of building stone.<sup>4</sup>

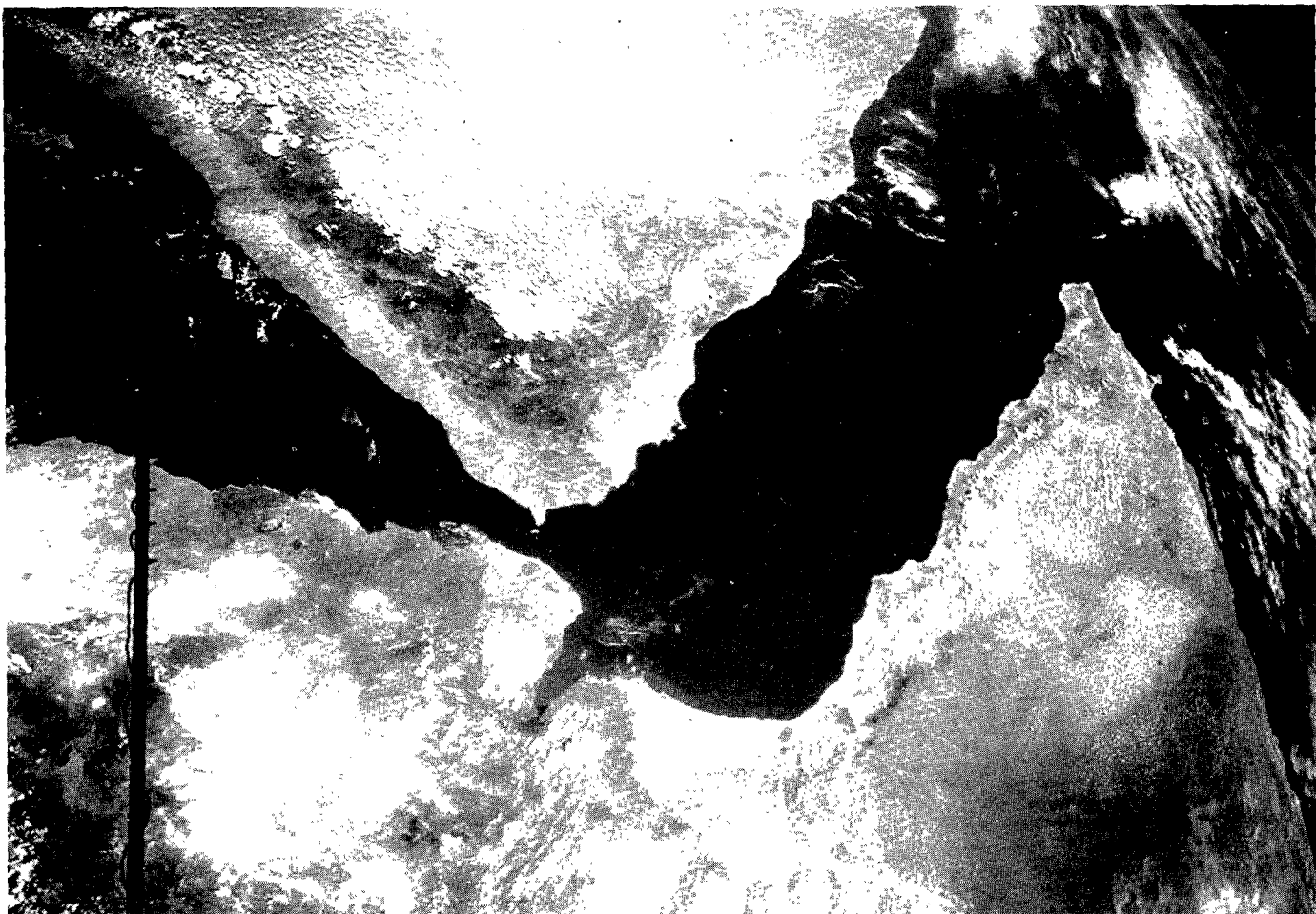
## A second-millennium B.C. city

To date, 391 ancient inscriptions, many of which are datable, have been gathered from Marib.<sup>5</sup> Preliminary evidence seems to indicate that the original city was built sometime in the second millennium B.C.,<sup>6</sup> thus placing it well within the Biblical period ascribed to Solomon, who ruled from about 970-931 B.C.

It is easily possible that under the sand of centuries the present ground surface of Marib covers a wealth of magnificent art work that may surpass even the finds of the tomb of Pharaoh Tutankhamen.

Diodorus Siculus, a historian of the first century B.C., who collected quotations of earlier writers, described the wealthy habits of the Sabaeans, believed to be the people of Sheba:<sup>7</sup>

"They have embossed goblets of every description made of silver and gold, couches and tripods with silver feet, and every other furnishing of incredible costliness, and halls encircled by large columns, some of them gilded, and others having silver figures on the capitals. Their ceilings and doors they partitioned by means of panels and coffers made of gold, set with precious stones and placed close together, and have thus made the



South Arabia, in whose western section the queen of Sheba is believed once to have ruled, shows up clearly in a photograph taken by the crew of *Gemini XI* in 1966. It is bordered on the west by the Red Sea and on the south by the Gulf of Aden. Also plainly visible is the horn of Africa.

structure of their houses in every part marvelous for its costliness.”<sup>8</sup>

In the eighth century B.C., at one of the high points of the Sabean civilization, the people of Sheba developed an ingenious irrigation system, the ruins of which were described as a “spectacle beyond belief.”<sup>9</sup> It consisted of a series of dams faced with enormous unmortared stones so perfectly dressed that they fitted into each other like pieces in a jigsaw puzzle.

These dams were designed to catch the water of flash floods descending from the mountains and to distribute it through a canal system to other areas where the waters were deflected through stone sluices into many miles of fields. In this way disastrous flash floods were tamed and channeled to produce the greatest amount of good.<sup>10</sup>

Although the Sabeans had great natural resources in their own country, apparently they never relied exclusively upon their own products for their economy. They were known as great middlemen in trade: buying, selling, and transporting goods from Arabia, Mesopotamia, Syro-Palestine, Egypt, Greece, Africa, India, and beyond.<sup>11</sup> Their country became a well-known center for trade and commerce.

To transport their goods the Sabeans relied heavily upon the remarkably versatile beast of burden, the camel. With minimal water and food requirements the camel can easily carry up to 400 pounds over long, arid distances. Since caravans were often composed of 300 to

500 camels, they frequently carried huge fortunes of goods.

These costly caravans, laden with precious and exotic goods, would laboriously wind their way through the monotonous Arabian Desert, often traveling a thousand miles or more to reach their destination. If her country has been correctly identified, the queen of Sheba in her visit to Solomon would have traveled about three thousand miles over tortuous roads from Marib to Jerusalem and back.

Her caravan was laden with royal gifts of gold, precious stones, and spices (1 Kings 10:10). Just the four and one-half tons (120 talents) of gold she carried would have been worth many billions of dollars today, and the frankincense and myrrh she is presumed to have brought may have surpassed the gold in value.

### An exceedingly rich city

Her gift was well within her country's possibility, for Sheba was exceedingly rich. Pliny the Elder in the first century A.D. described the southern Arabs as the wealthiest race in the world.<sup>12</sup> Not unlike today, when the wealth of nations flows to Saudi Arabia because of the world's insatiable thirst for oil, so anciently this same territory was in possession of natural products—frankincense and myrrh—of which no amount seemed to be sufficient to satisfy the desire of the world. Pliny described a balance-of-trade problem with a modern ring

when he complained that of Rome's entire outlay for goods from the East more than half of it was spent for this exotic Arabian merchandise.<sup>13</sup>

There were several reasons why frankincense and myrrh were so expensive, but the principal reason was its extremely limited availability. The land of Sheba and the land just across the Red Sea, which is now Somalia, were the only two areas where it was grown.<sup>14</sup> Both of these areas may have been under Sabean control at that time.<sup>15</sup>

Another reason for the high cost was that frankincense and myrrh were in high vogue. Their use was fashionable and was highly valued in Egypt, Greece, Rome, Israel, and other countries. These substances also were widely used from ancient times in temples from Karnak in Egypt to Nineveh and Israel as incense for worship purposes (see Ex. 30:34, 35; Lev. 2:1-3).<sup>16</sup>

Frankincense and myrrh also were used for medicinal purposes. When Jesus was hanging on the cross, He was offered wine mixed with myrrh, perhaps as an analgesic or pain killer (Mark 15:23). In many Eastern nations apparently it also was used in embalming procedures. When Jesus died, Nicodemus brought a mixture of myrrh and aloes to His tomb (John 19:39, 40). In Solomon's day it was used as a personal perfume (S. of Sol. 3:6; Prov. 7:17).

These products were a favorite of Queen Hatshepsut of Egypt four centuries before Solomon. Egyptian writings mention that she rubbed myrrh on her legs as perfume.<sup>17</sup> Prominently displayed on the walls of her temple at Deir el-Bahri in the Valley of the Queens are drawings of an expedition she sent to the land of Punt (probably Somalia in East Africa) to trade for myrrh and other merchandise. Not only did they bring the manufactured substance back in abundance, but they also carried the bush incense trees which they hoped to transplant in her temple yards.

Another important reason for the high price of the perfume was the difficulty of transporting it. In order for the product to reach Egypt or Jerusalem, caravans had to traverse undependable roads that were often infested with thieves. Countries along the way, recognizing the great value of the merchandise, exacted heavy taxes from the caravans. Some charged as much as 10 percent by measure (not value).<sup>18</sup> Food, shelter, water, and forage had to be acquired en route at exorbitant prices. Pliny tells us with obvious irritation that the expense per camel to make the trip from South Arabia to the Mediterranean was 668 denarii, owing largely to taxation along the way.<sup>19</sup> After making necessary adjustments in values, Gus van Beek, of the Smithsonian Institute in Washington, D.C., estimates that the cost per pound of frankincense today would be \$150 to \$350, depending on its quality.<sup>20</sup> No wonder this was a gift of kings!

### Purpose of the visit

One reason for the state visit of the queen of Sheba to Solomon is clearly mentioned in the Bible. She came to test Solomon and to see for herself his land's legendary glory (1 Kings 10:1-5). As a concluding remark the story mentions that "King Solomon gave to the queen of Sheba all that she desired, whatever she asked" (verse 13, R.S.V.). This statement leaves open the possibility that the queen may have made some requests.

Archeologists who are familiar with the nations of

Sheba and Israel, their commerce and their problems at that time, suggest that the queen may have come to Solomon with some hard questions concerning commercial trade. Solomon built the first known marine fleet for trade on the Red Sea. If his ships had begun to make inroads into the lucrative caravan trade controlled by the queen of Sheba, she may have hastened to Jerusalem with costly presents to reach a trade agreement.<sup>21</sup> If this was the situation the problem was apparently solved, because the story apparently had a happy ending.

The Biblical account suggests that the queen was suitably impressed with what she saw, and indeed there was much to be seen at Jerusalem at that time. There stood Israel's majestic Temple and its beautifully and carefully rehearsed worship. Solomon may have taken her to a Sabbath service or to a choir and music program, for which that Temple was justly famous. It could have made a deep impression on her to hear that Israel worshiped the God who had formed the sun, the moon, and the stars, the gods she worshiped.<sup>22</sup>

Solomon was a shrewd diplomat, and he was undoubtedly an expert at handling foreign dignitaries and alliances. He probably entertained the queen in his magnificent royal palace, the house veneered with cedar from the forests of Lebanon, and showed her the specially built palace for Pharaoh's daughter. He may also have shown her one of his greatest commercial investments, the copper industry in the Negev. This was Israel's golden age. The country was prosperous; its borders extended farther than ever before, and there was peace all around.

When the queen left, her camels were probably as heavily loaded as when they had come. Solomon may have given her the usual kingly gifts of highly-prized copper tools, weapons, and other Israelite artifacts. To the queen the copper tools may have been as precious as the gold she had brought. The 1,500 miles of difficult travel back to South Arabia no doubt took many weeks to make, but she evidently went away satisfied with what she had seen and accomplished.

After the trip to Jerusalem the queen's trade continued unabated. In fact Sheba was to continue rising in glory and prosperity for another century or two. The international importance of the queen's country has greatly diminished today, but its famous products, frankincense and myrrh, are still on the Eastern markets of India and China, where incense has never lost its appeal. □

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# I need a half dozen grandmas

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I don't care whether the grandmas  
are in their forties and driving  
cherry-red sports cars  
or in their eighties and pushing  
the wheelchair.

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By KAY KUZMA

I love being a mother. I love my job of caring for and loving three charming children. But there are days when I wish there were two of me, because there just isn't enough of me to go around. On days like that I also find myself wishing for a few more grandmas. My children dearly love the two they already have, but sometimes I think I need about a half dozen. And if you are a mother or father with young children (birth to driver's-license age), you'll probably agree you could use a couple extra grandmas too.

I don't care whether the grandmas are in their forties and driving around cherry-red sports cars or in their eighties and pushing the wheelchair. I don't care whether they are fat or skinny, wear fancy or funny underwear, or take their teeth out. All I care about is their genuine interest in, and love for, my children.

If you know someone who might qualify please call me quickly—males or females are eligible for any of these "grandma" jobs.

*Grandma No. 1—the really-truly grandma:* Everyone should have at least one or two really-truly grandmas—the kind who have noses and ears that look like yours. These grandmas never forget to call or drop by to celebrate an important date, such as the anniversary of the day you lost your first tooth. They are there at Christmas, Easter, and birthdays. When you call for help, the really-truly grandma will rush to the rescue without thought of any personal inconvenience. On her list of priorities, her family comes first.

The really-truly grandma accepts you and your children just the way you and they are—at least most of the

time. When she does see areas where improvement can be made she feels a certain family responsibility to speak up. Wise really-truly grandmas know that the decision for change must come from within, so once the gem of truth is delivered she feels her duty is done, and the subject is closed.

If you can have only one kind of grandma, take the really-truly kind, for there is nothing that can equal the love, attention, and support she bestows on the family.

*Grandma No. 2—the long-distance grandma:* Most long-distance grandmas are also really-truly ones. But not necessarily. Good friends, great aunts, even husband's brother's mother-in-law's cousin can be the long-distance kind. The important thing is for "grandma" to live far enough away so that it costs more than a dime to call and more than an hour to arrive. There is nothing quite as special to the family as the announcement, "Honey, children, Grandma's on the telephone." Then everyone comes running to talk to grandma—all at the same time—all on one extension. The second special time is to find that familiar envelope in the mailbox that bulges with a stick of sugarless gum for every little mouth in the family. The third special time is when you learn that grandma's coming for a visit. The excitement this kind of long-distance grandma brings to the family is something that no child should miss.

However, in addition to at least one long-distance grandma, I need a number of the short-distance kind, such as the following.

*Grandma No. 3—the stop-and-shop, pick-up-and-delivery-service grandma:* I hate to shop. It is exhausting, frustrating, and time-consuming to find what I want at the right price. But my children feel just the opposite. I doubt that they would ever tire of shopping—for themselves, that is! Wherever we are, I can guarantee that it won't be long before one of them will say, "Oh, Mommy, look at that. Can't we go in and take a look?" The important thing isn't that they must buy something, the important thing is that we stop and shop. If I could only say, "Grandma will take you."

This grandma would be perfect for picking up and delivering, too. Let me share today's schedule to demonstrate my need on this score. At 11:15, pick up Karlene from kindergarten; at 1:00, pick up Kevin from nursery school; at 2:15, pick up Kimberly from school; at 2:30, take Kimberly to her piano lesson; at 3:00, pick her up; at 4:30, take the children to their tumbling lesson; at 5:30, pick them up; at 6:00 . . . et cetera. Oh, how nice it would be to have a stop-and-shop grandma who would also run a pick-up-and-delivery service just for me.

*Grandma No. 4—the baby-sitting grandma:* This kind of grandma eagerly sits by the telephone, waiting for an invitation to baby-sit the grandchildren. Her house is filled with very few no-nos. Instead, there are all kinds of quaint little knickknacks (not the breakable kind) for little fingers to touch and an ample supply of oatmeal cookies for little mouths to taste. She also loves books and delights in reading to the children. She never skips or minds if the children ask to have the same book read hundreds of times.

Whenever the children arrive out comes the special

box of toys, and the children don't even notice as I drive away—or if they do, they call, “Mommy, don't come back too soon.”

Baby-sitting grandmas are there in emergencies. Imagine if your 8-year-old would break his arm and you would have to manage three preschoolers in the emergency room for half a day, or if you needed a haircut and the sign in the shop said, “No children allowed.” What would you do? Wouldn't it be nice if at those times you could just give grandma a call and know that your baby-sitting needs would be filled?

*Grandma No. 5—the talented grandma:* Every family needs a talented grandma who is willing to pass the skills and knowledge along to the next generation. Her talent might be stamp collecting, petunia growing, baking Swedish pastry, concocting Polish soup, writing limericks, oil painting, flower arranging, bird watching, photography, star gazing, or piano playing. This grandma enjoys teaching others her “trade.” She has a way of praising the children for their little accomplishments while pretending not to notice their little mistakes. They love to work beside her, and I would too.

I could use a handy, talented grandma (or grandpa) to help me wallpaper, varnish the kitchen cabinets, prune the roses, and do all the other tasks that come my motherly way. I could do these things by myself. I could manage to learn how through trial and error. I could turn on the TV or radio for company. But how much more pleasant it would be to enjoy the fellowship of a talented grandma who is willing to work beside me and share with me her wealth of knowledge and experience.

*Grandma No. 6—the lazy-daisy, tired-retired, answering-service grandma:* This is the grandma who has time—time to listen, time to play, time to dream, and time to be a grownup in a child's world. The rest of us have time only to talk, to work, to plan, and to be a grownup in a grownup's world.

I believe all young children should have the beautiful experience of having at least one “old” grandma, perhaps one in a convalescent or rest home. This grandma really needs the children, since she can no longer do as many things for herself as she once did. She needs the children to visit with her, to bring her a drink, or to find her glasses. Children need to feel needed. When they can truly be of service to a tired-retired grandma they feel important.

And this type of grandma could be a real service to me by just operating an answering service specializing in children. Just yesterday I could have used this type of grandma when I was trying to finish an article and Kimberly was calling from the other room, “Mommy, can you guess the name of this song?” and Kevin was tugging on my arm asking, “Mommy, why isn't Silver Streak [our little cat] as big as Tiger [our big cat]?” while Karlene was yelling from the bedroom, “Mommy, how do you spell *monkey*?”

Sometimes children get lost in the busy shuffle of everyday living. When things get to moving along too fast, when life becomes confusing, when pressures mount, I want my children to be able to find a little oasis in this vast desert. If I happen to be busy I can't think of a better place than in the arms of a lazy-daisy, tired-retired, answering-service grandma who has *time*. □

## Talking frankly—1

One special characteristic of this generation (you, in other words) is its frankness. If you don't want an answer, then don't ask a question! But since I very much want answers, I'm both interested and gratified by the letters I've been getting recently. For instance:

“I feel that issues such as homosexuality, drugs, and premarital sex, to say nothing of abortion, have been ‘hushed’ subjects in the Adventist community for too long. Let's start opening up! A lot of kids today are terribly mixed up on the issues because their mother or father said *the subject is closed*. . . . I have had pressure to participate in making love, but I have always ‘cooled the fire’ and made my views clear. But are my views my own, or have they been brainwashed into my head by my parents or the church? Believe me, these problems are real. Thanks for being aware of our plight.”

As an admirer of Adventist young people, I really wish this letter writer were a close friend of mine, for I like her style. And I hope to be equally frank in reply.

Probably no human being can ever determine with absolute certainty how many of his principles and convictions are strictly his own and how many have been “handed down” to him via parents, relatives, schools, and church. I don't suppose there's any survey in the world that could do this, for the simple reason that human beings aren't put in a soundproof plastic container from birth on and allowed to hear or see material from only one source.

But is there anything intrinsically wrong in accepting the values and principles of parents, granted that the aforementioned are worthwhile and sound? I think not. However, I am also aware that when one is young, he can be fiercely rebellious at the idea that his

parents have him on a puppet string and he dances to their music. There's no explaining why people feel that way when they're young. They just do. Will you believe me when I tell you that I felt exactly the same, but now I have come to learn that the principles my relatives embraced have turned out to be all too terribly right? So I don't think our young letter writer needs to be too concerned.

On the other hand, it certainly is vital to have a set of convictions of one's own, primarily for the reason that you can't go around borrowing someone else's backbone, and after a certain age who in the world is going to whimper “My mother won't let me” when confronted by a decision? Then how does a young person set about establishing a value system for himself?

First, I think every Christian, at the earliest possible time, must start reading the Bible for himself. I don't mean the reading-the-Bible-through-from-cover-to-cover plan, though there's certainly something to be said for that. I'm suggesting that the youthful Christian select a topic that he wants to explore, get a good Bible concordance and dictionary, and go to work.

He should make a list of texts that portray God's counsels on the point. If He says in one text, “Blessed is he who . . .” then I'd write that down. In fact, why not have a negative and a positive list? That way, comparisons are easy. As you realize, this is not the kind of thing the young Christian can do in 15 minutes. This is a planned program of study leading toward the establishing of your own convictions, and it will take time.

It naturally follows that when you feel you've finished the topic as far as the Bible is concerned, you'll go to other sources—and we'll discuss those next time.

*To be continued*

# What Jesus meant by Matthew 5:48

Throughout the history of the Christian church there have been various interpretations of Matthew 5:48, where Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Some say that this perfection is meant only for the future life; others say it is meant for this life. Some place this text in an eschatological setting and say that this perfection will be attained only prior to the second coming of Christ, when the Holy Spirit will be poured out on those who believe, enabling them to achieve it; others see this perfection as a reflection by believers of the loving attitude of God toward saint and sinner alike.

What for centuries has been known as the traditional position of the Christian church was expressed by Augustine (A.D. 354-430), who said that perfection means perfect love and that only saints (special people recognized to be such by the Roman Catholic Church) can attain to it. The Protestant Reformation in the sixteenth

century denied that perfection was possible for only a select few recognized saints. Protestants taught that spiritual progress was open to all and that the perfection of Matthew 5:48 was possible, but that it was inconsistent with perfection for anyone to claim to be perfect.

During the post-Reformation era, Protestantism placed undue stress on the concept that in perfection sin itself was not overcome; perfection meant that guilt was no longer imputed. This notion impeded the very progress in perfection that Protestantism admitted to. It was against this notion that the Pietists and later Wesley revolted, for they saw in perfection more than just an absence of guilt.

Centuries of controversy in the Christian church over perfection and perfectionism has generally fallen into two groups: (1) whether perfection means sinlessness and (2) whether it is attainable in this life. (See Van A. Harvey, *A Handbook of Theological Terms*, pp. 178, 179.)

From the brief overview of the various interpretations of Matthew 5:48, we see that such are neither new nor unique. More often than not, theological, philosophical, and other concepts have been superimposed on this passage of Scripture. At times perfection was interpreted by some to mean holy flesh (see *Early Writings*, pp. 101, 102).

## Change of values

A study of the context of Matthew 5:48 should clarify to the careful reader what Jesus meant when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The context of Matthew 5:48 is the Sermon on the Mount. As Jesus shares the blessings of heaven with His disciples, beginning in Matthew 5:3, the multitude listens in. The people are enthralled as they hear His gracious words. "Blessed are the poor in spirit," Jesus begins. He speaks to the humble fisherman, to the harassed mother, to the hardened soldier, and to the often-cynical Pharisee of the same attainable values.

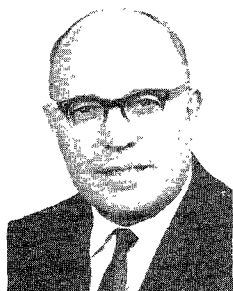
Jesus tells them that through the power of God and with their cooperation, their lives can be transformed; they can change their behavior, modify their personalities, develop new attitudes, and perform actions that will bring glory to God. There is a price to pay, an eye to sacrifice or a hand to cut off, figuratively speaking. Darling possessions and goals may have to be altered and sin forsaken, but the values of the kingdom are within reach of all.

Beginning with verses 21 and 22, Jesus clarifies what God values in human relationships when He says, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Therefore, "be reconciled to thy brother, and then come and offer thy gift" (verse 24). The Christian should have an attitude of reconciliation, not retaliation. And this is possible.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (verses 27, 28). The seat of immorality is in the mind, and

## FOCUS ON EDUCATION

### Training to be thinkers



By EDWARD E. WHITE  
Director of Education  
Euro-Africa Division

It is difficult to find methods of penetrating successfully with the precious seed of the gospel the minds of the inhabitants of the continent of Europe with its age-old history and tradition, and of the continent of Africa with its emerging nationalism and independence. Our hope lies in the indomitable spirit and enthusiasm of Adventist youth, about 54,000 of them in the Euro-Africa Division, on whom will fall the burden of evangelizing the division's vast

territory. Half of these are in Adventist schools, ranging in level from elementary school to theological seminary.

They are being trained to be thinkers, not reflectors of other men's thoughts. The final result of their thinking will be "men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—*Education*, p. 18.

motivation is the first step toward sin. The sin problem is primarily an internal problem, not an external one. Therefore, with the power of God, victory in the battle with sin is possible, and man's condition is not hopeless. He can direct and control his desires.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (verses 31, 32). In this verse Jesus stresses the value of persons; wives are not chattels, to be bought and sold, married and divorced at the whim of the husband. Loyalty between persons is the goal of the Christian and the basis of marriage. It can be achieved.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (verses 38, 39). The verses that follow clearly indicate that Jesus spoke against manifesting hostility of any kind, even against the Romans, who often compelled the Jews to carry for them their army packs for at least one mile. Overcome evil with good, He says, Go the second mile. Show a willing spirit. This is possible, even under provocative circumstances.

### To be like God

Beginning with verse 43, Jesus points His disciples to the character of God to substantiate what He has just said about the law of His kingdom. He says, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that

hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

What is God like? Jesus asks. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (verse 45). If God acted other than He does, if He loved only those who loved Him first, no one would be saved. Besides this, "If ye salute your brethren only, what do ye more than others?" (verse 47). If your behavior is based on the behavior or response of others, Jesus is saying, how do you differ from the heathen?

But God is different. While we were yet sinners, He loved us. He does not reward us as we deserve, but is long-suffering, merciful, and forgiving; He is not willing that any should perish. He does not discriminate, neither is He partial. He loves without malice and without ulterior motive. His goodness overflows in blessing to all.

Ellen White sums it up well when she says, "The word 'therefore' implies a conclusion, an inference from what has gone before. Jesus has been describing to His hearers the unfailing mercy and love of God . . . therefore, said Jesus, you may become like Him in character. . . . The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace."—*Thoughts From the Mount of Blessing*, p. 76.

J. J. B.

## Where would you take them?

By T. S. GERATY

A graduate student in the Department of Education at Andrews University recently reported to me that, while studying in a State university, she gave one of her instructors a copy of the book *Education*. The next week the instructor asked her, "How can I get in touch with Ellen G. White?"

"Oh, you can't, sir. Mrs. White died in 1915," the Seventh-day Adventist replied.

"Impossible!" exclaimed the university professor. "Her material is up to date. The ideas are contemporary, fresh, and relevant."

To several other classmates the Seventh-day Adventist graduate student presented copies of the same edition of *Education*. They, too, were enthusiastic about what they read. They asked their Adventist classmate if she would come to their college campus to explain basic principles of Christian education.

A greater challenge faced her when she was confronted with the appeal from the new readers of *Education*: "Please take us to some of these Seventh-day Adventist schools where we can see all this philosophy in action!"

She came to me as chairman of the Andrews Department of Education at that time with the question, "Dr. Geraty, which church schools and academies do you recommend that I take them to?"

*Where would you take them?*

Would that every Seventh-day Adventist school—regardless of locale or level—were undergirded fully with this divinely inspired philosophy, and implementing completely all the objectives identified.

This can be. It is possible. It will be, when dedicated and committed Christian educators with courage and boldness step forward in faith to do God's will.

Both the world and the Seventh-day Adventist Church need Christian educators with visions of excellence to help produce model schools, model environments, and model programs; educators who will not merely perpetuate what they have seen or experienced, but who will carry out the plain instruction, clear specifications, and simple details of "the heavenly patterns" (*Counsels to Parents and Teachers*, pp. 56-60), educators who will be humble enough to do what God has said.



## Missions in West Africa make rapid progress

By B. B. BEACH

A recent report indicates that the Adventist Church's mission work in West Africa is making unprecedented progress.

Gambia, a new country to some Adventists, on the map looks like a sword thrust into the republic of Senegal. The first overseas missionary to go to Gambia arrived there as recently as March, 1977. He built on the foundation of literature work established by Daniel Cudjoe in Banjul, the capital. The first baptism took place a few months ago. One of the candidates was an American Peace Corps volunteer. Ben Roberts has been appointed as the first national evangelist, and a faith goal of 25 new members has been set for 1978.

In January the Gambian authorities made available to the church a 60-acre site outside of Banjul. Plans are underway to build mission offices, staff houses, a vocational school, a church, and a clinic.

At the other end of the West African Union territory is the Togo-Benin Mission. The work in Togo was launched 12 years ago. The first SDA mission obtained official recognition by the Benin Government in 1971, even though Adventists had no organized work there at that time. The new government recently confirmed the 1971 authorization, and late in 1977 Claude Lombart was sent to start the work in Cotonou, the capital of Benin. He is giving Bible studies to friends and acquaintances, using Voice of Prophecy lessons, and soon plans to begin a Five-Day Plan to Stop Smoking.

During 1977 in Togo, Adventists were in charge of the national morning radio worship every other day, sharing with Protestants and Catho-

*B. B. Beach is secretary of the Northern Europe-West Africa Division.*

lics. Recently a Five-Day Plan to Stop Smoking was held in the House of the ruling party. Six local doctors gave their assistance, and radio and television provided good coverage. Total offerings of the mission have increased five-fold over the past three years, and literature evangelist sales have more than doubled. Currently negotiations are in progress to establish a clinic.

The recent progress of the church in Ghana is a genuine success story. Membership in North Ghana is expected soon to pass the 1,000 mark. Last year the South Ghana Mission was organized, with some 5,500 members splitting off from the Ghana Conference, now called the Central Ghana Conference. Despite this statistical loss of membership in the new Central Ghana Conference, the tithe and Sabbath school offerings were higher in 1977 than in 1976.

There have been substantial membership gains in both Central and South Ghana. Seven new companies have been organized in South Ghana and ten new mission schools opened in Central Ghana, with one church school in the city of Kumasi. The Techiman Vocational Training school in Ghana is currently the largest building project undertaken by the church in West Africa. A million-dollar grant from the Swedish International Development Authority, together with substantial denominational funds and offerings, is helping to turn this dream into reality.

The Upper Volta Mission is situated in the drought-stricken, and often hungry, African Sahel belt. In the middle of the nineteenth century, during the era of Protestant missions, Thomas Buxton, the anti-slavery crusader and early leader of the Church Missionary Society, made a farsighted statement when he said, "It is the Bible and the



Top: Karl Onjukka supervises milk distribution in a village in Upper Volta, a drought-stricken country in the African Sahel. Bottom: Peter Wright checks the banana crop with young men in Bazega, Upper Volta.

plow that must regenerate Africa."

The church, with the help of development aid funds from Sweden, is building a horticultural training center on the shores of the artificial Lake Bazega. Where once there was only burnt brown bush two years ago, there is now a 12-acre green carpet with all sorts of vegetables, some of which are being sent by air freight to Paris. Six

buildings are already nearing completion and the first 12 students have enrolled. Next year the number of students is expected to double.

Later this year area residents anticipate about four months of famine in parts of Upper Volta. Although there was sufficient rainfall last year, it did not come at the right time. The farmers sowed their millet seed after the first rain, and because the second

rain came too late, the millet died. Some farmers had to sow up to five or six times to coincide with a rightly spaced rainfall before the crop started to grow. This means that the Adventist welfare services need to plan to spring into action by the middle of 1978.

The proverbial winds of change in West Africa have

brought about Africanization and, in its wake, greater independence, matched by increased leadership potential. Not Africanization for its own sake or for introverted isolation, but Africanization for evangelization and fruitful unification with the world church is the objective of NEWAD's Adventist advance.

## Australian youth volunteer to serve at home or abroad

By GORDON A. LEE

One of the largest steps taken in recent years by the Adventist Church in Australia has been the development of its own volunteer mission services. Increasing numbers of volunteers are swelling the mission ranks, and the diversity of services is broadening.

This is a new era for the church. These volunteers are going to foreign lands from Australia as teachers, preachers, youth specialists, carpenters, plumbers, doctors, nurses, agriculturists, mechanics, and aircraft pilots. Just a week ago a young man spoke to me offering his services for the South Pacific. When I inquired about his qualifications he said he was a fisherman, like Peter. But then Christ came into his life, he sold his fishing boat, and went to Avondale College. He has no formal training, but he knows ships and fishing. He loves the Lord and wants to serve Him in dedicated voluntary service.

A group of young people from the North New South Wales Conference who call themselves Direction have moved into the rural township of Scone to do volunteer work and witness for Christ. The team is headed by Rob and Marg Bingham, who have two small children, Jarrad and Shauna. Rob is the treasurer of the group and supports himself and his family. Brad

Owens does odd jobs; Rob Britten teaches guitar; and Pam Kerr is a secretary at the local newspaper.

These young people have rented a large old house and have organized themselves for service. Once they had gotten settled and divided up the housekeeping chores, they called the members of the neighboring Muswellbrook Adventist church to come for

a visit. Through music, evangelism, audio-visual programs, and community services they plan to put the message of Isaiah 58, "to undo the heavy burdens," into practice and enlarge the evangelistic outreach of this small church.

As Rob says, "We have become involved in our church. We are providing small-group Bible-study programs for the young people and leading out in the youth and earliten Sabbath school divisions. In the community, we have made contact with one of the local doctors, the police, staff members at Scone Hospital, and the local high school headmaster (himself a deeply committed Christian) for volunteer services to the community. After our contacts with people and community agencies we plan to visit every house in Scone. We have printed a brochure to tell people what Direction is and what we hope to do."

The brochure outlines the services these young people are offering to the community. It says:

**We can provide services in three ways:**

1. *As Volunteers*
  - Visitation
    - for the aged
    - the housebound
    - and the bereaved
  - Lawnmowing, gardening, and odd jobs
  - After-school tutoring
  - Day care
  - Recreation Sundays
  - Home help
    - for the sick
    - the aged
    - for families with new babies
    - for single-parent families and for the disabled
2. *As interested citizens*
  - Health-education programs such as:
    - Five-Day Plan to Stop Smoking
    - heart care
    - stress control
    - weight control
    - cooking and nutrition
  - Breadmaking demonstrations
  - Day camps for children and teen-agers
3. *As Christians*
  - Small-group Bible-study programs
  - Christian music programs
  - Prayer groups
  - Pastoral counseling

This approach has enormous possibilities for presenting the gospel. Such groups of volunteers are needed in other places to offer their services to community residents and share with them the love of Christ.



## Dormitory dedicated in Costa Rica

The new men's dormitory at the Central American Union College in Alajuela, Costa Rica, was formally opened Tuesday, February 28.

About 30 percent of the construction costs were provided from the December, 1977, Thirteenth Sabbath Special Projects Offering. The balance was provided by the West German Government through the Evangelical Central Office in Bonn.

B. L. Archbold, Inter-American Division president, delivered the inaugural address, and a representative of the ambassador of West Germany uncovered a commemorative plaque.

This is the first time in the Central American Union that this combination of resources has been used to enable the church to attempt projects of this magnitude.

ROBERT FOLKENBERG  
President  
Central American Union

TANZANIA

## Clinic sees rapid patient increase

The dental clinic recently established in Arusha, the second largest city in Tanzania, Africa, is rapidly increasing its patient load. It is hoped that in the near future an assistant, a dental hygienist, and a receptionist can be added.

Ted Flaiz, the dentist in charge, attends to between 15 and 20 patients a day, with most of the patients coming from foreign embassies, other missions, businesses, and government departments.

Due to the generosity of

Gordon A. Lee is communication director of the Australasian Division.

both Loma Linda University Dental School and the University of Oregon, the initial equipment and furniture were supplied to the Adventist clinic without cost. As funds accumulate, it will be possible to give an attractive appearance to the now austere suite.

Being on his own most of the time—acting as receptionist, hygienist, and dentist all in one—Dr. Flaiz has been kept busy. Recently, however, he has had some help. Lon Peckham, a high school graduate who plans to take dentistry upon his return to the United States, has been assisting at the clinic. Corienne Nelson, a nursing student visiting her sister for the summer, has “specialized” in pulling teeth. When these young people return to the United States, Dr. Flaiz will once more be alone.

Adjoining the dental office is the medical suite of Kenneth Hart, Tanzania Union medical secretary. He has begun seeing patients one day a week. As demands increase, this section of the clinic will also be enlarged.

With the elimination of all private medical practice throughout the country, the potential for this medical-dental clinic is almost limitless. It will not be so much for lack of funds that expansion will be restricted as for the availability of qualified personnel.

JEAN THOMAS  
Communication  
Department  
Afro-Mideast Division



Dr. Flaiz checks a patient's teeth.

## IRELAND

### Members deliver 400 Signs monthly

Recently a couple of student missionaries working with Michael K. Taylor, pastor of the Coleraine-Londonderry district in Northern Ireland, distributed hundreds of *Signs of the Times* to the homes. With each one was a letter saying that the copy was a gift from the Adventist Youth Club. The letter concluded with the comment that in a couple of weeks there would be a call-back to see whether delivery of the journal should be continued.

Approximately 72 percent of those who received the *Signs* continued receiving it. Pastor Taylor and his student missionaries took names and addresses and began a card file. The next month, they delivered the *Signs* along with some back numbers of various magazines such as *Our Little Friend*, *Primary Treasure*, *Guide*, and *Insight*, depending on family interest.

In succeeding months, not only the young people in the church but also the older members became involved with this project. Currently church members are visiting more than 400 homes a month and delivering 1,200 to 1,500 magazines.

Some of the families who were visited requested further visits. Other families are reticent to ask, so the church members are using the *Signs* as a vehicle for other things. One month they put inside each copy one of J. L. Tucker's booklets, which was well received. The next month, they inserted a leaflet telling about the various Voice of Prophecy courses.

"This month," said Pastor Taylor, "we duplicated a leaflet telling the people about *Steps to Christ* and inviting those who wished a free copy to send in for it and have it delivered to them. In the future we will insert in the *Signs* information on Vacation Bible Schools, Five-Day Plans to Stop Smoking, and special church services."

To date, 400 families have received *Signs* for a year or



Members of the Coleraine Adventist Youth Club (Marcia, Irene, Kenny, Rosy, and Raymond) distribute literature to friends and neighbors.

more, and some have finished one or more of the Voice of Prophecy courses. Pastor Taylor says that the church members plan to increase their deliveries to 800 *Signs* a month and then announce an evangelistic campaign.

## SOUTH AMERICA

### SAD passes 400,000 membership mark

"The South American Division has passed the 400,000 mark in church membership," Enoch de Oliveira, president of the division, reported recently. "We celebrate this notable event with the words of Scripture, 'The Lord hath done great things for us; whereof we are glad'" (Ps. 126:3).

The president continued, "However, the happiness that swells within us over this accomplishment is accompanied by feelings of nostalgia as we view the triumphs of the present through the struggles and sacrifices of the pioneers of the past. It was in the last decade of the past century that they came, with tears and hopes, to prepare the barren soil for the sowing of the gospel seed. A new generation has arisen; and in this change, the proclamation of the three angels' messages has not been altered or interrupted."

When the South American Division was organized in

1916 there were 5,300 members. This grew to 8,600 by 1920, to 32,900 by 1940, to 110,000 by 1960, and to more than 400,000 by the end of 1977. Last year 40,223 persons were baptized, a gain of 17.33 percent over the previous year's baptisms. Last year the division's daily baptismal average was 110, and this year its daily goal is 150. Thus the division is doing its part in helping the General Conference to reach a goal of 1,000 baptisms per day throughout the world by 1980.

Laymen have played their role in the phenomenal increase in membership. At a laymen's council at the Los Quebrachos campsite in Argentina, Juan Carlos Viera, Austral Union president, had 100 workers tell how they won 987 persons for Christ in 1977. Pastor Viera encouraged those present by asking, "If just 100 laymen could win nearly 1,000 persons in one year, what could the 35,000 members of the Austral Union do together?"

Another secret of success was careful organization, as, for example, at the workers' meeting attended by 362 administrators, district pastors, evangelists, departmental directors, and Bible workers from six conferences and missions of the South Brazil Union. Joao Wolff, union president, stated that "the church knows what it has to do, the workers also know

what they have to do; but what has been lacking is how to do it." It was with this emphasis that each day the participants met in groups in which workers could evaluate and give suggestions on departmental plans. Each pastor had the opportunity to comment on the plans he receives from the conference/mission administration. The prominent underlying theme was the union's proposal to organize the laymen so that this year 12,500 people might be won to Christ.

Present at the South Brazil Union meeting were the South American Division administrators; Moises S. Nigri, vice-president of the General Conference; and by special invitation, B. L. Archbold, Inter-American Division president.

Another factor contributing to growth is the radio work. Chile Union's new president, Werner Mayr, who had served for several years as director of the Sabbath school and lay activities departments in Lima, Peru, and now back in his home country, is encouraging the wider use of Voice of Prophecy radio programs and the Bible correspondence school in Santiago. The school cares for thousands of students throughout the country.

Correspondence schools have been effective also in the Inca Union. Henrique Berg, new president of the union, serving Peru, Bolivia, and Ecuador, reports that the Bible correspondence schools in his union are working hand in hand with the churches. He also reports that Bolivia and Peru have had the highest-percentage growth rates among the eight countries in the division.

In the East Brazil Union, President Darci Borba has led his workers and laymen to be first among the three unions in Brazil in growth rate.

The North Brazil Union, guided by its president, Alberto Ribeiro de Souza, has made plans to expand its evangelistic thrust in spite of the sacrifices demanded by its location.

Pastor Oliveira, speaking for the division constituency,

said, "We rejoice over the triumphs of the present and move courageously ahead toward new and better victories. We recall the Lord's admonition to His people in Canaan when He said, 'There remaineth yet very much land to be possessed'" (Joshua 13:1).

Looking ahead through 1978 to 1980, he continued, "All the methods, resources, and energies available in the division will be utilized for the final advance. Plans will be well laid. Specialized evangelistic techniques will be applied. But unless the Spirit of the Lord is manifest in all our activities, our efforts will be useless."

Pastor Oliveira encouraged his workers by reminding them that during the dark days of World War II, Winston Churchill appealed to the United States to give England the arms, and they would finish the job. Oliveira said, "Likewise, our petition is, 'Lord, give us Pentecostal power, and we will finish the task!' We have no reason to be discouraged, because we believe in the promise: 'For yet a little while, and he that shall come will come, and will not tarry' (Heb. 10:37). Our hope is centered on God; we look to Him for power. He who has led us to this point will continue to do so until the completion of the work that is entrusted to us, not only within the South American Division but throughout the world field."

The division's baptismal goal for this year is set at 45,000, a 12 percent increase over last year.

ARTHUR S. VALLE  
REVIEW Correspondent  
South American Division

## CALIFORNIA

### LLU begins overseas program for students

A new program of overseas dental service will be inaugurated this summer for senior dental students by Loma Linda University's School of Dentistry, according to J.

Milford Anholm, associate professor of orthodontics and chairman of the school's missions committee. Three students and one alternate have been selected to participate in the first program.

"The purpose of the program is primarily to enhance student education," Dr. Anholm says. "In addition, we expect that this new program will provide experience that will help students and their spouses to prepare for and provide a desire for mission service, and enhance and broaden the students' perspective of Christian service within the community."

Students who spend their summer quarter overseas will receive full academic credit for ten weeks of clinical experience. Students who are selected to participate in the program will be able to do so with minimal supervision by the overseas clinical director. One dentist from each of the overseas clinics participating in the School of Dentistry program will receive a faculty appointment.

Each of the overseas clinics participating in the new School of Dentistry program has adequate faculty supervision and support personnel to provide quality education, according to Dr. Anholm. In addition, the clinics selected have adequate professional equipment, supplies, laboratory services, and patient availability.

RICHARD WEISMAYER  
REVIEW Correspondent

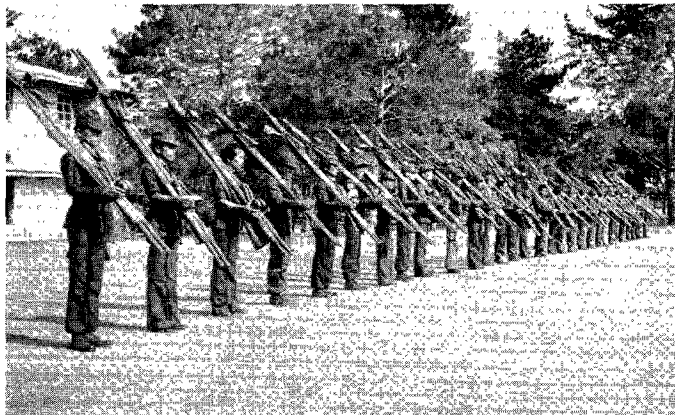
## PHILIPPINES

### N.S.O. holds training session

An officer-training camp was held April 12 to 20 on the campus of Mountain View College in the Philippines. Present were 12 National Service Organization directors from local missions, 11 instructors or commandants from academies and colleges, and 13 students who will return to their schools to help with instruction and military drill.

All secondary schools and colleges, including mission schools and private colleges, in the Philippines are required by law to teach military subjects to all students. Adventist schools have permission to teach medically related military subjects. To keep the instructors for these courses up-to-date, the three union missions in the Philippines collaborate on an officers' training camp every three years.

This year's camp commander was Lorenzo S. Lascon, Jr., N.S.O. director of the South Philippine Union Mission, assisted by Lowell D. Treves and Samuel C. Ada, of the Central and North Philippine union missions. Dizon A. Noval, principal of East Visayan Academy, was commandant. Clark Smith and Winston De Haven, N.S.O. directors of the General Conference and the Far Eastern Division, respec-



Stretchers, not rifles, are used for practice at a National Service Organization officer-training camp in the Philippines, where Adventist academies and colleges teach medical subjects related to the military.



Those in charge of training young people receive training themselves.

tively, served as chaplains and assisted by giving instructions in denominational beliefs and gave camp devotionals.

Various commandants led out in such courses as physical training, map reading, camouflage and concealment, home-defense organization, military courtesy and discipline, military hygiene, marches and bivouacs, and the Philippine Constitution.

Course ceremonies were conducted Thursday evening, April 20, after which the trainees returned home to take the required national examinations.

#### GUYANA

## Fifty laymen crusades bring 246 into church

As the result of 50 evangelistic crusades in which more than 300 Guyana church members participated, 246 persons joined the church in March.

Early in the month Pastors Gordon O. Martinborough and Reynold Howell set in motion crusades for almost every area in the city of Georgetown. The two pastors had prepared sermons and outlines for the nightly programs, and they conducted training sessions before and during the crusades.

This is the first time in the history of the Guyana Conference that so many people have become involved in lay evangelism at the same time. More than half the lay preachers were women, many of whom were making their first appearance behind a pul-

pit. The youngest of the lay preachers was the 13-year-old son of a church elder.

Twenty other crusades were launched on April 30.

HILTON E. GARNETT  
Communication Director  
Guyana Conference

#### NIGERIA

## Dorcas Institute sets new record

The largest Dorcas Welfare Leaders' Institute in the Northern Europe-West Africa Division was held in Aba, East Nigeria, March 24 to 26. More than 600 delegates attended the meetings; most of them were dressed in their national Dorcas uniform.

G. A. Solademi, lay activities director of the Nigerian Union Mission, assisted by the local lay activities leaders, organized the institute. Visiting speakers were B. W. T. Richardson, Northern Europe-West Africa Division health director; J. Korgan, Adventist Seminary of West Africa principal; Heikki Luukko, Nigerian Union youth director; J. A. Adeniji, West Nigerian Mission president; and J. Nwaobia, East Nigerian Conference president.

Presented in the lectures were such subjects as marriage, family planning, the Adventist home, education, Community Services, and cooperation with national social services.

The East Nigerian Conference reported the establishment in its area of a new orphanage, which has proved to be one of the most effective ways of social service. Many people have joined the Adventist Church through the influence of this important work. Other mission units also are making plans to establish orphanages.

The institute served as a channel by which new plans could be shared with local leaders and by which workers in the field could be challenged for greater service.

PEKKA P. PELTONEN  
Lay Activities Director  
Northern Europe-West  
Africa Division



## 113-year-old New York member is honored

Cynthia Goner Fitzpatrick, a member of the Jefferson Avenue Seventh-day Adventist church in Rochester, New York, was honored at the City Triangle Community Center last December 18, one week before her 113th birthday.

Representatives from various levels of government were invited to attend the program, "A Tribute to Cynthia Fitzpatrick," honoring the city's oldest citizen. Later that day Mrs. Fitzpatrick boarded a plane for New York City to be interviewed by David Hartman, of the Good Morning America nationwide television program.

So far as is known, Mrs. Fitzpatrick is the oldest living woman in the United States. Born and reared in Mississippi, she is warm and friendly, and she gratefully praises God for her long, happy, and healthful life. Still in good health and very active, she is shown above coming out of her home in Rochester, New York, and working in her garden.

GERALDINE I. GROUT  
REVIEW Correspondent  
Atlantic Union Conference

## Religious Newsbriefs

from Religious News Service

• **Mormon membership exceeds four million:** World membership of the Church of Jesus Christ of Latter-day Saints (Mormon) grew by an average of 611 persons daily during 1977. Membership increased to a total of 3,966,000, and projected growth since the beginning of 1978 places the current world-membership estimate at more than four million. The 223,251 new members gained last year included 167,939 converts baptized.

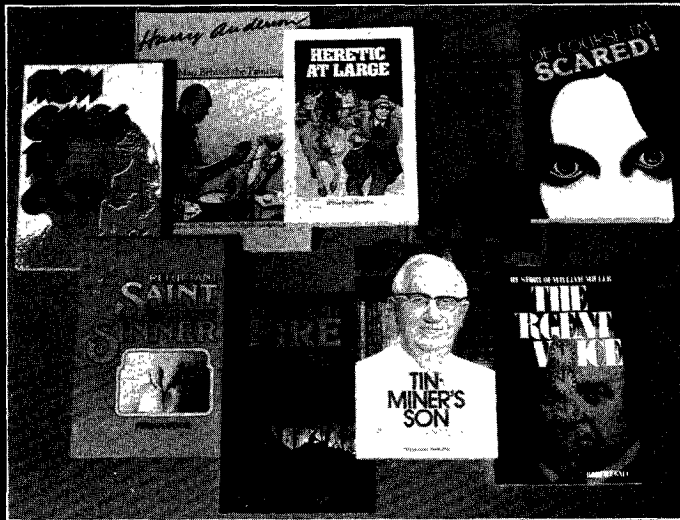
• **Salvation Army marks centenary of naming:** Some 30,000 Salvationists from 82 countries converged on London this month to mark the centenary of the formation of the Salvation Army, under that name. In 1865 William Booth founded the Christian Revival Association, subsequently to be called the Christian Mission, and that event was elaborately celebrated in London in 1965. But it was not until 1878 that Booth called the organization the Salvation Army.

• **Hundreds of churches face closure in Britain:** Churches are closing all over Great Britain. In 1975 and 1976, the Anglican Church commissioners authorized the demolition of one church every nine days. The Advisory Board for Redundant Churches predicted in its annual report for 1975 that between 1960 and 1980 the total number of Church of England churches declared redundant will exceed 1,000, and that this rate will either remain stable or increase.

• **Missouri Synod loses members, parishes:** The Lutheran Church-Missouri Synod has lost 86,616 members and 111 congregations in the past year, according to a report issued recently in St. Louis. LCMS President J. A. O. Preus noted that the loss of 152 congregations was mitigated by the fact that 41 new congregations were started in the LCMS last year.

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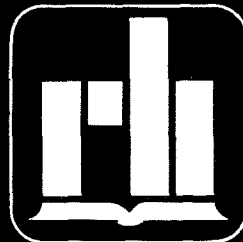
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review publications

## Window on the World

# Livingstone's Africa today

By M. CAROL HETZELL

She sat, a solitary figure amid the boisterous children, the dust of turning wheels, and women busy with their day's activities. Huddled on a sack loaded with her personal things and tied at one end, she covered her face with her big brown hands to hide the tears.

I recalled the missionary's words: "When a woman's husband dies, her home and all that she has becomes the property of her husband's family. She has nothing. It is the custom."

Where would she go? I wondered. What would she do for a livelihood? Who would care for her? And who would really care?

A few days earlier I had listened to the choir of the church in Highfield, at Salisbury, Rhodesia. The men and women sang with beautiful harmony of a soon-coming Saviour, of the lovely Jesus. And there was happiness in their eyes. They had found the way to a better Africa, a better homeland. But a human ball of misery with no hiding place blotted out the echoes of that joyous song. Here was Africa today.

There flashed before my eyes the thousands of small round homes of mud and thatch, with children scattered about the yard, many with abdomens bloated with parasites. I saw the smoke-blackened clay pots in which the women cooked their mealie-meal and cassava, the small boys with sticks, herding their goats or a few cattle, the women walking erect with all manner of burdens on their heads, and usually a baby in a sling astride their backs, the tiny head bobbing. So typical of much of Africa. Sometimes the load balanced on their head was a basket of yams, or a bundle of oranges, a bunch of bananas, sometimes sugar cane or a load of firewood so heavy you marveled that they could even lift it.

I saw the big cities with their marvels of architecture, their broad streets and countless little shops, sidewalks crowded with people of all races, each person intent on his business. Trees aflame with red or gold lined the avenues where modern homes sat behind carefully fenced hedges. Swimming pools and lovely gardens added to the pleasure and comfort of the householders.

But the windows were barred to keep out intruders, and news on the radio spoke of bombings and mined roads, and the people in the little houses, as well as the big ones, walked in uncertainty while leaders vied for power over a rich land.

Then I thought of Christian schools and dispensaries and hospitals tucked out in the bush at the end of long, tortuous roads where rains could wash away all communication with the rest of the world. I saw men and women committed to their Lord's work, adapting their lives and customs to fit their surroundings. I saw the joy in the eyes of a young missionary wife 60 miles out in the bush when she met fellow countrymen at her door and knew she would have them in her home to help celebrate her son's first birthday. Of the work of the mission she said, "There is so much that needs to be done, but we must move slowly." And this was Africa today—tentative, groping, hungering for something better.

I saw standing empty the modern hospital buildings constructed not long ago to care for Hansenide victims at Mala-

mulo. The grass grew tall around them. The rows of square, white patient-huts were empty.

No physician or nurse moved about the long wards, and only three or four "hangers-on" sat on the concrete ramps—weaving baskets with great effort with their disease-mutilated hands.

"The government has ordered that patients with Hansen's disease be treated in their own villages, and so we have closed the leper colony," I was told.

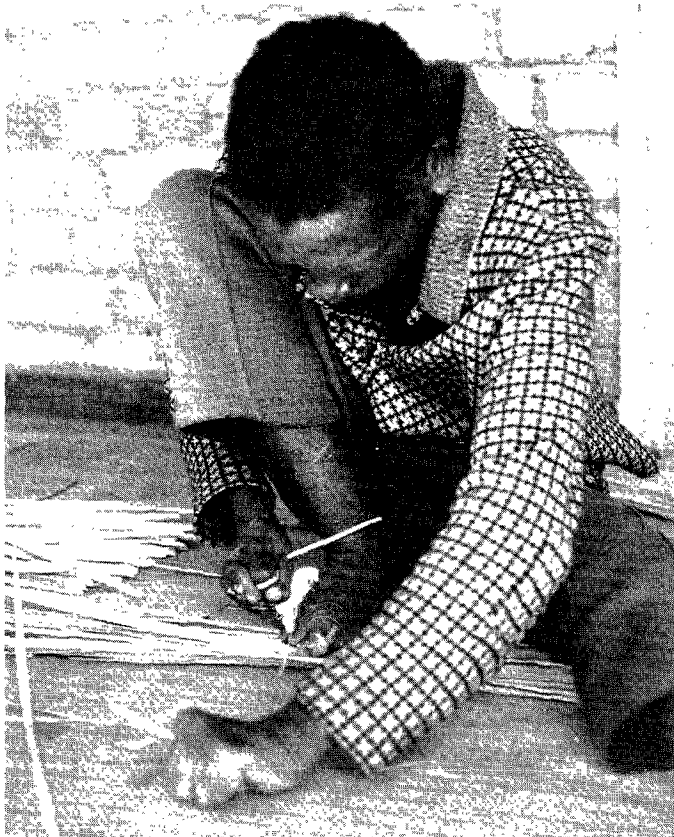
"How will these perfectly good buildings be used?" I asked—and looked across to the large brick church now also silent.

"We don't know. The people from the regular hospital don't want to come down here," came the answer. "It is a problem." And this was Africa today—haunted by her past, thrusting tentative fingers into tomorrow.

Problems, great agony, immense challenge—and our God waiting for His children to be ready to come home.

The statue of David Livingstone stands gazing out across the mighty waters of the Zambesi River as they thunder down into the steep chasms of Victoria Falls' Devil's Cataract. Their descent stirs a mist that towers like billows of smoke and drops in a perpetual rain forest along the shore. But the mists can never match the shed and unshed tears of a people who know no God of love, and the thunder will one day be drowned in the thunder of the words: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

With deep interest God watches to see what His people will do for Africa's millions before that day.



The leprosiarium at Malamulo Hospital in Malawi has been closed, but this basket weaver and other Hansenide victims remain.

M. Carol Hetzell is director of the Communication Department of the General Conference.



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## Afro-Mideast

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- The Middle East College youth department held a three-day Bible Conference at Bekfaya, Lebanon, recently. Fifty faculty and students representing 16 countries took part in the conference, which had as its theme "Lebanon in the Bible."
- Basim Aziz, Iraq Field youth director, reports the formation by the Baghdad church's 23 Master Guides of a Master Guide Club. On a recent visit, Borge Schantz, Afro-Mideast Division youth director, held a youth ministry training course for 35 Master Guides and members of the Master Guide training class.
- M. G. Mbwana, head of the evangelistic team in Dodoma, Tanzania, reports the baptism of 26 persons.
- Fifty Sabbathkeepers meet regularly in the oil-rich country of Kuwait. These members, coming from India, the Philippines, Egypt, Jordan, Iraq, and Lebanon, are working in specialized areas by invitation of the government. This group is recognized by the Kuwaiti Government, and the pastor, Moukhtar Mikhael, is registered as head of the local Seventh-day Adventist church.
- Sixty-two students received their diplomas over the weekend of April 1 at Kamagambo Secondary School and Teachers' College in Kenya. Kamagambo is the only Adventist college supplying teachers to the East African countries.

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## Australasian

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- The South New South Wales Conference and the Bathurst church had a mobile health-screening unit at the Bathurst Show. Approximately 1,250 people took eight health tests; 350 left their names and addresses for follow-up programs.
- Five thousand youth are involved in Voice of Youth

meetings in Papua New Guinea, where 300 meetings are being conducted.

- As a result of Fijian youth witnessing with Friendship Teams and Voice of Youth meetings in the Coho North District, more than 20 persons have been baptized.
- A total of 4,349 people attended Revelation Seminars conducted by George Vandeman and Lonnie Melashenko, of It Is Written, throughout Australia from April 22 to May 16. Now 98 regional seminars are being conducted.

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## Far Eastern

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- A recent field-school of evangelism held in Semarang, central Java, Indonesia, resulted in 77 baptisms. According to Philip J. Jones, it was "more than double the baptisms from any series in that city during the past 40 years."
- Adventists hold three ski camps each year in Japan, one for youth, one for Pathfinders, and one for English-language-school students. This year's camps, held in Nagano Prefecture, provided not only opportunities to ski but also for Bible discussions.
- The Movement of Adventist Students in the Philippines held a four-day campus evangelism seminar at the Manila Center recently. More than 100 attended. The daily program included devotional hours, when ministers from the union and mission emphasized the importance of a Christ-centered relationship for more effective campus witnessing among the hundreds of Adventist youth at non-Adventist colleges and universities.

- Mr. and Mrs. Frank Sarault, from Atlantic Union College, have established an English language school in Jayapura, East Indonesia Union, with 151 students in attendance. They recently completed their second year of service in the Far Eastern Division, serving first in Korea for a year.

- Roman Catholic seminarians from Our Lady of the Angels Seminary are taking their noncombatant military training at Philippine Union College.

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## North American

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### Canadian Union

- Twenty-seven baptisms have resulted from a series held by Lawton G. Lowe, Canadian Union Ministerial Association secretary, in Chilliwack, British Columbia.
- The 2,500 deaf people of the Greater Vancouver, British Columbia, area are now able to attend health-education lectures at the Western Institute for the Deaf. The series uses General Conference Temperance Department single-concept silent movies and Loma Linda University health slides. An evangelistic series is planned.

- Harry Veiner, philanthropist and former mayor of Medicine Hat, Alberta, has deeded 13.6 acres of land worth \$750,000 to the Seventh-day Adventist church for a church school. The eight students attending the school now meet in the church building.

- The Powell River, British Columbia, company of a dozen members have just completed an addition to their church building that will provide Sabbath school facilities, a kitchen, and a multipurpose room for church and community projects.

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### Central Union

- Open house for the new office building of the Central Union Conference, Lincoln, Nebraska, was held on Sunday, June 11. The main speaker was N. C. Wilson, General Conference vice-president for North America. Also present were Shirley Marsh, State senator, and Helen Boosalis, mayor of Lincoln.
- Remodeling their church school, members of the Waynesville, Missouri,

church have provided a classroom, a library, a music room, and an art area for the 11 students attending.

- Recently 22 beginning literature evangelists gathered at Glacier View Camp in Colorado for a training seminar. Guest instructor was William Crofton, a retired union publishing director.

- Ground was broken on May 14 for a new church in the Colorado Conference to be known as the Hilltop church, 20 miles southeast of Denver. The church's 58 members are pastored by Jerry Oster.

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### Columbia Union

- On April 1 the Salem, Virginia, church joined the sisterhood of churches in the Potomac Conference as the conference's seventy-ninth church. Forty-two charter members signed the registry during a special service.

- Among the 1978 objectives for the Allegheny West Conference are these: for the spirit of brotherly love and Christian unity to prevail. Workers hope to baptize 1,000, hold 20 tent crusades, report a tithe increase of \$200,000, add four interns, and organize at least five new churches.

- Members are following up interests created by literature evangelists in the Norfolk, Virginia, area by using Dukane projectors—Bible-study video units.

- Youth of the Trenton, New Jersey, Broad Street church raised \$2,500, almost a third of the church's Ingathering goal. They had a field day and spent evenings going door to door during the drive. Ten of the youth received Jasper Wayne Awards.

- Edwin L. Thomas, of the Allegheny West Conference's Youngstown, Ohio, church, recently was voted conference Pastor of the Year for 1977. Carlyle B. Skinner, pastor of the Cincinnati, Ohio, Shiloh church, was "first runner-up" for the conference's annual award. He baptized more than 90 persons in 1977.

**Lake Union**

- Four persons were baptized and joined the Kokomo, Indiana, church recently.
- Members of the Du Quoin, Illinois, church recently received commendation in the Du Quoin *Evening Call* for their 20 years of service in providing tray favors once a month for hospital patients.
- The Woodland Adventist School, sponsored by the Beloit, Janesville, and Milton, Wisconsin, churches, was dedicated on May 20. Many people from the surrounding communities attended the Sabbath afternoon ceremony, at which Thomas Waltherman, dean of the University of Wisconsin Rock County Center, and Phillip Deaton, Janesville city manager, were featured speakers.
- Wilbur Woodhams, pastor of the Saginaw, Michigan, church, is the current chairman of the Saginaw County Rights of the Nonsmoker Committee, which urges citizens to use "reaction cards" prepared by the Michigan Lung Association. These cards can be presented to the managements of restaurants and food stores to express approval or disapproval of the way in which nonsmoking privileges are handled in their establishments.
- Activities at the City Temple church in Detroit, Michigan, focused on the family during one recent month. The church members heard guest speakers and selected a Family of the Year.

**North Pacific Union**

- Michael Nickless, who pastors the Dillingham and Aleknagik, Alaska, churches, is using a recently purchased plane in his work. Dillingham is on the Bering Sea about 300 miles southwest of Anchorage. The plane, acquired through a trade with Andrews University, facilitates travel for the pastor in this relatively isolated area.
- More than 90 Walla Walla College students received scholarships or were honored

for their academic achievements during the school's annual awards assembly.

- Orvis Braman, director of the Oregon Adventist Book Center, has announced his retirement. Replacing him is William Skidmore, Jr., who is coming from a similar position in the Missouri Conference.
- Oregon Pathfinders took part in the annual fair held in two locations, Roseburg and Portland. Using the theme "Klondike Adventure," many of the clubs had prepared floats reminiscent of the gold-rush era. Fifty-six clubs participated in the two fairs, where awards were given for activities through the year.
- A new school in Fairbanks, Alaska, has been dedicated, with Arnold Naude, Alaska Mission superintendent of education, leading out in the ceremonies.

● Mary Schwantes, director of home economics at Walla Walla College, directed a cooking school at the Richland, Washington, church. Between 80 and 100 persons attended the classes, which were held on two Sundays and two Wednesday nights. The program followed a Five-Day Plan to Stop Smoking.

**Pacific Union**

- Continuing education for pastors in the Pacific Union brought 270 of them together for 100 hours of study in a consortium arrangement planned by C. Lloyd Wyman, director of Ministerial affairs. Instructors included faculty from both Andrews and Loma Linda universities; Betty Glenn, La Crescenta, California, Bible instructor; and John Scharffenberg, Central California Conference associate director of health services.
- Pacific Union literature evangelists set a new record during the May Big Week with sales of \$135,966. Workers in the Southern California Conference alone sold \$52,000 worth of Adventist literature.
- The mid-April Visitors' Day at the Burbank, California, Spanish church drew

more than 600 guests, 300 of them non-Adventists. A baptism was held to acquaint the guests with baptism by immersion, says Miguel A. Cerna, pastor. Organized three and one-half years ago, the church now has more than 200 members.

● Ground has been purchased for the erection of a sanctuary to house the newest church organized in Nevada, at Silver Springs. The church is the outgrowth of a Vacation Bible School begun four years ago, and follow-up services by the former Carson City pastor, Floyd Smith. The new congregation is in a district superintended by J. Ross James and Clyde Gildersleeve.

● Earl Rollins was recently awarded special recognition by the California Human Development Corporation, a government-funded organization giving assistance to farm workers in a 16-county area of northern California. A Ukiah Community Services Center worker, Mr. Rollins sent a letter explaining why he was not present to receive the award on Friday night and pointed out that the service he had given had come through the church in the name of Jesus. The center regularly gives assistance each quarter to 300 people, 30 percent of whom are Spanish-speaking. Another church member who gives Bible studies to those who receive assistance from the center has five people ready for baptism this year.

● Bakersfield Central church members in California are in the midst of a visiting campaign inaugurated to distribute *Steps to Christ* to 10,000 homes in the church's community.

**Southwestern Union**

- Jack Boswell, formerly a Baptist minister in San Antonio, Texas, is now assistant pastor of the Dallas Central church.
- The Southwestern Union Conference committee has given authorization to the building committee to select an architect and complete

building plans as soon as possible. Also, the committee gave final approval for donating five acres of the 62-acre union conference office building site to the Burlson congregation for a new church.

- The General Conference Department of Health sponsored a medical meeting entitled "Introducing Jesus Christ to Patients" in Dallas, May 12 to 14, for the Canadian, Northern, and Central unions, and hosted by the Southwestern Union.
- W. D. Brass and Reggie Phillips, of the Arkansas-Louisiana Conference, report the baptism of 14 persons in Denham Springs, Louisiana.
- G. D. Christman and Dr. Martin Manzella coauthor a health column for the Houma, Louisiana, newspaper each week. According to the newspaper editor, the column is popular with his readers.
- W. R. May, secretary and evangelism coordinator of the Southwestern Union Conference, joined Harry Passion, Amarillo, Texas, pastor, in a series of meetings April 15 to May 14. They report the baptisms of 30 persons as a result.

**Loma Linda University**

- Four School of Dentistry seniors—Keith Corbett, Gary Meyer, Thom Miller, and John Jones—have been selected to participate in the new overseas summer work program. They will serve at dental clinics in Korea, Guam, the Republic of China, and Trinidad.
- More than 950 Loma Linda University students were granted degrees and certificates in commencement services on June 11, bringing to approximately 1,200 the number of degrees awarded by the university this year. Speaker for the services was Dallin Oaks, president of Brigham Young University in Utah.
- More than \$20,000 in awards and scholarships was given to 76 La Sierra campus students at the final assembly of the school year, May 25.

# INDEX, JANUARY TO JUNE, 1978

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general in the first issue of each month appear Bible Questions Answered, and Heart to Heart; in the second issue, Especially for Men, and Young Adult; in the third issue, Reader to Reader, Dateline Washington, in the fourth issue, Especially for Women.

## List of Abbreviations

AV	Another Viewpoint
BQ	Bible Questions
EM	Especially for Men
EW	Especially for Women
FE	Focus on Education
FG	For This Generation
FI	Friendship Issue
FL	Family Living
GE	Guest Editorial
HH	Heart to Heart
RC	Report to the Church
RS	Response From Readers
SO	Speaking Out
TE	Taking Exception
WW	Window on the World
YA	Young Adult

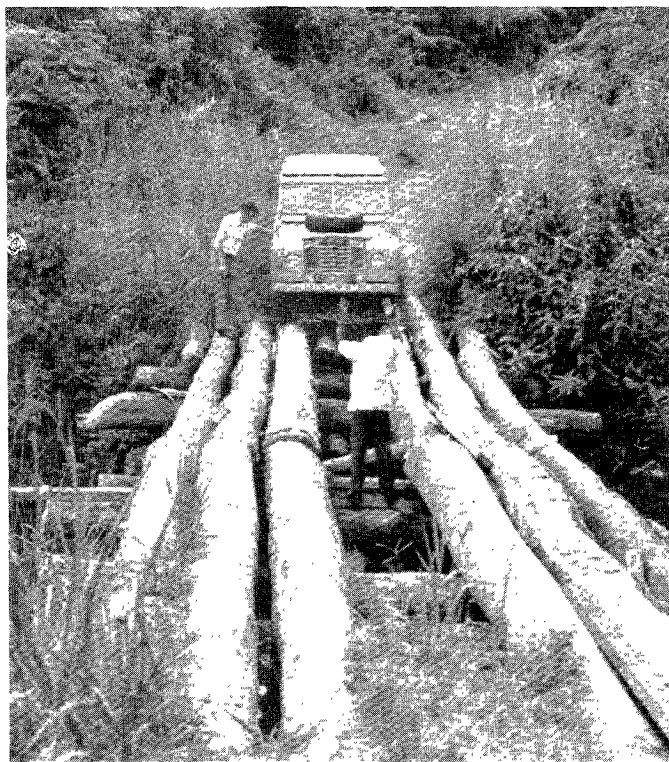
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 Londs, James. People Who Love God's Law (FI). May 4: 24  
 Lyon, Mark. What's Troubling Our Youth? Mar 23: 3  
 McAlpine, Linda. One of Those Days (FL). Jan 26: 9  
 McKinney, Patti. Meditations on Becoming a Mother. Apr 27: 7  
 McMillan, Leonard D. Will the Real Christian Please Stand Up? Apr 6: 6  
 McPherson, Robert C. Rebuilding Jerusalem's Temple (RS). Mar 2: 11  
 Magnusson, Eric A. The Church's Lungs (FE). Apr 20: 13  
 Martinez, Efrain Doce. Your Prayer Quotient. May 25: 7  
 Meeker, David L. The Touch of Faith. Mar 30: 1  
 Miller, Harry W. The Milk Question. Apr 27: 13  
 Moore, Dorothy N. Early Childhood Education (AV). Feb 16: 9  
 Morrish, Veronica. The Garment of Praise. Jun 29: 4  
 Neff, LaVonne. People Who Have Hope and Security (FI). May 4: 9  
 Neufeld, Don F. Armageddon (BQ). Jan 5: 13  
 Baptism in Whose Name? (BQ). Apr 6: 8  
 Centenarians (E). Mar 23: 11  
 Evangelicals and Israel (E). Jan 12: 18  
 The Dignity of Labor (E). Apr 13: 12  
 Homosexuality (E). Mar 2: 18  
 How a Modern Jew Looks at Prophecy (E). Jan 26: 10  
 If You Had Only One Day to Live (E). Mar 9: 11  
 Is Hell Going Out of Style? (E). Apr 27: 19  
 Justification, Sanctification Explored (E). Feb 9: 11  
 Murder, War, Euthanasia (BQ). Mar 2: 6  
 The 144,000: Interpreting Prophecy (BQ). Jun 1: 9



## Pastors visit Zaire interior

Leif Hansen, Zaire Union publishing director, and D. McKey, union youth director, recently made a joint safari to the historic city of Stanleyville (now known as Kisangani), deep in the interior of Zaire. There they visited members who had not been visited for some time, preached to them, and encouraged them in lay activities, youth work, and publishing work.

An interesting part of their trip was to the church's old mission station at Kirundu. The road was difficult to travel on (above), but the visit was rewarding. On their trip the men were encouraged when they found new areas being entered by evangelistic-minded church members, and many people being baptized.

D. McKey

People Who Trust God's Word (FI). May 4: 17  
 Reading the Nonchurchgoer (E). Jun 8: 11  
 The World's Most Expensive Books (E). Jun 22: 13  
 Three Days and Nights (BQ). May 18: 10  
 Trouble in the Sunday School (E). May 25: 13  
 Veils, Hats, and Slaughter of Animals (BQ). Feb 2: 13  
 What Is a Creationist? (E). Jun 22: 13  
 Which Bible Version? (E). Feb 23: 13  
 Nordman, Patricia E., compiler. God Promises. Jan 19: 1  
 Nowlan, Connie W. When Mountains Don't Move. Jun 8: 3  
 Nuernberger, Esther Palmer. "That Old Piano" (FL). Mar 9: 7  
 Oliphant, Charlotte J. TV Abstinence (AV). Feb 16: 9  
 Olsen, V. Norskov. The Protestant Reformers and the Ascended Lord in Heaven. May 18: 4  
 Osborn, Richard C. Is Takoma Park Another Battle Creek? (RR). Jan 12: 10  
 Oster, Dorothy. Memorizing Scriptures (RS). Mar 2: 11  
 Pecce, Lois. "Yes, I Can!" Mar 23: 6  
 Pelton, Jeanette. Moses, an Example for Parents (FL). Jun 8: 7  
 Pendleton, Gerald C. "Before Winter." Mar 23: 6  
 Pierson, Robert H. A New Year's Message (HH). Jan 12: 3  
 Faith Wall to Wall (HH). Jun 1: 3  
 Have You Ever Been Misrepresented? (HH). Mar 2: 3  
 How Do You Really Feel About Your Church? (HH). Feb 9: 3  
 The Advent Message Still Changes Lives (HH). May 11: 3  
 Was There Truly a Worldwide Flood? (HH). Apr 6: 3  
 Piro, Francisco. The Peerless Christ. Mar 16: 4  
 Rademann, Helen. "Inasmuch As" (FL). Apr 13: 8  
 Ratzlaff, Ruby. Paul—Apostle of Love. Feb 2: 4  
 Ricchiuti, Paul B. James White, Pioneer Editor. Jan 5: 4  
 Rix, Bobbie. If an Angel Appears. May 18: 7  
 Robinson, Virgil E. The Call and the Conviction. Jan 12: 8  
 Roda, A. P. Christian Joy. May 11: 4  
 Royal Bank of Canada. Let's Preserve Family Life (FL). Mar 2: 14  
 Savoy, Judy. Church for Sale (a Parable). Jun 22: 7  
 Schneider, Wilbert M. Character—The Aristocracy of Christian Education (FE). May 11: 11  
 Schwantes, S. J. The Apostle Paul's Little Apocalypse. Apr 20: 15  
 Scragg, W. R. L. Deflating the Family Row (EM). Jun 8: 8  
 First Encounters With Love's Third Force. (EM). Apr 13: 7  
 He Was Male (EM). May 11: 8  
 Late-Seventies Morality (EM). Jan 12: 13  
 Machismo—That Male Ego (EM). Mar 9: 8  
 The Consumer Crunch (EM). Feb 9: 7  
 Shell, Penny. Stories, Energy, and Love. Apr 6: 10  
 Shewmake, Carrol Johnson. God's Governors (FL). Feb 23: 11  
 The First Stone. Jan 26: 3  
 Shuler, John L. Guided Positive Thinking. Apr 20: 9  
 Smith, Dunbar W. The Temple of the Holy Spirit. May 11: 6  
 Sosa, Daniel. In Search of Mental Health. Jun 15: 6  
 Swartz, Austin T. The Miracle of the Ants. Apr 6: 14  
 Templin, Ruth. Which Neighbor? Mar 23: 7  
 Thompson, G. Ralph. He Went Away Sorrowful. Mar 2: 4  
 Tooker, Marilyn. Attempt to Unionize Teachers Provides Opportunity to Witness. Mar 30: 11  
 Torkelson, Laura. Don't Spank So Hard, Mamma (FL). Jan 5: 9  
 Don't Spank So Hard Verbally (FL). Jan 12: 11  
 Townsend, W. A. Sharing a Promise in Time of Grief. Apr 20: 14  
 True, Meg. Homosexuality in the Family. Feb 23: 6; Mar 2: 7  
 Tymeson, Miriam G. Love That Child (FE). Mar 30: 7  
 Urt, Richard H. A Man Who Cast a Long Shadow. May 25: 8  
 Walsh, Horace E., Jr. "Prelude to Disaster."

Old Testament Preludes—1. Apr 6: 15  
 "Prelude to Victory." Old Testament Preludes—2. Apr 13: 5  
 Walther, Daniel. Einstein's Concept of the Sabbath. Feb 16: 8  
 Way, Ritchie. Miracle in Papua New Guinea. Feb 23: 1  
 Wearnor, Robert G. Dads and Teen-agers (FL). Jun 15: 12  
 White, Arthur L. The Importance of Understanding Inspiration. Feb 2: 6  
 The Prophet Bears Testimony. Jan 19: 7  
 The Question of Infallibility. Jan 26: 6  
 Toward an Adventist Concept of Inspiration. Jan 12: 4  
 White, Edward E. The Journey From Emmaus. Mar 16: 6  
 Training to Be Teachers (FE). Jun 29: 15  
 Williams, Roy F. A Task to Finish. Feb 23: 9  
 The Holy Spirit and Racial Integration. Jun 15: 8  
 Withaus, Francis V. Living Water. Jun 29: 3  
 Wood, Kenneth H. Advances in Argentina. Three Weeks in South America—3. Jun 29: 6  
 A Meeting to Remember (E). Apr 27: 18  
 A Sin-sick Society (E). Mar 30: 19  
 "A Storm Is Coming" (E). Jun 8: 12  
 A Time to Be Counted (E). May 18: 3  
 Bible Study Is Not a "Closed Shop" (E). Jan 19: 3  
 Bible Study, Technology, and Unity (E). May 25: 3  
 Big, Booming Brazil. Three Weeks in South America—2. Jun 22: 3  
 Every Body Is Worth More (E). Feb 16: 11  
 First Stop—Manaus. Three Weeks in South America—1. Jun 15: 3  
 F. Y. I. (E). Jan 5: 3  
 How Jesus Overcame (E). Mar 16: 3  
 It's Time to Complete the Reformation (E). Feb 2: 3  
 1978 Prayer Breakfast (E). Apr 20: 3  
 People With a Unique Message and Mission (FI). May 4: 3  
 Specialists Needed, but... (E). Apr 13: 12  
 "Supermarket Psychics" (E). Mar 23: 11  
 Thank You, Lord (E). Mar 9: 12  
 What Is "Primitive Godliness"? (E). Jan 26: 11  
 Young Star in Orion (E). Feb 23: 13  
 Wood, Miriam. A Letter to Consider (FG). Jun 1: 13  
 Children Aren't for Children (FG). Jan 19: 6  
 Francoise and Eric (FG). Apr 6: 12  
 Kettering Medical Center (FG). Jun 15: 9  
 On Being a Mission Field (FG). May 25: 10  
 Suicide (FG). Feb 2: 8  
 Talking Frankly—1 (FG). Jun 29: 14  
 That Green Stuff Again (FG). Feb 23: 4  
 The Problem of Loneliness (FG). Mar 2: 9; 16: 9; 30: 14  
 The (Unpalatable) Truth About Jobs (FG). Apr 20: 11  
 Who's to Blame? (FG). Jan 5: 7  
 Wood, Virchel E., M.D. What Is That in Thine Hand? Apr 20: 6  
 Woolley, Morton M. The Battered Child (FL). Apr 6: 17  
 Woolsey, Cheryl. Tribute to Mothers (FL). May 11: 7  
 Worley, Dottie. Eric, My Sunshine Boy. Jun 1: 8  
 Young, Opal Hoover. Give Your Child a Memory (FL). Jun 1: 14  
 Youngs, Dallas. God Will "Make It Up" to You. Apr 6: 13

**Titles**

Abraham's Faith Can Be Ours (E). J. J. Blanco. Feb 2: 12  
 Advances in Argentina. Three Weeks in South America—3. Kenneth H. Wood. Jun 29: 6  
 Adventists Penetrate Canada's Far North. Mary Lane Anderson. Mar 16: 1  
 Advent Message Still Changes Lives (HH). Robert H. Pierson. May 11: 3  
 Aesthetics—Yes? No? Harold B. Hannum. Apr 27: 3  
 After Many Days. Ena Hallas. Feb 16: 3  
 Anger—Who Needs It? (YA). Marion Jones. May 11: 9  
 Apostle Paul's Little Apocalypse. S. J. Schwantes. Apr 20: 15  
 Are Heroes Necessary? (E). J. J. Blanco. Mar 16: 12  
 Are We Good Listeners? (FL). Vera Johnson. Apr 6: 18

Armageddon (BQ). Don F. Neufeld. Jan 5: 13  
 Attempt to Unionize Teachers Provides Opportunity to Witness. Marilyn Tooker. Mar 30: 11  
 Bad for Your Soul. D. A. Delafield. Jun 8: 12  
 Baptism in Whose Name? (BQ). Don F. Neufeld. Apr 6: 8  
 Baptism We Need (E). Gaston Clouzet. Mar 16: 12  
 Basic Roles of Husbands and Wives (FL). R. R. Bietz. Mar 23: 8; Mar 30: 15  
 Battered Child (FL). Morton M. Woolley. Apr 6: 17  
 "Before Winter." Gerald C. Pendleton. Mar 23: 6  
 Bible Questions Answered. Don F. Neufeld. Jan 5: 13; Feb 2: 13; Mar 2: 6; Apr 6: 8; May 18: 10; Jun 1: 9  
 Bible Study Is Not a "Closed Shop" (E). Kenneth H. Wood. Jan 19: 3  
 Bible Study, Technology, and Unity (E). Kenneth H. Wood. May 25: 3  
 Big, Booming Brazil. Three Weeks in South America—2. Kenneth H. Wood. Jun 22: 3  
 Book Hasn't Changed (EW). Betty Holbrook. Feb 23: 12  
 Budget Your Time in the New Year. Trevor Hoover. Jan 5: 6  
 Call and the Conviction. Virgil E. Robinson. Jan 12: 8

Centenarians (E). Don F. Neufeld. Mar 23: 11  
 Challenges and Opportunities in Education (FE). Nevil Gorski. Mar 2: 13  
 Changing Patterns in Seventh-day Adventist Education. Walton J. Brown. Apr 20: 4  
 Character Development (E). J. J. Blanco. May 18: 13  
 Character—The Aristocracy of Christian Education (FE). Wilbert M. Schneider. May 11: 11  
 Children Aren't for Children (FG). Miriam Wood. Jan 19: 6  
 Children as Faithful Stewards (FL). Edna Mae Fairchild. Feb 2: 10  
 Christian Joy. A. P. Roda. May 11: 4  
 Church for Sale (a Parable). Judy Savoy. Jun 22: 7  
 Church's Lungs (FE). Eric A. Magnusson. Apr 20: 13  
 Confidence, Submission, and Reliance (E). J. J. Blanco. Feb 16: 11  
 Consumer Crunch (EM). W. R. L. Scragg. Feb 9: 7  
 Dads and Teen-agers (FL). Robert G. Wearnor. Jun 15: 12  
 Day I Exchanged Purses (FL). Phyllis Somerville Dobson. Feb 9: 6  
 Dear Dad. Aileen Andres. Jun 15: 1  
 Deflating the Family Row (EM). W. R. L. Scragg. Jun 8: 8



## New Hampshire students promote stop-smoking in public schools

Seventh- and eighth-grade pupils of Pioneer Elementary School, East Westmoreland, New Hampshire, held two stop-smoking programs in public schools during the month of May. The first program, May 15 to 17, was presented to sixth-graders in Troy, New Hampshire, and the second, May 22 to 24, to fifth-graders in Ashburnham, Massachusetts. Shown above are: (front row) Arthur Miller, John Kunze, and Andrew Gordon; (back row) Juli Hamm, Candy Schermerhorn, Kristen DiBernardo, and Lori Gabree. Their script was written by their pastor, R. L. Cheney. The program was presented as a TV newscast, with Arthur Miller as anchorman. Some of the students acted as reporters, interviewing others acting as Miss America and a well-known ski champion. They used Smoking Sam and a newcomer, Mr. No Smoke. Each program was followed by a film, and on the last day in each school Pastor Cheney answered questions. CHESTER BUDD Vernon, Vermont

- Dignity of Labor (E). Don F. Neufeld. Apr 13: 12
- Do Not Go to Church Next Sabbath. Wade Farag. Mar 9: 5
- Don't Spank So Hard, Mamma (FL). Laura Torkelson. Jan 5: 9; 12: 11
- Don't Spank So Hard Verbally (FL). Don't Spank So Hard, Mamma—2. Laura Torkelson. Jan 12: 11
- Dress Reflects Character (SO). Lynn Baerg. Mar 30: 8
- Eric, My Sunshine Boy. Dottie Worley. Jun 1: 8
- Early Childhood Education (AV). Dorothy N. Moore. Feb 16: 9
- Einstein's Concept of the Sabbath. Daniel Walther. Feb 16: 8
- Enoch, a Pattern to Follow (E). J. J. Blanco. Mar 30: 18
- Evangelicals and Israel (E). Don F. Neufeld. Jan 12: 18; Jan 26: 10
- Every Body Is Worth More (E). Kenneth H. Wood. Feb 16: 11
- Faith Wall to Wall (HH). Robert H. Pierson. Jun 1: 3
- "Family." Mar. Carol Hetzell. May 18: 9
- Fellowship of Prayer. Mar 30: 16
- First Encounters With Love's Third Force (EM). W. R. L. Scragg. Apr 13: 7
- First Stone. Carrol Johnson Shewmake. Jan 26: 3
- First Stop—Manus. Three Weeks in South America—1. Kenneth H. Wood. Jun 15: 3
- Francoise and Eric (FG). Miriam Wood. Apr 6: 12
- From 3 to 120. Don Leo Garilva. Jan 26: 1
- F.Y.I. (E). Kenneth H. Wood. Jan 5: 3
- Garment of Praise. Veronica Morrish. Jun 29: 4
- Getting Priorities Straight (E). J. J. Blanco. Jan 5: 12
- Gift of a Handicap. Laura Lind. Apr 20: 10
- Gift of Giving. Louis F. Cunningham. Feb 16: 6
- Give Us This Day . . . Robert K. Boyd. Jun 8: 10
- Give Your Child a Memory (FL). Opal Hoover Young. Jun 1: 14
- God Communicated With Me Through Carol (YA). Janie Liston. Jun 8: 9
- God Loves and Cares. Alf Lohne. Feb 9: 4
- God Promises. Compiled by Patricia E. Nordman. Jan 19: 1
- God's Governors (FL). Carrol Johnson Shewmake. Feb 23: 11
- God's Message in the Colors. Nathaniel Krum. Apr 20: 1
- God's Part and Man's Part in Salvation. Lessons From Colossians—1. Richard Hammill. May 25: 4
- God Will "Make It Up" to You. Dallas Youngs. Apr 6: 13
- Greatness of Humility. F. M. Arrogante. May 18: 13
- Greensboro, North Carolina, Is Site of Second Festival of Faith. Jocelyn Fay. Apr 13: 3
- Guided Positive Thinking. John L. Shuler. Apr 20: 9
- Hannah, the Absent Mother. Kay Kuzma. Mar 30: 3
- Have You Ever Been Misrepresented? (HH). Robert H. Pierson. Mar 2: 3
- Help Save the New Endangered Species. Hedwig Jemison. Jun 15: 11
- He Was Male (EM). W. R. L. Scragg. May 11: 8
- He Went Away Sorrowful. G. Ralph Thompson. Mar 2: 4
- Holy Spirit and Racial Integration. Roy F. Williams. Jun 15: 8
- Homosexuality (E). Don F. Neufeld. Mar 2: 18
- Homosexuality in the Family. Meg True. Feb 23: 6; Mar 2: 7
- How a Modern Jew Looks at Prophecy (E). Evangelicals and Israel—2. Don F. Neufeld. Jan 26: 10
- How Do You Really Feel about Your Church? (HH). Robert H. Pierson. Feb 9: 3
- How Jesus Overcame (E). Kenneth H. Wood. Mar 16: 3
- How to Reach People Where They Live. Dick Jewett. Mar 9: 3
- Human Rights and Values (E). J. J. Blanco. Jan 19: 11
- I Collect for the Joy of Living (FL). Audrey Logan. May 25: 11
- If an Angel Appears. Bobbie Rix. May 18: 7
- "Inasmuch As" (FL). Helen Rademann. Apr 13: 8
- Individual's Part in Salvation. Lessons From Colossians—2. Richard Hammill. Jun 1: 7
- I Need a Half-Dozen Grandmas (FL). Kay Kuzma. Jun 29: 13
- In Search of Mental Health. Daniel Sosa. Jun 15: 6
- I Offered My Services as an SOS Worker. R. E. Finney. Mar 2: 12
- If You Had Only One Day to Live (E). Don F. Neufeld. Mar 9: 11
- Importance of Understanding Inspiration. Toward an Adventist Concept of Inspiration—4. Arthur L. White. Feb 2: 6
- I Saw the Winds Change. Wilma Atkinson. May 18: 6
- Is Catholicism Changing? (E). Jack J. Blanco. Apr 20: 18
- I Served a Computerized Christ. Eugene Lincoln. Apr 6: 4
- Is Hell Going Out of Style? (E). Don F. Neufeld. Apr 27: 19
- Is Takoma Park Another Battle Creek? (RR). Richard C. Osborn. Jan 12: 10
- It's Time to Complete the Reformation (E). Kenneth H. Wood. Feb 2: 3
- It Was the Right Way. Jocelyn Fay. Mar 2: 10
- James White, Pioneer Editor. Paul B. Ricchiuti. Jan 5: 4
- Jesus' Footprints. June Bowen. Feb 16: 1
- Journey From Emmaus. Edward E. White. Mar 16: 6
- Justification, Sanctification Explored (E). Don F. Neufeld. Feb 9: 11
- Just One Vice (EW). Betty Holbrook. May 25: 12
- Kettering Medical Center (FG). Miriam Wood. Jun 15: 9
- Late-Seventies Morality (EM). W. R. L. Scragg. Jan 12: 13
- Lessons From Colossians. Richard Hammill. May 25: 4; Jun 1: 7; Jun 8: 4
- Lessons From the Life of Elijah (E). J. J. Blanco. Jun 1: 17
- Let's Preserve Family Life (FL). Royal Bank of Canada. Mar 2: 14
- Letter to Consider (FG). Miriam Wood. Jun 1: 13
- Letter to My Angel. John A. Eisele. Feb 2: 9
- Lincoln's Debt to the Bible. Ernest Lloyd. Feb 9: 1
- Livingstone's Africa Today (WW). M. Carol Hetzell. Jun 29: 24
- Living Water. Francis V. Witthaus. Jun 29: 3
- "Love One Another." Brenda Friesen. Mar 30: 10
- Love That Child (FE). Miriam G. Tymeson. Mar 30: 7
- Love Them? Show It! (EW). Betty Holbrook. Mar 23: 9
- Machismo—That Male Ego (EM). W. R. L. Scragg. Mar 9: 8
- Maintaining Unity in Doctrine. W. Duncan Eva. Feb 23: 3
- Man Who Cast a Long Shadow. Richard H. Utt. May 25: 8
- Meat Cutter Turns Vegetarian. Leslie Harding. Jun 1: 12
- Meditations on Becoming a Mother. Patti McKinney. Apr 27: 7
- Meeting to Remember (E). Kenneth H. Wood. Apr 27: 18
- Memorizing Scriptures (RS). Dorothy Oyster. Mar 2: 11
- Metamorphosis. Alberta Shoemaker Davis. Jan 5: 8
- Milk Question. Harry W. Miller. Apr 27: 13
- Ministry of Physicians in Southern Africa. P. H. Coetzee. Jun 8: 1
- Miracle in Papua New Guinea. Ritchie Way. Feb 23: 1
- Miracle of the Ants. Austin T. Swartz. Apr 6: 14
- Moral Man and Immoral Society (E). J. J. Blanco. May 11: 11
- Moses, an Example for Parents (FL). Jeanette Pelton. Jun 8: 7
- Moses: Eloquence, Pathos, Relevance (EW). Betty Holbrook. Apr 27: 15
- Murder, War, Euthanasia (BQ). Don F. Neufeld. Mar 2: 6
- New Look at Success. H. H. Hill. Feb 16: 4
- New Year's Message (HH). Robert H. Pierson. Jan 12: 3
- 1978 Prayer Breakfast (E). Kenneth H. Wood. Apr 20: 3
- Not Until Needed. Kraid I. Ashbaugh. May 25: 9
- Old Testament Preludes. Horace E. Walsh, Jr. Apr 6: 15; Apr 13: 5
- On Being a Mission Field (FG). Miriam Wood. May 25: 10
- One Eye on the Blueprint. Changing Patterns in Seventh-day Adventist Education—2. Walton J. Brown. Apr 27: 5
- 144,000; Interpreting Prophecy (BQ). Don F. Neufeld. Jun 1: 9
- One of Those Days (FL). Linda McAlpine. Jan 26: 9
- Only One Organization. Henry Baerg. Jun 15: 7
- Out of the Cities. Charles B. Hirsch. Jan 26: 4
- Paul—Apostle of Love. Ruby Ratzlaff. Feb 2: 4
- Paul's View of Perfection (E). J. J. Blanco. Jun 15: 14
- Pawned Book. Anonymous. Mar 30: 10
- Peerless Christ. Francisco Piro. Mar 16: 4
- People Who Believe in Giving (FD). Jocelyn Fay. May 4: 26
- People Who Care About Other People (FL). Howard D. Burbank. May 4: 13
- People Who Have Better Health (FL). Samuel DeShay. May 4: 11
- People Who Have Hope and Security (FL). LaVonne Neff. May 4: 9
- People Who Know Why They Believe as They Do (FL). May 4: 28
- People Who Love God's Law (FL). James Londis. May 4: 24
- People Who Place Their Full Faith in Jesus (FL). Jack J. Blanco. May 4: 20
- People Who Trust God's Word (FL). Don F. Neufeld. May 4: 17
- People Whose Spirit, Principles, and Ministry Are Admired and Appreciated (FL). Don Clausen. May 4: 6
- People With a Unique Message and Mission (FL). Kenneth H. Wood. May 4: 3
- Place of Human Effort in Salvation. Lessons From Colossians—3. Richard Hammill. Jun 8: 4
- Prayer of a Lonely One. Doris Dias. Apr 20: 16
- "Prelude to Disaster." Old Testament Preludes—1. Horace E. Walsh, Jr. Apr 6: 15
- "Prelude to Victory." Old Testament Preludes—2. Horace E. Walsh, Jr. Apr 13: 5
- Principle or Prejudice? (E). Gaston Clouzet. Feb 9: 12
- Priorities of Christian Education (FE). E. E. Cossentine. Feb 9: 9
- Problem of Loneliness (FG). Miriam Wood. Mar 2: 9; 16: 9; 30: 14
- Prophet Bears Testimony. Toward an Adventist Concept of Inspiration—2. Arthur L. White. Jan 19: 7
- Protestant Reformers and the Ascended Lord in Heaven. V. Norskov Olsen. May 18: 4
- Queen of Sheba Visits Solomon. Paul F. Bork. Jun 29: 1
- Question of Infallibility. Arthur L. White. Jan 26: 6
- Reaching the Nonchurchgoer (E). Don F. Neufeld. Jun 8: 11
- Rebuilding Jerusalem's Temple (RS). Robert C. McPherson. Mar 2: 11
- Religious Entertainment (SO). Martha Ford. Mar 2: 19
- Responsible for What One Knows. Otto H. Christensen. Apr 20: 12
- Salvation of Little Children (SO). Gary Deem. Apr 20: 8
- Saved by Grace (E). J. J. Blanco. Apr 6: 20
- Sharing a Promise in Time of Grief. W. A. Towend. Apr 20: 14
- Sin-sick Society (E). Kenneth H. Wood. Mar 30: 19
- Situation Ethics Versus Bible Ethics (E). Gaston Clouzet. Jan 12: 19
- So You Want to Be a Missionary (YA). Jocelyn Fay. Feb 9: 8
- Specialists Needed, but . . . (E). Kenneth H. Wood. Apr 13: 12
- Spiritual Bankruptcy (YA). Donna J. Evans. Mar 9: 9
- Spring Reverie. Pearle Peden England. Apr 27: 8
- Stars Twinkled in Triumph (YA). Aleen Hooper. Jan 12: 14
- Stories, Energy, and Love. Penny Shell. Apr 6: 10
- "Storm Is Coming" (E). Kenneth H. Wood. Jun 8: 12
- The Strengthening Power of Prayer (FP). Mar 30: 16
- Suicide (FG). Miriam Wood. Feb 2: 8
- "Supermarket Psychics" (E). Kenneth H. Wood. Mar 23: 11
- Talking Frankly—1 (FG). Miriam Wood. Jun 29: 14
- Task to Finish. Roy F. Williams. Feb 23: 9
- Temple of the Holy Spirit. Dunbar W. Smith. May 11: 6
- Thank You, Lord (E). Kenneth H. Wood. Mar 9: 12
- That Green Stuff Again (FG). Miriam Wood. Feb 23: 4
- "That Old Piano" (FL). Esther Palmer Nuernberger. Mar 9: 7
- "They Have Never Told Me." Steve Cinzio. Jan 12: 7
- Three Days and Nights (BQ). Don F. Neufeld. May 18: 10
- Three Weeks in South America. Kenneth H. Wood. Jun 15: 3; Jun 22: 3; Jun 29: 6
- "Time of the Hunger Moon." D. A. Delafield. Feb 23: 10
- Time to Be Counted (E). Kenneth H. Wood. May 18: 3
- Time to Give Up Football (SO). Lewis C. Brand. Mar 30: 8
- Touch of Faith. David L. Meeker. Mar 30: 1
- Toward an Adventist Concept of Inspiration. Arthur L. White. Jan 12: 4; 19: 7; 26: 6; Feb 2: 6
- Training to Be Thinkers (FE). Edward E. White. Jun 29: 15
- Tribute to Mothers (FL). Cheryl Woolsey. May 11: 7
- Trouble in the Sunday School (E). Don F. Neufeld. May 25: 13
- Trouble Preceding the Great Time of Trouble. Theodore Carcich. Jan 19: 4
- TV Abstinence (AV). Charlotte J. Oliphant. Feb 16: 9
- United States Shift to Conservatism (E). J. J. Blanco. Mar 2: 18
- (Unpalatable) Truth About Jobs (FG). Miriam Wood. Apr 20: 11
- Veils, Hats, and Slaughter of Animals (BQ). Don F. Neufeld. Feb 2: 13
- Was There Truly a Worldwide Flood? (HH). Robert H. Pierson. Apr 6: 3
- What Is a Creationist? (E). Don F. Neufeld. Jun 22: 13
- What Is "Primitive Godliness"? (E). Kenneth H. Wood. Jan 26: 11
- What Is That in Thine Hand? Virchel E. Wood. M. D. Apr 20: 6
- What It Means to Preach Christ. Alfred S. Jorgensen. Jun 22: 8
- What Jesus Meant by Matthew 5:48 (E). J. J. Blanco. Jun 29: 15
- What Really Happened to the Class of '65? (YA). Edwin Gallagher. Apr 13: 10
- What's Troubling Our Youth? Mark Lyon. Mar 23: 3
- What's Wrong With "Me, Me, Me" (EW). Betty Holbrook. Jun 15: 13
- When Mountains Don't Move. Connie W. Nowlan. Jun 8: 3
- When the Fires Burn Low. Marjorie Lewis Lloyd. Jun 1: 4
- When You Win—You Lose (FL). J. L. Butler. Apr 27: 16
- Where Would You Take Them? T. S. Geraty. Jun 29: 16
- Which Neighbor? Ruth Templin. Mar 23: 7
- Which Bible Version? (E). Don F. Neufeld. Feb 23: 13
- Who's to Blame? (FG). Miriam Wood. Jan 5: 7
- Why, O Lord? (E). Gaston Clouzet. May 11: 12
- Will the Real Christian Please Stand Up? Leonard D. McMillan. Apr 6: 6
- Women in the Ministry. Rosalie Haffner Lee. Mar 16: 8
- Wonderful Friend. Wonderful Jesus—2. G. E. Garne. Jun 1: 10
- Wonderful Jesus. G. E. Garne. Apr 27: 10; Jun 1: 10
- Wonderful Saviour. Wonderful Jesus—1. G. E. Garne. Apr 27: 10
- World's Most Expensive Books (E). Don F. Neufeld. Jun 22: 13
- "Yes, I Can!" Lois Peace. Mar 23: 6
- Young Star in Orion (E). Kenneth H. Wood. Feb 23: 13
- Your Family: Competitive or Cooperative? (EW). Betty Holbrook. Jan 26: 7
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**Yukon:** plans for evangelism in Whitehorse. Adventists Penetrate Canada's Far North. Mary Lane Anderson. Mar 16: 1

**Poetry**

Burke, Ann Elise. Spring Morning. Apr 6: 15

Connor, Virgil A. My Prayer. Mar 16: 8

Copiz, Pietro F. White Symphony. Jan 12: 1

Davis, Carla. The Sheller. Jan 12: 19

Davis, Thomas A. White Trumpets of Spring. Mar 23: 1

England, Pearl Peden. Day Dawn. Mar 30: 8

Haines, Madge. One Golden Morning. Apr 6: 21

Ingraham, Nicholas Lloyd. Bandages of Grass. Apr 6: 1

Jones, Lucile H. Celestial Sunbeams. Apr 27: 11

Kish, Helen. Certainty. Apr 27: 19

Lost and Found. Mar 9: 11

Knudson, Martha D. Don't Pity Me. Jun 1: 12

Lewis, Mae. Lord, Let It Be. May 11: 12

Moyers, Bonnie. Credit Due. Mar 2: 11

Walking Together. Apr 20: 8

Pettibone, Carol. When to Speak. Apr 13: 8

Pickett, Alyce. Disobedience. Mar 23: 8

Reim, Elizabeth. We'll Walk Again. Jun 1: 16

Roberts, Herman T. I Wonder Where She's Gone. Jan 5: 8

Sunrise. Mar 2: 19

Sarasin, Bonnie D. Winter Evening. Feb 2: 12

Schurch, Maylan. The Girl's Story. Mar 9: 1

Shaw, Virginia Atwood. The Lamp. Feb 16: 8

Snow, Joanne. A Mother's Prayer. May 11: 7

Stark, Willoughby G. He Is Coming. Mar 30: 18

Swanson, Gary B. Animation. Jun 1: 17

Thomsen, Harry L. Counsel. Jan 5: 6

Trim, Mary. "My Father's Business." Mar 23: 5

Turner, Alice Tiney. The Beautiful Land. Jun 22: 11

Vess, Virginia. Joy's Recipe. May 25: 11

Suddenly Spring. Apr 20: 17

Watts, Kit. A Sabbath Prayer. Feb 2: 7

## Historic sessions in Britain

During the last two weeks in May two historic conference sessions were held in Britain that laid the groundwork for more meaningful representation and participation of the minority ethnic groups in the leadership and life of the Seventh-day Adventist Church in Britain.

The Adventist Church in Britain is divided into roughly 50 percent black and 50 percent white members. The vast majority of the black membership is of West Indian origin. There are members also of Asian and African origin, as well as some representing other nationalities, which give the church in Britain an international flavor.

For some time it has been felt that conference leadership and committee membership in Britain should reflect the growing constituency from abroad. To lay plans for such representation, a consultative commission with General Conference and Northern Europe-West Africa Division representation met with the British Union Conference and the South England Conference in London in March. At that time proposals were put forth that would provide a more meaningful representation on the conference staffs and committees.

It was the implementation of these proposals to which the South England Conference and the North British Conference sessions addressed themselves.

The nominating committee at both sessions was made up of 15 members—seven white, six black, one Asian, and the union president as chairman. The other committees also reflected a broad racial representation.

At both sessions a black secretary of the conference and a black departmental director, along with six black members on the conference executive committee, were elected to work in conjunction with the two other white officers of the conference and the other white departmental

and executive committee members.

The executive committee is comprised of 15 members in all—nine whites and six blacks. Calls are being placed for seven black pastors—five for the South England Conference and two for the North British Conference. It is understood that vacancies on the departmental and executive committee levels will be filled from these incoming pastors.

K. H. Gammon, formerly secretary of the British Union, was elected president of the South England Conference. K. A. Elias was reelected president of the North British Conference.

The other officers elected in the South England Conference were: secretary, S. M. Reid; treasurer, Peter Hinks. North British Conference officers were: secretary, E. L. Henry, and treasurer, W. J. Griffiths. Several changes were made in the departmental lineup. Two positions are to be filled by the executive committee.

At the South England Conference session held in Bournemouth, May 18 to 21, six young men were ordained to the gospel ministry.

Blackpool was the venue for the North British Conference session, May 25 to 28.

G. RALPH THOMPSON

## Members take area assignment

Georgia-Cumberland Conference pastors reported on May 26 at their camp meeting that every district in the conference has been divided and assigned to individual families in the church for personal evangelism.

The British Columbia Conference was the first in North America to reach this objective; Georgia-Cumberland is the first in the United States to reach it.

Missionary territories for Adventist families is a response to the General Conference president's 1975 challenge to reach every home with the Adventist message by 1980. GEORGE KNOWLES

## SDA soldiers in Spain granted Sabbaths free

The vice-president and minister of defense of the Spanish Government has given an order to the armies of land, sea, and air that all Adventist soldiers should be free from service on Sabbaths.

As a result of a recent case against a soldier from the Malaga church, who would not stand guard on Sabbath and who was to be brought to trial before the War Council, the church's religious liberty department appealed to the defense minister, who ordered that the young man be freed immediately. Six days later the minister gave to all units, corps, and regiments in the country the Sabbath-freedom order.

The Spanish Parliament soon will pass a law by which conscientious objection also will be protected by law. Youths may then choose to substitute civilian service for military service.

DANIEL BASTERRA

## For the record

**Book for Moslems:** A new book published in the Middle East, written by K. S. Oster in the Farsi language, is the first Seventh-day Adventist book to be addressed to Moslem readers in that part of the world. Reviewed before publication by Islamic scholars, the book is expected to be a major contribution to religious thought. Under the title *World View of God and Man*, the publication draws from Islamic sources while introducing relevant Biblical materials from the background of Adventist scholarship.

**Spotlight sets:** Realizing the educational value of Missionary Spotlight programs for evangelistic crusades, youth meetings, elementary and secondary schools, and Sabbath schools, 30 North American conferences have purchased sets of 27 programs (there are three for

each of the nine overseas divisions). Howard F. Rampton, General Conference Sabbath School director, says he feels that these libraries of slide-cassette programs will help maintain a strong mission interest in the church.

**Solusi is closed:** As a precautionary measure, Solusi College in Rhodesia has been closed temporarily, and its faculty and staff relocated. It is hoped that the college can be reopened elsewhere. The majority of the church's institutions in Rhodesia, however, are still operating as usual.

**Died:** I. C. Schmidt, 90, worker in Indonesia for 24 years, on May 23, in Loma Linda, California. □ Clarence E. Wheeler, 88, worker in Africa from 1917 to 1945, on April 30, in Forest City, Florida.

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