

Adventist Review

General Church Paper
of the Seventh-day Adventists

JULY 13, 1978

TV program joins New York outreach



Alicia Marquez, left, office secretary, and Concesar Wilson, Bible instructor, mail out books to Ayer, Hoy, Mañana viewers and listeners.

By JAMES L. FLY

Yesterday it began as a radio program. Today it includes television. Tomorrow it may be a training center for Spanish Adventist broadcasting around the world.

Ayer, Hoy, Mañana ("Yesterday, Today, Tomorrow") is one of the denomination's newest broadcast ministries. A service of Metro Ministry in New York City, the Spanish radio and television program is designed to give the gospel of Jesus Christ to the estimated 2.5 million Spanish-speaking population in America's largest city. And it is on the way to fulfilling that objective.

Most Spanish-speaking people contacted by literature evangelists have heard of the program. To date about 10,000 persons have requested literature, and approximately 200 new viewers are being added each week.

The program is touching many lives in the financial, communication, and diplomatic capital of the world, sometimes in unusual ways. Gladys Jaramillo, a petite,

James L. Fly is communication officer for Metro Ministry in New York.

dark-eyed young woman who immigrated to the United States from Ecuador four years ago, is one of them.

Gladys, a Catholic, was sweeping the floor at a trade school in Queens when she spotted a red, white, and blue brochure advertising a Bible seminar conducted by George Grieve, director of Ayer, Hoy, Mañana. Gladys attended the seminar, watched the program, and started studying the Bible with Concesar Wilson, the program's Bible instructor. After her baptism Gladys led two of her brothers, her mother, and her sister-in-law to share her new faith.

Prior to picking up the discarded brochure, Gladys had listened to La Voz de la Esperanza (the Spanish Voice of Prophecy) and had become convicted about the Sabbath. She was thrilled to learn that the two programs were connected with the same church.

"I used to listen to all the religious programs on the radio, but none ever satisfied my hunger for truth like La Voz de la Esperanza and Ayer, Hoy, Mañana," she says.

Ayer, Hoy, Mañana is the only locally produced Spanish religious telecast in metropolitan New York. Elder Grieve

receives more invitations than he can accept to preach at Protestant and Catholic churches on Sunday mornings.

Recently the Spanish TV *Guide* for New York featured the Grieve family on the cover. "The Grieves are one of the most distinguished families in New York City," reported the cover story. "They are meeting cultural, educational, and spiritual needs in the Spanish community."

The 15-minute radio program, which features the traditional preaching and singing, is aired over station WADO every Sunday morning at nine o'clock and reaches Protestants and Catholics before they leave for church, according to Elder Grieve. The half-hour telecast is watched by both the religious and secular population on UHF channel 47 on Sunday afternoons at two o'clock, prime time for the Spanish viewing audience during non-summer months.

"We use a varied format in our program because we have to accommodate 15 different Spanish cultures," comments Elder Grieve, an Argentina-born Scotsman with intense

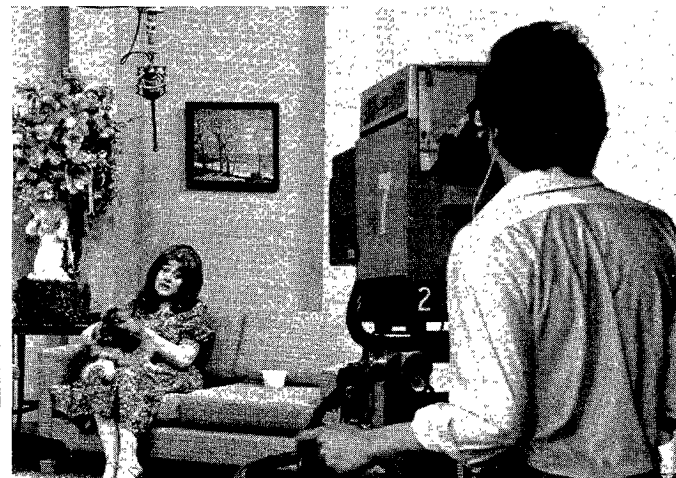


George Grieve, program director, reads a letter of commendation.

blue eyes and a crisp Spanish accent.

The telecast fades in with a montage of photographs representing the prophecies of yesterday, their fulfillment today, and the coming kingdom of Christ tomorrow. Off camera a voice solemnly announces, "Ayer—hoy—mañana," with the majestic strains of Handel's "Hallelujah Chorus" rising to a crescendo in the background. Most of the doctrines of the church except the Sabbath and the Spirit of Prophecy have been portrayed on the telecast to a largely Catholic audience. Programs on both of these subjects are planned.

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A TV cameraman zooms in on Nila Grieve and her dog as he films a program on loneliness aimed at New York's Spanish-speaking population.

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Readers who have enjoyed the diary flavor of Ellen G. White's *Life Sketches*, deriving from the book a sense of the humanity of this great servant of the Lord, as well as catching a glimpse of the dedication of the

pioneers, will appreciate the style of "Adventists Rely on Jesus, Not on the Law, for Salvation" (p. 7).

In this article, which first appeared in *Signs of the Times*, Mrs. White describes in diary-like detail a trip she made by steamer from San Francisco to Portland. One day she overheard a fellow passenger telling a large group that Mrs. White and all Adventists believed that the law was uppermost in the salvation process, while he believed that only Christ could save.

She publicly and firmly rebuked this minister, setting forth clearly the Adventist belief of the relationship of the law to Christ

and salvation. Her comments are as pertinent today as they were in 1878, 100 years ago, when they were first printed.

How many church members have invited their pastor into their homes for Sabbath dinner? Betty Woolford, a nurse at Shawnee Mission Medical Center, and the daughter of a preacher, pleads for a return of this custom. Why? Her reasons may surprise some members as they read "Take a Preacher to Dinner" (p. 10).

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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.

First clean house

Reading "Reaching the Non-churchgoer" (June 8), it occurred to me that before we try to reach the nonchurchgoer and invite him to church, we should first clean house. There is much self-indulgence and sin in the church. The Lord has promised that before the end of time there will be a revival and reformation in our church such as has not been seen since apostolic times. Lord, hasten the day.

RALPH EKKENS
Gobles, Michigan

Since becoming an Adventist some 20 years ago, I have noticed a spiritual decline in the church. During those years I too lost my first love for Christ. Then I became aware of others in the same spiritual condition. Our problem? The disappearing Christ was replaced by "an arm of flesh." We looked to people, rather than to Christ.

Although by Christ's grace our relationship is growing stronger, some of my friends still fit into the 12 categories of the non-churchgoer. Their eyes are on members and leaders instead of Christ. The best-laid, innovative plans to reach the nonchurchgoer will never do as much as fully consecrated leaders and lay

members divested of selfish motives, who lay aside church politics and put on the love of Christ.

R. SWEENEY
Dayton, Tennessee

► *While the mature Christian looks to Christ for his example, realizing that other Christians, so-called or sincere, sometimes fail to give the right example, Heaven has planned that Christians be proper influences to one another. As the "only Bible [much of] the careless world will read," we need to be ever watchful that our lines are not crooked, or our type blurred.*

Black unions

Re "Leaders Discuss Black Unions" (Back Page, May 25).

All union presidents serving in the United States today are white. I have nothing against white people holding important decision-making positions in carrying out the Lord's work. However, when able, competent, well-qualified blacks are excluded from becoming union presidents for whatever reason, the situation becomes racist in nature, especially when the reason given for such exclusion is that having a black union president would result in a large exodus of whites from the Adventist Church.

TULI MAZIBUKO
New York, New York

I love my black brothers and sisters and realize how keenly they have suffered, and still suffer, from racial prejudice. As bad as the prejudice outside the church may be, what really

hurts, I believe, is the prejudice they encounter among the children of God in their church. Perhaps the best way we can show them our love and treat them justly would be to let their leaders decide the issue, forming black unions if they consider it best.

LEONA W. JUDY
Middletown, Pennsylvania

Charles Weniger

Re "A Man Who Casts a Long Shadow" (May 25).

My parents, Mr. and Mrs. H. Z. Ford, were neighbors of the Wenigers in Takoma Park, Maryland. One day my mother, misjudging her distance in parking, hit Dr. Weniger's car. When she surveyed the damage she was horrified to see how badly dented the fender was.

Just when she was wondering what she would say to Dr. Weniger he walked out of his home.

Mother began apologizing and assuring him that she would pay in full, but Dr. Weniger, in his magnanimous manner and soothing voice, said, "Mrs. Ford, do you see that big deep dent right there? Well, you didn't do that. Do you see that other ugly dent? You didn't do that one either. Now, do you see that tiny, little, insignificant dent? That's what you did. But don't you worry. When I have those big dents repaired, the little ones will be repaired too, at no extra cost."

My mother marveled at his kind Christian manner in han-

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

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

Vol. 155, No. 28.

Inca Union— conquistador country

In this final installment of his series about South America, the editor reports on the church's work in Bolivia and Peru. The challenges and needs are tremendous in the land of the ancient Incas.



Wearing a derby hat, an Indian woman peddles fruit in a square in Cuzco.

People who live at sea level cannot adjust instantly to elevations above 10,000 feet. Both my wife and I found this out by personal experience when our plane landed at La Paz, Bolivia, after a two-hour flight northwest from Buenos Aires. At an average altitude of 12,000 feet, La Paz is the highest capital in the world, and the airport also is the highest. From the airport one looks down on the city, which covers the walls and floor of a chasm two miles wide and a half mile deep.

We were careful not to overexert, but suffered ill effects almost immediately from the oxygen-thin atmosphere. Our heads began to ache, our stomachs felt full, and even though we walked slowly from the airplane into the terminal, we felt short of breath.

But these unpleasant physical symptoms seemed of little consequence as we viewed the spectacular sight of the city below and the triple peaks of snow-capped Mount Illimani (about 21,200 feet high) towering over the city. The sun was beginning to set as we cleared customs and greeted the president of the West Bolivia Mission, Mariano Pairo. Elder Pairo spoke little English and we spoke even less Spanish, but we felt at home at once. The Advent message has a unique way of binding hearts together, ignoring barriers of all kinds—language, racial, national, and cultural.

The ride down the mountain in Elder Pairo's Volkswagen van was one of the most interesting we have ever experienced. Almost all the people of La Paz seemed to be in the streets or on the sidewalks. And even though darkness was falling, the derby hats and the colorful dresses of the Indian women with their numerous skirts looked spectacular in the glare of the headlights of the van.

Bolivia is one of three countries that make up the Inca Union Mission. The other two are Ecuador and Peru. In this union of about 89,000 members are natural wonders and historic sites such as Lake Titicaca, the world's highest (and South America's largest) lake, and Cuzco, the former capital of the great Inca empire. Throughout the union one seems to walk in the footsteps of the Spanish conquistadors, who during a period of about 50 years in the sixteenth century explored, overran, and settled large areas of Central and South America. Some-

one has well said that the goals of the conquistadors were gold, glory, and gospel—the three G's.

That the conquistadors committed acts of cruelty and injustice cannot be denied, but neither can it be denied that they were dedicated men who distinguished themselves by fantastic deeds of daring and a tremendous ability to endure hardships. Though they endeavored to win fame and fortune for themselves, they also were controlled by a kind of crusader mentality, seeking to advance the cause of Christ. One historian has said that they were a "curious combination of saint and devil." As a result of the conquistadors, 95 percent of Bolivia's 4 million people are nominally Catholic. The country is named for Simon Bolivar, who liberated the country from Spain in 1825.

La Paz, a city of 600,000, is the headquarters of the West Bolivia Mission. We visited the mission headquarters and several churches and learned that at the end of 1977 the membership in the West Bolivia Mission reached 22,345. During that year nearly 2,000 people joined the church by baptism and profession of faith. The mission has 44 churches, four of which are in La Paz. One church conducts an extremely successful school named in honor of Fernando Stahl. Four hundred children are enrolled in grades one to six.

We were in La Paz too short a time to get used to the altitude, hence were somewhat awed by the fact that the people walked unusually fast and seemed to show no ill effects. Two out of three people in Bolivia live at high altitudes in the area known as the *altiplano*, or highlands. The temperature varies little and is always reasonably comfortable, on the cool side.

En route to Lima

Thursday morning, May 4, Elder Pairo and Mike Vega, a student missionary from southern California who had been working in the highlands of Bolivia for a year, picked us up in the mission van and drove us up the mountainside to the airport for our flight to Lima, Peru. On the way we noted vendors on the sidewalk selling unrefrigerated meat, and speculated as to whether people often become ill from eating this kind of fare. We also noted dried fetuses of llamas and sheep for sale—not as

food, fortunately, but to satisfy religious superstition. Inca tradition suggests that a llama fetus buried under one's house will propitiate the gods and bring good fortune.

As our plane winged northwest toward Lima, we passed over Lake Titicaca, whose shoreline is shared by Bolivia and Peru. Visibility was excellent, hence we could see clearly most of the blue, 3,500-square-mile lake. We thought of the interesting Adventist history connected with it—the work of Elder and Mrs. F. A. Stahl, the floating school, organization of the Lake Titicaca Mission, and establishment of the Lake Titicaca Training School.

By the clock the flight from La Paz to Lima took only one hour, but in actuality it took two hours. We had passed from one time zone to another.

We also had entered another country, Peru. Peru is the third-largest country in South America. Only Brazil and Argentina are larger. It has a population of about 16 million.

As our plane prepared to land at Lima on Peru's west coast, I was surprised to see how brown and dry every-

thing looked. I should not have been surprised, for this city of about 1.5 million people (estimates of the population run as high as 4 million) receives an average of only 1.61 inches of rain a year. Some years it receives no rain at all. The area along the west coast is largely desert, although the climate is pleasant. The country has three distinct zones—desert on the west, mountains in the middle, and jungles on the east. Its most distinctive animals probably are the llama and the alpaca, although it also is known for its vicuña and guanaco. All four animals have soft shaggy wool and are somewhat related to the camel family.

As a result of the presence of the Spanish conquistadors, most Peruvians today claim Roman Catholicism as their religion. The country was under Spanish rule for almost 300 years, but in the early 1800's it was liberated by the South American hero, Jose de San Martin.

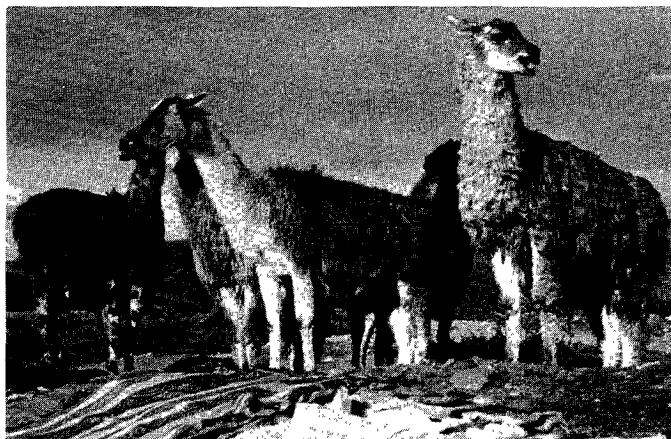
What a pleasure it was to be down to sea level and to lose the headache that had nagged me during our stay in La Paz! The secretary of the Inca Union, Eleodoro Rodriguez, met us at the plane and took us to the headquarters of the mission in the prosperous Miraflores section of the city. In Lima we met many new friends, including Henrique Berg, the union president; Federico Chuquimia, the treasurer; the Dale Kongorskis (he is head of OFASA—Obra Filantropica Asistencia Social Adventista—the Adventist Welfare work in Peru); the Helmer Heghesans; and the Harold Camachos. Elder Berg is a Brazilian who, with another expatriate worker, spent six months in prison in Mozambique about two years ago. He had just arrived in Lima to take up his new responsibilities, having recently been president of a conference in Brazil.

The square in downtown Lima is bordered on one side by the palace of the nation's president and on another by the Basilica of San Francisco. Just inside the basilica the body of Francisco Pizarro, conqueror of Peru, is on display. If the body is actually that of Pizarro, it is nearly four and one-half centuries old, for Pizarro died at the hands of assassins in 1541. Sabbath morning, May 6, I spoke in the 580-member Miraflores church, a block or so down the street from the union office and apartments for members of the headquarters staff. My translator was Harold Camacho, a teacher at Inca Union College, which is situated about 18 miles northeast of the city.

A visit to Inca Union College

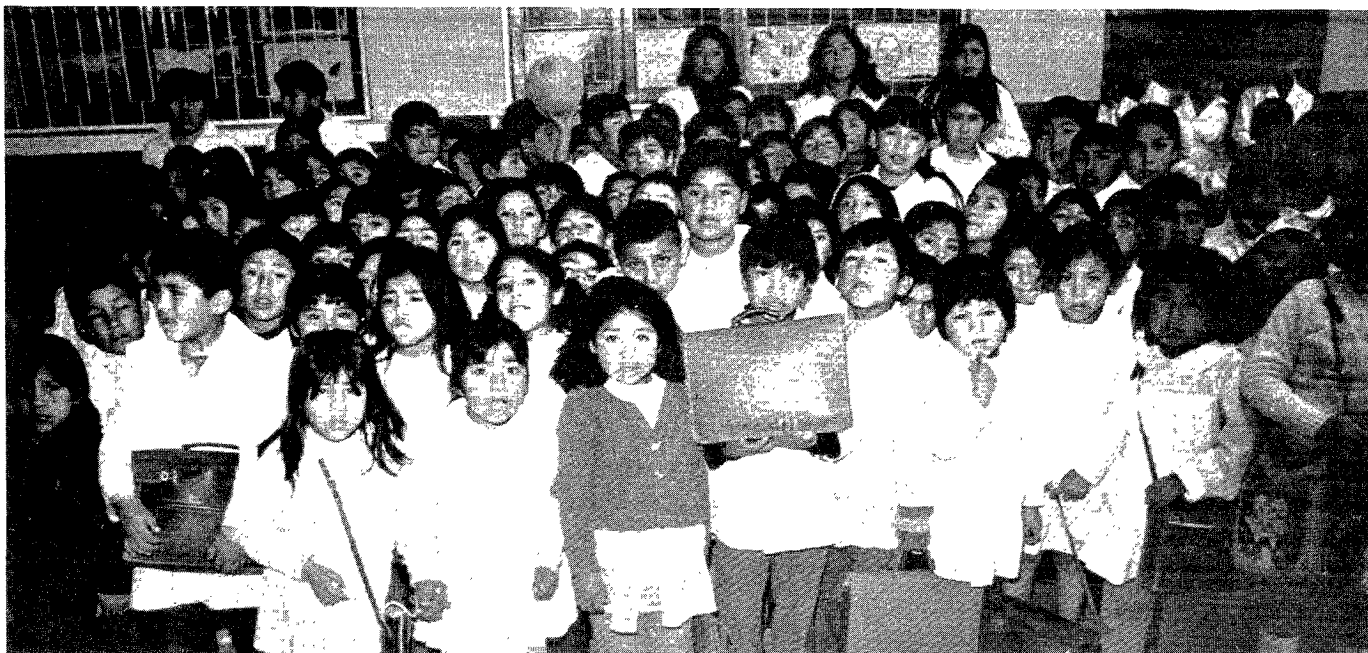
In the afternoon we visited the college, stopping en route at the partially completed Naña church. I talked with one or two leaders of the church and was awed by the sacrifices being made by its 168 members. Considering the income of the people, it seemed to me that their effort to build a church would be something like 100 members in the United States attempting to build the Kennedy Center or the Lincoln Memorial. The congregation has invested about \$7,000 in the project, but still needs \$27,000. The people have enormous faith, but I must admit that, considering their limited resources, the sum still needed looks like the equivalent of the United States national debt.

A few miles beyond Naña is the college. This is a very important school, for it is the chief educational center for training workers for the Inca Union. At present the school is carrying on under great handicaps, for two of



Above: Llamas are common in the altiplano (highlands) area of Peru. Below: The spectacular Inca ruins of Machu Picchu remained undiscovered until 1911. The history of the city is still shrouded in mystery.





In La Paz nearly 400 children are enrolled in a school named in honor of Fernando Stahl, pioneer Adventist missionary to South America.

the buildings have been condemned because of earthquake damage, and the kitchen is entirely inadequate (additional information on this school will be provided soon through the "For This Generation" column).

The Inca Union has 129 elementary schools and six academies in addition to the college. More than 13,000 students are enrolled. Not all the students are Seventh-day Adventists. About half of those in the elementary schools are non-Adventists, and about one fifth in the college. The schools are the source of many baptisms each year.

About an hour's flight southeast of Lima is the famous city of Cuzco, former capital of the Inca empire. In company with Dale Kongorski we visited there Sunday, May 7, and were met by one of the local pastors, Alejandro Saito Lezana. Cuzco, a city of perhaps 140,000, sits between two mountain streams at an altitude of 11,000 feet, but the atmosphere is not nearly as thin as at La Paz. La Paz has little vegetation, but Cuzco has numerous trees and plants to help supply oxygen.

Adventists have two schools in Cuzco, one with an enrollment of 30, the other with 100. The two churches have a total membership of about 500.

Everywhere in Cuzco are evidences of Inca civilization. Most notable is the impressive stonework of walls and buildings. The Inca stonemasons obviously were some of the finest craftsmen the world has ever known, for the stones—even those that are massive beyond belief—are fitted together so carefully that it is impossible even to slip a knife blade between them. In the wall that borders Hatum Rumiyoq Street is an enormous stone that has 12 angles and 13 sides, each of which fits tightly against another stone.

Speculation about a fortress

On a steep rise that overlooks Cuzco on the east are the remains of the fabulous Sacsahuaman Fortress, with stones so large that some early historians declared it must have been built by giants. Other chroniclers speculated

that the devil built it or that the Incas must have known how to melt rocks and reshape them. Still others said that the Incas probably found an herb that would soften rocks and thus permit reshaping them, or that likely some water in ancient times turned wood into stone. Since many of the rocks are enormous—some weighing more than 100 tons—even to moderns the work seems almost supernatural. Drugstore paperbacks speculate that Sacsahuaman was built by creatures from outer space.

In Cuzco some of the Inca stonework was left intact by the invading conquistadors and, as in some parts of the Roman Empire, Christian edifices were built on foundations that once served non-Christian religions. For example, the outer wall of the Coricancha—"golden enclosure"—of the Temple of the Sun curves around the Catholic church and convent of Santo Domingo, which was founded in 1534. Thus present-day Christian Indians continue to worship on the same site as did their pagan ancestors. Perhaps the building illustrates well the marriage of sun worship with Christianity that helped produce the Roman Catholic Church.

Three and one-half hours by train north of Cuzco on a cliff-top high above the Urubamba River sits perhaps the most spectacular of all Inca ruins, the citadel of Machu Picchu. We made the trip to this magnificent historic site on Monday, May 8, then returned to Lima the next day, arriving shortly after noon. With apparent ease—and certainly graciously—Mrs. Kongorski prepared lunch for us.

In the afternoon I asked Elder Kongorski about his work as head of OFASA. He told me that last year OFASA distributed more than 500,000 pounds of food through the Foods for Peace program made available by Public Law 480 of the U.S. Government. He also said that the aim of OFASA is to teach people to help themselves. My mind went back to something that Howard Burbank, secretary of SAWS (Seventh-day Adventist World Service, Inc.), had said in his article in the Friendship Issue of the REVIEW: "In Peru scores of

villages and cities have benefited from SAWS food-for-work programs. Schools, sanitary systems, water systems, roads, as well as many other community projects, have been built by SAWS to help people where they are and to help them help themselves. . . . For every so many hours a person will work on a community project, such as building a school or a road, SAWS will give so many kilos of food for the worker to take home to his family.

"Around the city of Lima alone there are nearly 40 projects in which SAWS is involved. Among them are adult-education classes in which mothers and homemakers are taught how to sew, make baskets, and do other crafts. For every so many hours that the women spend in class, SAWS gives them so many kilos of food to take home to their families. Likewise SAWS is teaching basic reading, writing, and arithmetic to adults, encouraging them to come back to the class by paying them in food for attending."

I was interested to learn that in the food-for-work program, a person who works 20 days receives about 120 pounds of food. In the family-education centers women usually meet twice a week for three hours in order to learn a skill, then receive 12 to 15 pounds of food for attendance. During the second year the women attempt to market the products produced by the skill learned during the first year. By the third year OFASA can begin to help a new group.

Programs such as those OFASA conducts in Peru are not without problems, but the government recognizes the overall benefit to the people and has designated OFASA as one of only three organizations authorized to distribute Public Law 480 foods in Peru.

Homeward bound

A few minutes past midnight our Braniff plane took off from Lima for Miami. The night was short. Lima is on Eastern Standard Time, but Miami is on Eastern Daylight Time; hence, in order to prepare the passengers to disembark at six-thirty in the morning, the stewardesses began serving breakfast at 4:50 A.M.

The landing was uneventful, even though the first headline we saw as we disembarked told of a National Airlines plane having an accident and splashing into the bay at Pensacola, with some loss of life. The headline pointed up what we had been very conscious of—God had been merciful in keeping us safe during three weeks of high-speed travel by automobile, bus, train, and airplane.

And is there any thrill quite like the one that comes to any person who returns safely to his homeland and hears the passport inspector say warmly, "Welcome back"?

Three weeks in South America was hardly long enough to obtain anything more than an overview of what God is doing in that great continent. What we saw, however, convinces us that God is leading His people forward in that challenging territory and that He has many jewels among the members and workers in the countries of the South American Division. In this life we shall not see again many of the people with whom we made contact during these three weeks, but we look forward to meeting them all when the redeemed look into Christ's face and hear Him say, "Welcome home, children."

K. H. W.

Concluded

FOR THE YOUNGER SET

A Sabbath blessing

By CLARK A. FLOYD

Kristi came running into the house very excited. "Mom, I think Star is getting ready to have her foal!"

Star, a Shetland pony mare, had recently been added to the family, as had Tuffy, an off-color, red-and-white Shetland gelding. The family now consisted of three children, an old English sheepdog, a cockapoo dog, a horse that was part Arabian and part quarter horse, the two Shetlands, Mom, Dad, and Grandma.

Mom immediately called the veterinarian and relayed Kristi's message to him. The veterinarian agreed that the baby pony might come soon, but added, "It could arrive anywhere from 24 hours to two weeks from now."

"But, Mom, how will we know when, so we can help Star when the time comes?" exclaimed Laurel, Kristi's younger sister.

Mom did not have an answer, but that evening as Dad prayed he asked for the Lord's help. He said, "Jesus, our Creator, who is in control of all things, and all life, please let me know

when Star is going to have her baby so that I can be there in case complications arise."

Later that evening, Dad was awakened from his sleep and impressed that he should check on Star.

When he did, he saw that she was lying down, ready to give birth. Tuffy, the other little Shetland, was pawing at her, trying to make her get up. As Dad held Tuffy, the little foal was born. It was an hour before midnight, Sabbath evening.

When Dad called the other members of the household, they hurried outside and watched the new mother nuzzling the foal onto his spindly legs.

Kristi observed, "Look, Dad, how closely Star is protecting her baby."

Dad responded, "It is truly wonderful how the Creator has placed instincts in mother animals, enabling them to care for their young."

The family named the new healthy little colt Saba, in honor of the day on which he was born.



Adventists rely on Jesus, not on the law, for salvation

On a steamer voyage from San Francisco to Portland,
100 years ago this month, Ellen White boldly defended herself
against false charges made by a minister passenger.

By ELLEN G. WHITE

Reprinted from *Signs of the Times*, July 18, 1878; in *Ellen G. White Signs of the Times Articles*, vol. 1, pp. 66-68.

We left San Francisco June 10, in the steamer *Oregon* for Portland. I had been overworked, and was much worn, and flattered myself that I should rest on board the steamer. But the wind blew very strong directly against us. I remained on deck after nearly all had abandoned it because of seasickness. I enjoyed the sight of the billows running mountain high, blue and green, and the dashing spray reflecting all the colors of the rainbow. I could not become weary of looking upon that grand scene; and I reflected how easily all on board might be engulfed in the angry waters.

As I looked upon the white-capped, roaring billows, I was reminded of that scene in the life of Christ, when the disciples, in obedience to the command of their Master, went in their boats to the farther side of the sea. A terrible tempest broke upon them, their vessels would not obey their will, and they were driven hither and thither until they laid down their oars in despair. They expected to perish there; but, while the tempest and the billows talked with death, Christ, whom they had left upon the other side, appeared to them, walking calmly upon the boisterous, white-capped waves. They had been bewildered by the uselessness of their efforts, and the apparent hopelessness of their case, and had given all up for lost. When they saw Jesus before them upon the water it increased their terror, they interpreted it as a sure precursor of their immediate death. They cried out in great fear. But, instead of His appearance heralding the presence of death, He came as the messenger of life. His voice was heard above the roar of the elements: "It is I; be not afraid." How quickly the scene now changed from the horror of despair to the joy of faith and hope in the presence of the beloved Master! The disciples felt no more anxiety nor dread of death, for Christ was with them.

I remained on deck until dark, and then went into the cabin, where the pitching of the boat made me very sick. This was on Monday, and I was unable to sit up from that time until Thursday morning, taking but once during that time a little beef tea and cracker. We had a strong head wind against us all the way from San Francisco, and we were all rejoiced when, on Thursday morning, we passed the bar, and entered the smooth river, leaving the restless

billows behind us. There were but two or three passengers on board who were not seasick.

Captain Connor of the steamer *Oregon* was courteous and attentive, doing all in his power to make our voyage pleasant. The stewardess was obliging, ever busy hurrying from stateroom to stateroom with food to tempt the appetites of those too sick to go to the dining-room table. We felt thankful to see so much attention given on this boat to those suffering from seasickness, who needed care so much.

All on board made most of the last day upon the water. They had then all recovered their health and appetite, and seemed not much the worse for their seasickness.

There were several ministers on board who, like ourselves, were going to Oregon to hold meetings, by request. Among them was Elder Brown, with his family, who has been speaking in San Francisco and Santa Rosa. I had distributed some of our publications among the passengers. In the evening I was lying in my stateroom, the door of which opened upon the upper deck. I heard the elder stating to a company gathered about him that it was impossible for any man to keep the law of God; that man never did keep it, and never can keep it. Said he, "No man will get to heaven by keeping the law. Mrs. White is all law, law; she believes that we must be saved by the law, and no one can be saved unless they keep the law. Now I believe in Christ. He is my Saviour, Christ alone can save us, and without Him we cannot be saved."

An unjust charge

I felt the injustice of the charge made against me, and could not permit such a statement, made before quite a gathering of people, to remain uncorrected. I accordingly said, "That is a false statement. Mrs. White has never occupied that position. I will speak for myself and for our people. We have always taken the position that there was no power in the law to save a single transgressor of that law. The law convicts and condemns the sinner, but it is not in its province to pardon the least or greatest sin. If we sin we have an Advocate with the Father, Jesus Christ the righteous. The sinner gets into trouble with the Father through transgression of His law. Christ, the sinner's Advocate, pleads in his behalf. The law cannot release

the sinner from the consequence of his transgression, but Christ Himself pays the penalty the sinner has incurred by his disobedience.

“The apostle Paul inquires, ‘Shall we continue in sin that grace may abound? God forbid.’ Shall we presume upon the mercy of Christ by living in transgression of the law of God? Paul declares to the elders of the church, ‘I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.’ Repentance toward God because of His law transgressed, and faith toward our Lord Jesus Christ, as the sinner’s Advocate. Said Paul, ‘What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet.’ Again Paul sums up the matter: ‘Wherefore the law is holy, and the commandment holy and just and good.’

“Christ did not come to excuse sin, nor to justify a sinner while he continued to transgress that law for which the Son of God was to give His life to vindicate and exalt. Had it been possible for the law to be repealed, Christ would have had no need to come to our earth, and to die, the just for the unjust. God could have taken the sinner back into favor by annulling the law. But this could not be. The law holds the transgressor in bondage, but the obedient are free. The law cannot cleanse from sin, it condemns the sinner. The sinner may stand justified before God only through repentance toward Him, and faith in the merits of Jesus Christ. The law is a great mirror by means of which the sinner may discern the defects in his moral character. But the mirror cannot remove those defects. The gospel points to Christ as the only one able to remove the stains of sin by His blood. Though the law has no pardoning power, it is the only means by which to explain to the sinner what sin really is. By the law is the knowledge of sin. Without the law, Paul tells us sin is dead.

“It is folly to bid the sinner come to Christ before being convicted of his sin by being brought before the mirror of the law of God. What is the sinner to be converted from? The transgression of God’s law to obedience of it. But if he is told that he cannot keep the law of God, and that if he should attempt it he would be brought into bondage, to what is he then converted—from transgression of the law to a continuance in that transgression? This is absurd. Yet professed ministers of Christ tell the sinner that he is guiltless while disloyal to the law of God. Such conversions are not ratified in heaven.

“Our Christ was the Saviour of the ancient worthies as much as He is our Saviour. They looked forward by faith, to a Saviour to come. Adam was saved by the gospel as virtually as we are saved today. Abraham was saved by faith in Christ as the Lamb of God who taketh away the sins of the world. Moses was saved by the merits of Christ, who was the Angel that led the armies of Israel in all their travels through the wilderness. God commanded, ‘Provoke him not, for he will not pardon your transgressions, for my name is in him.’ All who have died in faith, from righteous Abel unto our day, are saved by the merits of Jesus Christ.

“Jesus said: ‘Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.’ How many there are who cry Christ, Christ, only believe on Christ, when they do not the works of Christ. Such are represented by the class mentioned by our Saviour as workers of iniquity. They transgress the law of God, and by precept and example teach others to do likewise. Nominal profession of faith in Christ will not save a soul; neither will nominal observance of the law. The law of God must be obeyed from the heart; its principles must be carried out in the life; and faith in Jesus Christ as the world’s Redeemer must be manifested in the life and character, or there is no true conversion.

“The law of God is changeless in its character as the eternal throne. The types and shadows reached to the antitype and substance, Jesus Christ. At His death they ceased to have any force or significance. But the law of the ten commandments, instituted in Eden, when the foundation of the world was laid, when the morning stars sang together, and the sons of God shouted for joy, was to be as enduring as the heavens and the earth. Christ pronounced His benediction upon all who keep sacred the law of God: ‘Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’

“Elder Brown, please never again make the misstatement that we do not rely on Jesus Christ for salvation, but trust in the law to be saved. We have never written one word to that effect, nor taught such a theory in any

His mission By KRAID I. ASHBAUGH

“Good evening! And may you have a good night,” he said to one.

And to another, “And how are you tonight? Don’t forget to smile!”

And to still another, “And a pleasant night to you! May God bless you as you bring help and strength to others.”

These are typical greetings with which, as midnight approaches, the janitor of a large Adventist hospital, operating a vacuum cleaner near the entrance, greets the nurses coming on duty.

Learning of his custom from one of the nurses, I commended him on his habit. Modestly he revealed that for him it was a mission.

“You know, the patients will make more rapid improvement if they are surrounded with cheer. We cannot afford to have the nurses display sour faces as they minister to sick people. Suppose these nurses haven’t had too pleasant a day. Suppose their sleep during the day has been disturbed and they haven’t had the rest they need. Or suppose they’re grieving. Who’s going to cheer them? That’s the work I’m trying to do.”

Insignificant?

“Each day do loving deeds and speak cheerful words. Scatter smiles along the pathway of life. As you work in this way, God will place His approval on you, and Christ will one day say to you, ‘Well done, thou good and faithful servant.’”—*Messages to Young People*, p. 145.

manner. We believe that no sinner can be saved in his sins (and sin is the transgression of the law), while you teach that the sinner may be saved while knowingly transgressing the law of God."

"Well," said Elder Brown, in a low voice, to those collected about him, "I know all about them." I felt called upon to reply to this, and said, "Sir, if you know all about the position that we, as a people, occupy, you must also know that you have misrepresented us. We have never intimated, either in sermons preached by our ministers, or in the thousands of pages of our printed matter scattered all over the world, that there is any power in the law to save the sinner. On the contrary, it has been repeated again and again by our speakers and writers that the law has no power to redeem the transgressor from the consequences of his sin. We will speak at our approaching camp meeting in Salem. Please come up, and learn what we really do believe, for it is evident that you are not acquainted with us or our faith."

Unfavorable impression

I will here state that Elder Brown, while in San Francisco, said that he had known Mrs. White in the East—knew all about her, leaving an impression on the minds of those whom he addressed unfavorable to me and my work. I have no knowledge of ever having seen this man or of having a moment's conversation with him, previous to the voyage on the *Oregon*. I have no evidence that he ever heard me speak, or that he has ever read my writings, or acquainted himself with my mission. The truth undoubtedly is he is entirely ignorant concerning Mrs. White and her labors. Many have thus professed to be thoroughly acquainted with me whom I have never seen or spoken with. They have gathered up the hearsays, and evil reports floating from false and slanderous tongues, and deal them out as facts which they know to be true.

I was astonished at the position taken by Elder Brown on the question of the law. It seemed incredible that one who professed to be a Bible student, and teacher, should affirm that no man ever kept the law of God, or could keep it. This is the fearful position taken by many ministers, in order to get rid of the Sabbath of the fourth commandment. Such teachers throw a very unfavorable light upon the character of our heavenly Father, when they represent Him as giving men a code of laws which is the foundation of all civilized national and domestic government, yet which it is impossible that man ever have or ever can obey. Such sentiments expressed by public teachers lead men, not only to disregard the divine law, but to trample upon it as an arbitrary requirement which they are justified in rebelling against. The teachers of such pernicious doctrines will not be in an enviable position when they shall meet the great Lawgiver over His broken law.

Wherein would man be happier even in this life if he should have perfect liberty to break the ten precepts of the Father's law? God, in His great love for man gave him that law by which to order his conduct, that he should be restricted to doing those things which would tend to increase his real happiness, and that of his fellow creatures even in this life. The principles of the commandments, carried out in the daily life, ennoble and sanctify the heart and mind and give one a moral fitness

through Jesus Christ, for the society of holy angels. Our all wise heavenly Father knew what rules were required to guard man from sin and to regulate his life, leading him to practice such virtues as would make him a fit subject for heaven.

Christ said, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Christ should be our example in all things. He came from the realms of glory, not to show man a way by which he could be saved in transgression of the law, by which transgression Adam fell. But He took upon Himself human nature, passed triumphantly over the ground where Adam stumbled, and redeemed that failure by His own perfect obedience of the law, and resistance to the temptations of Satan, which had compassed the fall of Adam. Christ in His own life has given us a proof that man can keep the law of God, and, through His merits be a final over-comer.

In His sermon on the mount Christ said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Christ here shows the object of His mission: To show man by His example, that he could be entirely obedient to the moral law, and regulate his life by its precepts. That law was exalted and made honorable by Jesus Christ.

God has specified His will

Should the pope of Rome and all the inhabitants of the earth unite their intellect for the purpose, they would not abolish the smallest claim of the law spoken from Sinai. God has specified His will toward man in His ten precepts. It is as perpetual and unchangeable as His character. The law says to every transgressor, Thou shalt surely die. But Christ says to every soul that repents toward God for his transgression of the law, and turns in penitence to his Saviour, Thou shalt as surely be saved as that Christ died for the salvation of men.

What solemn words were those that fell from the lips of the divine Teacher, who came to make honorable the law of His Father: "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Ministers and people should comprehend the full significance of these words. Those who by word or action, or interpretation of Scripture, lessen, or explain away the sacred claims and dignity of God's holy law shall have no place in the kingdom of heaven. Christ would here have us understand that our righteousness must include, not only the observance of the letter of the law, but also the spirit and principle of it. The letter of the law specifies how we must walk in order to please God; the spirit of the law points to Jesus Christ as the atoning sacrifice, through whose merits the sinner can fulfill the requirements of the law. Christ said, "I and my Father are one." There is therefore perfect harmony between the law and the gospel. □

Take a preacher to dinner

A PK on the other side of the fence has interesting counsel for church members.

By BETTY WOOLFORD



I am not a pastor's wife. I am sure this is an answer to my fervent teen-age prayer that I not fall in love with a ministerial student. But if I had, I am sure the Lord would have given me sufficient grace to bear such a lot. You see, I am what Art Linkletter calls a PK—a "preacher's kid," proverbially one who, if there's neighborhood trouble, is at the root of it or knows a lot about the incident, whether his father is aware of it or not. Realistically, though, he is probably pretending he's bad to prove he's not a goody-goody.

Maybe this is why I have a particular burden, now that I am on the other side of the fence, and can observe other pastors and their wives and families. I know their problems, and what they are going through. Often far from their hometown (missionaries in a sense!) they are lonesome and are just as human as everyone else and subject to occasional depression and discouragement. More than this, they have no close friends in town to turn to, and must not show their perplexities to the members, who look to them for counsel.

Moving day. Most pastors' wives are not aware that when they say "I do" to the young intern, they are marrying a gypsy. The phrase "the Great Advent Movement," is true in a literal sense. Moving time is like a big helping of sweet and sour. You have just learned to know and love the people in one district, when you are asked to move to a place that has a ten-grade school, or where they want you to help build another new church building, or whatever. Then come the hours of packing—books and more books!

Making new friends

But then the big day arrives, and you too are caught up in the children's excitement. Will they get all this on that van? What will our new house be like? "Oh, well," you sigh, "I can always make new friends."

A few weeks after moving, the letdown comes. The people are friendly, but after the welcoming potluck they are involved in their own daily busy-ness. The children have had their first neighborhood fight—when you wanted them to be so good! Your husband, instead of being home when other fathers are, is engrossed in his job, and is out in the evenings on visits or attending board meetings. The kitchen sink, which you just fixed at the last house, is hopelessly clogged. The telephone is silent. The teacher's wife who used to call just for a chat, is now a \$4.25 toll call and 500 miles away.

But this is not to say the pastor does not get discouraged also. Wives do not corner the market in this respect. The husband may also not want to put additional worry on his wife and may try to hide what is bothering him from her—which of course, doesn't work for long. He sometimes may feel the wisdom of Solomon is not enough for a particular problem, and it seems no matter what he does, after much prayer and thought given to every aspect, often 55 percent of the church members will vote him wrong, and the other 45 percent will be afraid to uphold him.

Now comes my plea! Invite your pastor to dinner! Yes, I know your trepidations.

Betty Woolford, a nurse at Shawnee Mission Medical Center, lives in Shawnee, Kansas.

First, what shall I fix? Macaroni and cheese. Oh, oh, after the REVIEW article on cheese, we can no longer rationalize that all cheese is both pure and digestible. A roast. Oh, dear, my favorite one has eggs in it, and I once knew a pastor's wife who prepared a dish with eggs in it for her husband's conference president and he was not a lacto-ovo vegetarian. A cake for dessert. No, too much sugar in that recipe. Watermelon for dessert then. Maybe he doesn't believe in eating fruits and vegetables in the same meal.

A variety of foods

The solution—plan for a variety of foods, including something, such as homemade bread, that is sure to please everyone. Most pastors are very used to a diet of beans and potatoes after internship-early ministry days and would welcome the same—it tastes much better cooked by someone else for a change. Or a big fruit salad is always refreshing.

Second excuse. "Junior will certainly take his bike out and ride, and what will the preacher think of that Sabbath activity?"

Did you ever think that the pastor, whom you see only in his Sabbath suit, may be extremely interested in backpacking or baseball, and really become a friend to Junior or at least gain his respect? And you may learn, in your amiable after-dinner discussion, why your pastor

took the stand he did at the last school-board meeting, and it makes sense!

Third, what if a disaster happens?

Books probably could be written about things that will go wrong even after the best-laid schemes of mice and men. My favorite example is of a pastor who went to dinner at a fancy home, with all the trimmings. During the course of the meal a bug, from who knows where, flew onto the pastor's plate (who else's?). In telling the story he said, "The hostess wasn't aware of the situation, so I just took a forkful of mashed potatoes and plopped it over the bug, 'capturing' it. I ate the rest of the food on the plate, but the one bite remained. I debated it for a while, then closed my eyes, scooped it up, and ate it. You know, I never did taste the bug."

Even if the hostess is aware of an embarrassing happening such as the one just related, it will be a source of many laughs in years to come—whether or not this seems possible at the time.

Now, do you know a pastor and his wife to whom you could give a little friendship and encouragement? Invite them to dinner, instead of having the pastor and his sermon for dinner. Don't put it off and reason that in a few years this one will be gone too. Who knows? You could find a valuable and lasting friendship you would cherish for years to come. Just be sure to pick all the rocks out of the beans! □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Brothers

The story is stark and horrid. There are only two children in all the earth. Brothers. And one slaughters the other.

From the shuddering of this ghastly tale arises the question mankind faces at every turn in the road of time: "Am I my brother's keeper?"

One thing is certain about brothers (and sisters): you don't get to choose them. They arrive to challenge and enlarge our world. Or, they are already there to accept or resist our encroaching into theirs.

Within the family, attitudes are set so early that we may never become self-critical about them. We seldom put ourselves in the other member's place and seek to view the relationship through his eyes. We may do it successfully with friends, with blocks of people to whom we must relate,

even with enemies, but a brother is simply "there."

Because we do not yield, adapt, change, put on our best face when dealing with a brother, coldness, resentment, anger, even hatred may fester. The genetic similarities, the environmental sharing, fail to override and produce the love and friendship they should. The Cain syndrome appears, and words and actions carry the intentions of destruction.

Of course, it isn't always that way, perhaps not even mostly that way. But the bloodlines of the race are infected and thus we must work at being brotherly. Like all good character traits it just doesn't come naturally.

At this point we might start extrapolating toward the brotherhood of the church or the brotherhood of humanity. But before we do

that, or before the thrust of God's question and Cain's answer dissipate, we should at least consider our relationship with blood brother and sister. We can hardly draw the circle of love around a neighbor if we have already drawn a circle to shut out our parents' child.

Now expand the concept. Neither can we choose whom God adopts into His family. We will find our Christian brother already there, or he will arrive willy-nilly.

Problems of brotherhood loomed large in the early church. Jew, Gentile, barbarian, Scythian, slave, master, male, and female were expected to break down the partitions of society and fuse into the body of Christ. It took all the forcefulness of Pauline authority and theology to penetrate the insulations of race, culture, creed, and class, and permit the current of Christ's love to create the interlinked power grid that was the evangelizing brotherhood of the first century.

It should come as no surprise that the same specters still stalk the corridors of the

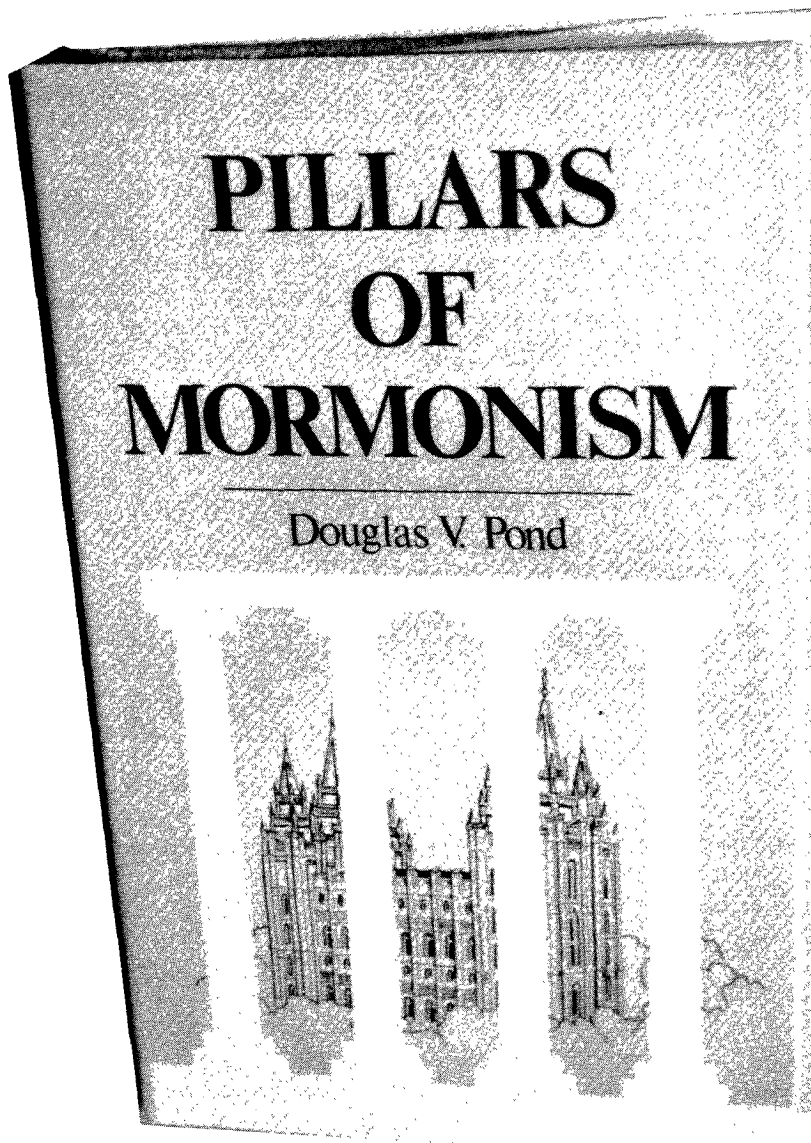
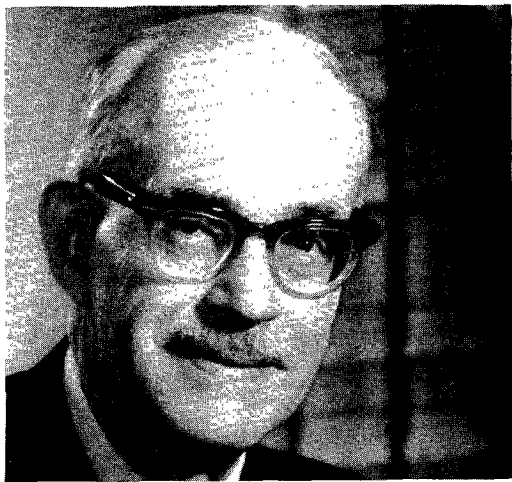
building of faith. The problems of brotherhood that are ours today must be met with the same insistence, the same theology that undergirded the victories of the apostolic era.

But before we begin castigating someone else, picking on this example of racism, that example of cultural rejection, or class snobbery, or elitist thinking, every brother in Christ must turn inward. The first work is in our hearts.

It is interesting that Paul did not castigate people for the symptoms of nonbrotherly actions. He zeroed in on the disease itself. The cure he offered was the love of Christ upon us and in us. Only this would break down the partitions. Doubtless he took practical steps, but he saw clearly that outside of Christ, the church could only repeat the story of Cain shrugging off responsibility and right action with an impudent "Am I my brother's keeper?"

In brotherliness, as in so many other things, the family is the testing ground. Here the Christian man may best discover what it means to love one another.

“I believe Elder Pond’s book will bring a wealth of information and a blessing to many.”



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Mated or matched?

Thousands of couples are mated
but not matched. How can
those considering marriage avoid
a mismatch?

By TIMOTHY D. MANNING

Contrary to practices in some parts of the world, it is customary for young people in the Western world to choose their own mates. Supposedly they make their choices on the basis of love, not of wealth or prestige. The main question they ask is, "Does he or she make me happy?" This is a legitimate question, but that such a criterion inevitably leads to a "happy" marriage is denied by statistics. In the United States a divorce occurs about every 43 seconds; that represents more than 2,000 divorces every day. Of the more than 2 million hopeful couples who marry each year, one in three will divorce. The divorce rate in the United States is reported to be six times that of Canada and three and one-half times that of France.

There is danger in making happiness, whether in marriage or elsewhere, one's principal goal. The Athenian philosopher Epicurus saw happiness as life's highest aim, but he saw it as meaning freedom from pain. He advised his students to avoid public life, marriage, and children. But his followers interpreted happiness primarily as pleasure and saw it as the starting point of every choice. Others of his students came to believe pleasure of the moment to be the end of all actions. They sought for what made them happy here and now, with little thought of the consequences or of the future.

Divine counsel tells us that in modern times "most men and women have acted in entering the marriage relation as though the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in the marriage relation farther than this."—*The Adventist Home*, p. 45.

But marriages of this kind often end in disappointment. Ellen White comments, "Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heart-aches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised

that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. . . . This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion."—*Review and Herald*, Feb. 2, 1886. "If men and women are in the habit of praying twice a day before they contemplate marriage they should pray four times a day when such a step is anticipated."—*The Adventist Home*, p. 71.

Few decisions affect a person's life as much as his choice of a marriage partner. Well has Mrs. White written: "No one can so effectually ruin a woman's happiness and usefulness, and make life a heartsickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life."—*Ibid.*, p. 43.

Certainly a couple must love each other deeply to be happy in marriage. But there also are physical, social, mental, and spiritual aspects to the relationship, and they must be considered if the partners and their children are to be a blessing to others and an honor to God. Marriage should be "entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—*The Ministry of Healing*, pp. 356, 357. "The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for the parents and for their children."—*The Adventist Home*, p. 45.

Factors for marriage

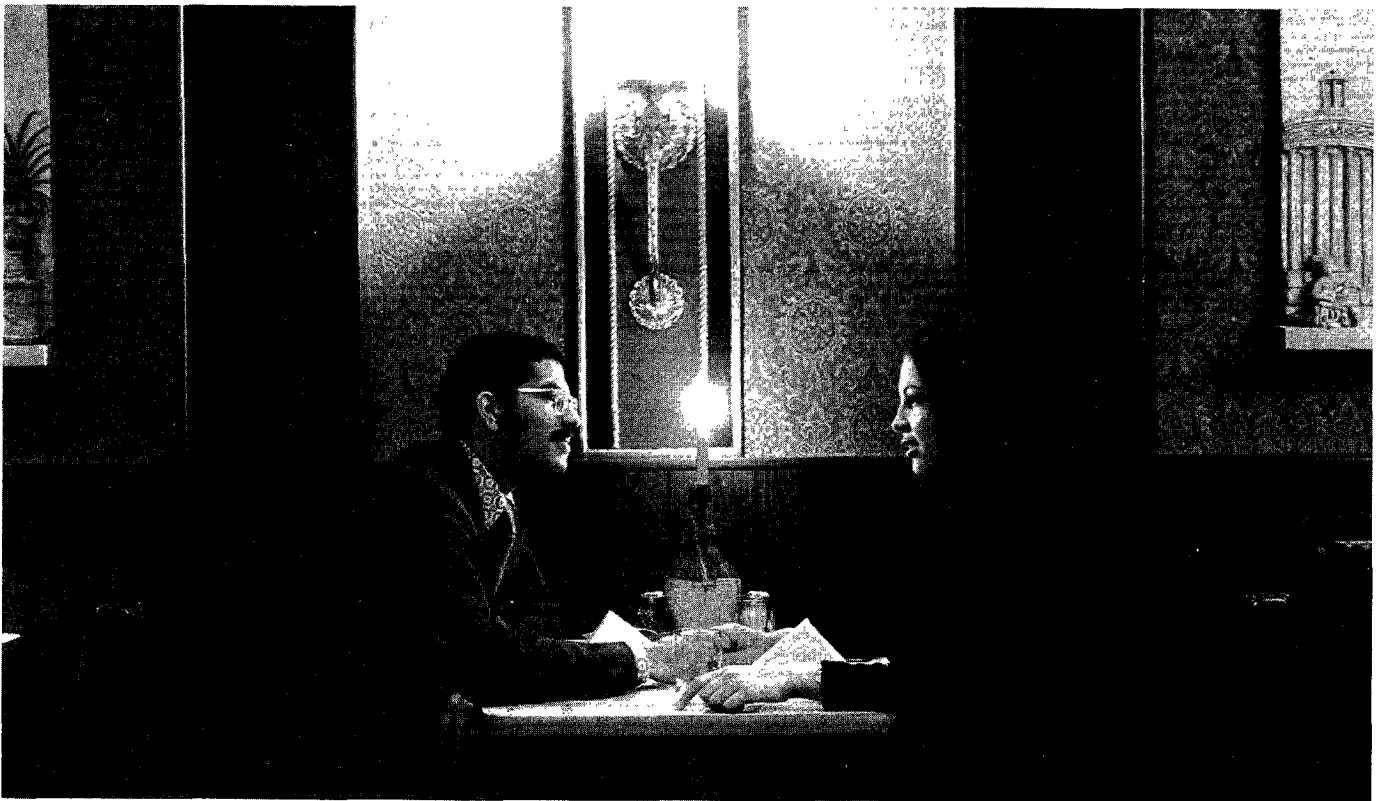
Those contemplating marriage should consider a number of factors. Physical health is one of these. People may appear outwardly to be healthy and robust and yet be considered a high risk by their insurance companies because of health problems such as diabetes or hypertension. Or in their families there may be a history of cancer. Others for one reason or another may not be able to have children.

Some of the questions that those contemplating marriage should ask are: Does he or she smoke or drink? What are his or her ideas about food, diet, health, and physical exercise? Concerning a prospective wife, the question should be raised, Can she cook? If so, what? Would her husband have to look forward to a diet of refined foods or TV dinners? Whoever cooks, will he or she take the time to prepare for the family regular and wholesome meals at which a pleasant and cheerful attitude will prevail?

What are the ages of the prospective partners? "In most cases there should not be a great disparity in age. A neglect of this rule may result in seriously impairing the health of the younger. And often the children are robbed of physical and mental strength. They cannot receive from an aged parent the care and companionship which their young lives demand, and they may be deprived by death of the father or the mother at the very time when love and guidance are most needed."—*The Adventist Home*, pp. 81, 82.

Are there inherited weaknesses common to both families? If the couple desires to have children, would they

Timothy D. Manning is assistant professor of religion and chaplain at Columbia Union College.



Take a look at your prospective partner in the light of reality, remembering that married life is more than romantic, candlelight dinners.

want the children to suffer because of this? Do both partners want children?

Another factor to consider is the overall educational, social, and cultural level of each partner. Does a couple share a common culture and life style, with similar goals? Can both realize their God-given potential without being a threat to each other?

Those who are dating should assess their ability to communicate verbally and nonverbally. Couples who communicate well during courtship generally continue to do so in marriage. Those who communicate poorly, but still get married, usually continue this negative relationship, which often ends in divorce. In 90 percent of all divorces the couples give as the main reason for the termination of their marriage a lack of communication.

Most youth desire to be popular during the dating years. This sometimes leads them to practice a considerable amount of deceit. Often they hide disagreeable qualities behind a façade of charming behavior. For example, many young men show a sudden interest in religious matters if the young women have a strong interest in church. This kind of deception becomes unveiled soon after marriage.

A person must accept the fact that he cannot make his partner-to-be into the kind of person he thinks he wants. He should see his prospective mate in as many different types of situations as possible, particularly with his family. This will often tell more about a person than he/she would wish known. No one is perfect, but anyone should be able to feel he/she has married the perfect mate.

Mental, moral, and emotional stability should also be taken into consideration. Are both partners mature

enough to make a decision of such import? "A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life."—*Ibid.*, p. 79.

According to recent statistics, 45 percent of the brides of first marriages in the United States are between 15 and 18 years of age. In more than half of these marriages, they have known their husbands less than a year. In 40 percent of such teen-age marriages, the girls are already expectant mothers. Approximately half of all marriages where both partners are under 20 years of age end in divorce within five years.

Is the prospective bride/groom a cynic or an optimist? A tyrant or one easy to get along with? Too loud or too quiet? Is he/she free from excessive fear and anxiety? How does he/she manage time? Is he/she quick to get angry, too sensitive, too jealous, or moody?

Last, but most important, are the spiritual considerations. Are both converted Christians, each with a strong independent personal relationship with Christ? If they love and fear God, they will seek His counsel. As Ellen White says, "If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans; learn the lessons which their life experiences have taught."—*Ibid.*, p. 73.

Rightly entered into, courtship provides the opportunity for those contemplating marriage to become better acquainted with each other and under the guidance of the Holy Spirit to arrive at an answer based not only on love and the prospects of happiness, but also on prayer and sound judgment. Then courtship will be the door to a marriage that God can bless and where home becomes a foretaste of heaven. □

If Jesus were to preach in your church

If Jesus were to preach in your church next Sabbath, what would He say? Within the half hour or hour He had available, what would He consider the important points to emphasize?

What are the essentials of the Christian faith to which we would assume Jesus would address Himself? Not all would agree as to what they are. Thus people would conjecture variously as to the topic of Jesus' sermon if He were to preach in their church.

There is no way of knowing precisely what Jesus would say if He were standing in the Adventist pulpit today with only one sermon to preach. But there is an interesting Biblical parallel from which we may draw some pointers. Some 60 years after His ascension, Jesus sent special messages to certain churches. Why? Were not the records of His teachings in the Gospels sufficient instruction?

Apparently not. Heresies were coming into the Christian church. Greek philosophy was being blended with Christianity. Some things that were happening in the church were of deep concern to Jesus.

Seven churches received such messages. Each message was adapted to the needs of the congregation to which it was addressed.

The seven messages are recorded in Revelation, chapters two and three. Although it is true that they are usually taken to represent the Christian church in seven eras from John's day to the end of time, in John's day this would not have been apparent. The churches named would have assumed that the messages were intended for them.

Let us notice how the churches are introduced: "John to the seven churches which are in Asia" (Rev. 1:4).

"What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (verse 11).

There were congregations in these cities, and the cities are listed in the order a messenger delivering the messages would have visited them.

Origin identified

Later the Holy Spirit made clear that the messages had also prophetic significance. Furthermore, the messages to each of the churches contain universal counsel for all Christians. Ellen White frequently quotes from the messages to various of the seven churches and applies the admonitions to the church today (see, for example, *Testimonies*, vol. 5, pp. 368, 481; vol. 8, pp. 98, 99).

That Jesus originated these messages is made clear in the introduction to each message. For example, in the message to the congregation in Ephesus, Jesus intro-

duced Himself as follows: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (chap. 2:1). These identifications are taken from John's description of a vision of the risen Christ that he had seen (chap. 1:13-20). The introduction to each succeeding message selects other items mentioned in the description of the risen Christ. Thus the originator of the messages is clearly Jesus.

We can imagine the leader of each of the congregations excitedly calling the people together, announcing that he had received a special message from Jesus via the exiled apostle John, which he would read to them. Such an announcement would have produced great excitement among the recent converts to Christianity, and we can imagine the members of the congregation listening eagerly as the messages were read, as eagerly as we would listen to Jesus were He to preach in our church.

Let us join the congregation in Ephesus as the message is read. (In *The SDA Bible Commentary*, vol. 7, p. 957, Ellen White applies the message to the Ephesus church.)

"I know thy works, and thy labour, and thy patience" (chap. 2:2). These words are spoken in a commendatory tone. Works are mentioned first. The Greek word *erga* means activities. *Erga* is translated "deeds" (in Luke 11:48; John 3:20, 21; 8:41; et cetera). The "works of Christ" are mentioned in Matthew 11:2 as representing what He did. Jesus said, "My meat is to do the will of him that sent me, and to finish his work [*ergon*, the singular form]" (John 4:34).

The Christian's performance of the will of God is his works. Though works in and of themselves cannot save a person, no one can be saved who does not perform works. In the new birth he is created to do good works.

INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

W. D. Blehm
Southeastern California Conference

- "I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).
- "It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order, so that it may be done at the proper time."—*Evangelism*, p. 94.

Paul had told the Ephesian Christians some 30 years earlier, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works [that is, for the purpose of doing good works], which God hath before ordained that we should walk in them" (Eph. 2:8-10).

The purpose of the plan of salvation is to restore in man the image of God. The unconverted man performs the works of the devil. Jesus told a group of Jews, "Ye are of your father the devil" (John 8:44), and reminded them, "Ye do the deeds [erga] of your father" (verse 41). The Christian, on the other hand, does the deeds of his Father, God. A transformation of character and a new direction in life are the characteristics of the Christian repeatedly emphasized in the New Testament. Though faith is surely an important element and Paul mentioned it, for some reason Jesus did not mention faith in His counsel to the Ephesus congregation in this special message.

Not all was right with the "works" of the Ephesian believers, as we shall notice later. But to begin with, Jesus commended the believers for at least being busy in the Christian way.

"Labour." Contrasted with "works," labor is wearisome toil. The Greek word here translated "labour," *kopos*, is translated "weariness" in 2 Corinthians 11:27. Also in Matthew 26:10, where the question is asked, "Why trouble ye the woman [Mary, the sister of Martha, at the feast in Simon's house]?" the sentence reads literally, "Why do you give troubles [Greek *kopous*, the

plural of *kopos*] to the woman?" The next sentence reads, "She hath wrought a good work [ergon] upon me." Thus in a close contextual relationship *kopos* and *ergon* are contrasted.

The Christian life has its share of "labours," as many saints can testify. But such wearying toils are not unnoticed by God. As Jesus said to the saints at Ephesus, "I know . . . thy labour," He says to each of us in our wearying toil, I understand; I am with you in your trial; I will help you. He sends out the invitation, "Come unto me, all ye that labour [Greek *kopiaō*, a verb corresponding to *kopos*] and are heavy laden, and I will give you rest" (Matt. 11:28).

"Patience." The Greek word translated "patience," *hupomonē*, conveys a somewhat different emphasis than does the English "patience." *Hupomonē* conveys the idea of steadfastness, endurance, of being constant, unflinching, resolute, persevering. This is an important Christian quality and takes on special meaning in a time of persecution, such as the early Christians suffered.

In our next editorial we shall go on in our study, continuing our inquiry, What did Jesus think was important to talk about in a special message he dispatched to the Christian congregation in Ephesus some 60 years after His ascension?

Thus far we have noticed three things that Jesus thought it was important to mention: works, labor, and patience. In our next editorial we shall continue our analysis of Christ's postresurrection message to the Ephesus church.

D. F. N.

To be continued

LETTERS Continued from page 2

ding a situation that would have caused many men to become angry and rude.

My husband, a Seminary student then, already extremely fond of Dr. Weniger as a teacher, respected him all the more for being a man who practiced what he preached, even in an emergency.

MYRTLE B. POHLE
Staunton, Virginia

Spirit outweighs contents

Re "Your Prayer Quotient" (May 25).

The author offers some thought-provoking questions dealing with prayer life that should prompt every Christian to search his soul. However, I found myself disturbed by certain aspects of the article.

I believe that if we become too conscious of our prayers and those of others, there is danger of beginning to feel self-righteous, and mounting the judgment seat. I couldn't help asking myself whether if I had checked mostly yeses I would therefore be accounted more righteous than the

person who checked mostly noes.

Surely the spirit in which we pray far outweighs the content of our prayer.

JEANNE POWELL
Pittsburg, California

Cake mixes

My literature evangelist husband and I attend many potluck dinners. At these affairs I have found that cakes are served from time to time that have been made from package mixes. Several years ago, when these mixes first came out, I wrote to the companies making them and found that they used vegetable shortening in their mixes. But I recently discovered that this is no longer true. Many products that once contained only vegetable shortening now contain lard and other animal fats. The only one that does not is Duncan Hines. We should read all ingredients on everything we buy, because many prepared baked goods contain lard.

MRS. ROLAND C. DAMON
Brier Hill, New York

Manners follow respect

A recent letter (June 1) written in response to "Changing Patterns in Seventh-day Adventist Education" states that students are no longer taught respect for their elders or consideration of the rights of others, nor are they taught the most elementary requirements of good manners.

When I worked in an academy I was astounded, as well, at the lack of respect and consideration of others and for property that many young people show. It seems to me that by the time a child enters school he should have learned such respect from his parents by precept and example. Our children are what we are, not what we say. Good manners are an outgrowth of proper respect.

D. M. NELSON
Denver, Colorado

Thank you!

Already before my husband gave his heart to the Lord I found comfort in the REVIEW. Now that my husband has given his heart

to Christ we both want to say Thank you for the inspiring material you put into the magazine each week.

BOB AND PHYLLIS
SPERRATURE
Newark, Delaware

Color covers

Thank you for the beautiful four-color covers published on the REVIEWS during the past two or three years. They have been as inspiring as the contents.

ROBERTA SCHNEIDER
Silver Spring, Maryland

Overdue article

"A Meat Cutter Turns Vegetarian" (June 1) was not only timely but perhaps overdue. Some Adventists eat meat, and I am sure that some of them buy it at the supermarket. To my knowledge, no one attempts to abstain from eating the blood, although I feel the command to abstain from eating blood in Acts 15:20 is as fully explicit as when it was first given in Genesis 9:4.

ELIZABETH COOPER
Lowndes, Missouri

Florida evangelist witnesses unique conversions

By NICOLAS CHAIJ

During evangelistic meetings held by Walter Cameron recently in Miami, Florida, 60 persons were baptized into the Adventist Church and 60 more are studying Adventist doctrines. Approximately one third of those baptized were listeners to *La Voz de la Esperanza* (the Spanish Voice of Prophecy).

Those who assisted Pastor Cameron during the crusade were Sergio Torres, Erwin Hise, Emilio Ruiz, Rafael Rodriguez, and Nieves Coto. The singing group *Melodias de Alabanza* and others provided the musical selections. The lectures, held in the Central Spanish church, were illustrated and were accompanied by inspirational films on the life of Christ.

One unique conversion was that of Manuel Palango, an Ecuadorian weaver. In his home country, he was a regular listener to *La Voz*. His rug artistry was so outstanding that it attracted the attention of an ambassador, who spoke about it to his superior. Soon Palango was invited by the United States Government to go with his family to the United States to work at the White House in Washington, D.C.

While there he continued listening to *La Voz*, not knowing which church sponsored the program. Inspired to meet with fellow Christians and to share his faith, he joined an evangelical group and organized a home Bible class for his neighbors. When he moved to Miami he received an invitation from *La Voz* to attend Pastor Cameron's meetings. He enjoyed the first meeting and decided not to miss a single one. He had no difficulty accepting the Adventist message, and he and the five members of his family were

baptized in the second baptism of the campaign.

Antonio Ruiz is another person who has experienced God's love and leading. Mr. Ruiz lived in Cuba and worked as a surveyor and a draftsman. At the same time he served as an independent pastor. When still a theological student and an unordained deacon, he was sentenced to five years in prison for defending his faith. Though facing a possible death sentence, Mr. Ruiz believed that God would miraculously deliver him. One prison official was not able to cope with the serenity that radiated from Ruiz' face and one day shouted at him, "Stop looking at me!" and deported him to Spain. Soon after his arrival Mr. Ruiz was preaching as an evangelical minister in homes and in prisons. When he moved to Miami he continued his ministerial services to prisoners, for whom he felt so much empathy.

"One day I received in the mail an invitation to Pastor Cameron's meetings," said Mr. Ruiz. "My wife and I attended, and there we discovered the truth of God, whose name we praise."



Antonio Ruiz and his wife are two of the 60 people baptized during Walter Cameron's Miami crusade.

While attending the crusade meetings, Mr. Ruiz met Cardenio Fernandez, one of his former prison companions from Cuba. Mr. Fernandez at first was opposed to the Adventist Church and refused to give his wife permission to attend any meetings. But secretly she did. Little by little Mr. Fernandez was induced to attend also. During the Cameron crusade he decided to give his heart to Christ. Mr. Fernandez and his wife were baptized together with Mr. and Mrs. Ruiz.

Elpidio and Maria Cantillo, like Mr. Palango, were affected by *La Voz*. In Cuba, Mr. Cantillo served as a po-

lice chief, and two of his brothers were army generals. When Mr. and Mrs. Cantillo moved to Miami, the Spanish Voice of Prophecy program caught their interest. Mrs. Cantillo enrolled in the Bible course and was invited by *La Voz* to attend the evangelistic crusade. She took her husband, and together they never missed a meeting.

Mrs. Cantillo said to me a while ago, "The messages of these meetings were like seeing heaven opened before our eyes. We have come to stay." They were baptized, and now their son, Eric, is arranging his work so he too can join the church.

Three-month crusade brings 250 into Maracaibo church

By CARLOS AESCHLIMANN

As the result of the first large-scale evangelistic crusade to be held in Maracaibo, Venezuela, in 19 years, 250 people have been baptized, five new groups have been formed, and one church has been organized.

Led by Carlos Aeschlimann, the evangelistic team consisted of nine regular workers, nine theology students, and one volunteer. A large portable auditorium, seating 1,200 people, was the site for the main meetings, but because bus service in Maracaibo ends at 8:00 P.M., causing transportation problems for many of those attending, the crusade branched out to the two churches in the city and three other sites, making six sites in all.

On the Friday before the crusade's opening on Saturday night, the staff of the West Venezuela Mission worked for seven hours to raise the portable auditorium. By four o'clock, they were only half finished. Suddenly a strong gust of wind whipped one piece of the canvas into the air, taking several workers

with it, and then let it drop gently down in its proper place. Within five minutes the other half of the canvas was in place. That was only the first of many miracles to occur during the three-month series.

The evangelistic team worked diligently under the direction of Leopoldo Peinado, campaign manager, and William Gomez, tentmaster. The nine theology students studied with 117 of the new converts preparing them for baptism. Ernesto C. Santos, West Venezuela Mission president, helped by making the mission's resources available to the team. Elias Lopez, mission temperance director, conducted two Five-Day Plans to Stop Smoking.

To conclude the crusade, the course "Twenty Steps to Salvation" was taught in all the locations. The team and laymen worked diligently to visit interested persons, reviewing "The Faith of Jesus" manual with each one. Before their baptism, candidates were required to complete "The Faith of Jesus" Bible course and obtain an acceptable grade in it. At each of the four baptisms in the crusade people responded to the call made.

Carlos Aeschlimann is Ministerial secretary of the Inter-American Division.

Nicolas Chaij is a retired minister from South America now living in Miami, Florida.

Throughout the month of May eight workers remained in the city to follow up interests in the church created by the crusade.

The West Venezuela Mission administration now faces the urgent task of constructing a large central church building, which can serve also as an evangelistic center, and several smaller churches in various districts in this city of 1.5 million inhabitants. This building program will continue as funds are obtained.

AUSTRALIA

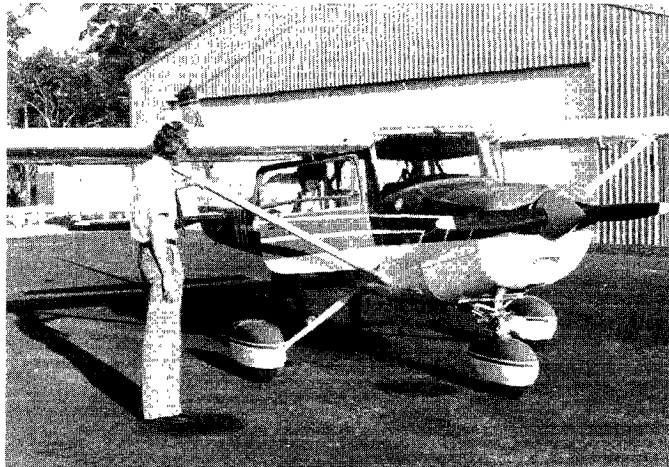
Avondale opens flying school

For the first time, this year a student attending Avondale College in Australia can take as part of his or her degree a course in aviation, including flying an aircraft. This is a required course under the cultural section of a degree program.

The Australasian Division now owns and operates nine light aircraft. There are many workers who recall the days when their ministry began on "shank's pony" or the push bike. Next came the era of the motor car, which offered the messenger of God still greater speed and the opportunity to reach broader fields. Today, in a world on the move, God's people must be moving to keep pace. Hence the introduction of an Adventist flying program at Avondale.

In the islands to the north of Australia and New Zealand, mission aircraft have revolutionized and greatly speeded the proclamation of the gospel. In Papua New Guinea, where missionaries slogged up hills, down valleys, and over bridgeless rivers, and waded knee-deep in mud for days, fighting their way into remote areas, they now can fly.

The work in Usarumpia, in the Eastern Highlands district of Papua New Guinea, was opened ten years ago. Getting to this isolated area was a three-day haul of the most taxing kind. The heavy jungle undergrowth, rain, mud, leeches, and heat made the journey a bone-aching night-



Graham Miller, Avondale College staff member, boards the Cessna 152 while C. M. Winch, flight instructor, gives it a final inspection.

mare. Now the airplane brings a missionary and his equipment into the valley in 15 to 20 minutes.

Another demonstration of the value of the use of aircraft can be seen in the Enga Province (Western Highlands) of Papua New Guinea. Len Barnard used to trudge for three days from his base at Laiagam to the Lake Kapiago district. Today, the journey can be made in a matter of minutes. While flying over those rugged mountains, Pastor Barnard has been known to point out to his colleagues, "We would sleep the first night on that mountain. Our second night would be spent on that one, then the last night of the trip

on that ridge in the distance."

It was on the compound of the Atoifi Adventist Hospital on Malaita, in the Solomon Islands, that Brian Dunn was hit by a spear. The journey from Atoifi to Honiara for medical attention took him 25 hours by boat. He sat strapped to a chair on the rolling deck with the steel spear still protruding through his chest. Today, the mission aircraft can fly the distance in 25 minutes.

Australia too has vast distances. Several conferences have their own small aircraft, and others are giving study to using them.

The advantage of light aircraft is obvious, but these

planes are useless without personnel to fly them. To find missionaries is most difficult, especially when the call is for a ministerial worker with adequate flying ability. This kind of worker within the Australasian Division is not found easily.

Colin Winch, long-time missionary and pilot, is the instructor at the newly established Avondale flying school. He was at Honiara, Solomon Islands, as union youth director and pilot of the mission's twin-engine Aztec. He clocked many hours flying in Papua New Guinea and then over vast areas of ocean between the Solomons, New Hebrides, New Caledonia and Tuvalu Islands, and the Gilberts.

Currently there are 35 students taking part in the Avondale flying-school program, four of whom are faculty members. Twenty-six (including four women) are taking the full flying course. The other nine are studying theory. The demand for the course was so great that many students had to be turned away.

The training aircraft at Avondale, a Cessna 152, has been made possible through the support of J. L. Tucker, of the Quiet Hour, and several private donors in Australia and America.

GORDON A. LEE
Communication Director
Australasian Division

Peten students work, study, preach

Peten Adventist Vocational School offers courses in automobile mechanics, agriculture, and home economics. Situated 12 kilometers from the town of Poptun, Peten, Guatemala, on 1,800 acres, the school offers primary education for students who lack that foundation, and also provides the standard curriculum. The 1977 school year closed with an enrollment of 120 students.

Students and faculty are endeavoring to proclaim the Advent message to inhabitants of the state of Peten. By bus or truck they travel to nearby Sabaneta, Delicias, and Poptun. The small mission airplane has enabled the school to extend its influence to such distant points as Los Lacondones and Sijache. Last year students participated in

four evangelistic crusades, including a six-week campaign conducted by Salvador Monzon, pastor, and other faculty members. Students delivered personal invitations to hundreds of people to attend these meetings. As a result of this witness, 80 persons were baptized.

During 1977, students and teachers gave 1,500 Bible studies, distributed 12 tons of Dorcas clothing, established eight branch Sabbath schools, and accompanied the missionary on dental clinics where a total of 1,200 teeth were extracted.

JAMES J. BECHTEL
Director
Peten Adventist
Vocational School



SAWS shipped 40 tons of clothing for distribution in Madras, India.

INDIA

SAWS aids three disaster areas

Seventh-day Adventist World Service (SAWS) so far this year has brought aid to cyclone-ravaged Andhra Pradesh, Tamil Nadu, Pondicherry, and parts of Kerala, in India.

SAWS shipped 40 tons of clothing to Madras, where the clothing was sorted and made into family packets by Adventist volunteers and transported by lorries (trucks) to distribution centers in Andhra Pradesh and Tamil Nadu. P. R. Israel, South India Union lay activities director, says that 22,000 packets of clothing were rushed by four lorries to several distribution centers in Tamil Nadu. The clothing was then distributed according to need, without reference to caste, creed, or religion.

In the village of Bapatla, south of Guntur in Andhra Pradesh, SAWS is constructing houses at a cost of Rs. 150,000 (US\$10,345). George Nelson, R. Nagabushanam, and Jeevarathnam, Andhra Section workers, assisted by three Spicer College students, are in charge of this project.

SAWS, with the assistance of U.S. Aid, is helping to improve conditions in the Diu section of Andhra Pradesh, where areas were devastated by both cyclonic

winds and tidal waves. More than 1,000 cots were distributed to weary residents. In the same area, with the cooperation of the Singer Company, a sewing school is now set up to train 100 seamstresses. Upon completion of the training, each seamstress will receive a treadle sewing machine. This project is expected to be completed within a year.

SAWS is also involved in other areas of Southern Asia. In Bangladesh last year, SAWS gave out \$132,000 worth of relief, which included \$100,000 worth of clothing and bedding, \$17,000 worth of food, and cash relief of \$15,000. In Pakistan, SAWS gave more than \$70,000 worth of aid, including \$63,000 worth of clothing and bedding and \$8,000 in cash. In India, the nearly \$150,000 worth of SAWS aid included \$85,000 worth of clothing and bedding, and \$65,000 in cash.

R. I. CLARK
SAWS Director
Southern Asia Division

CALIFORNIA

Unused items net \$10,000

Merchandise that has been cluttering garages, storage buildings, and homes in Oakhurst, California, has been sold at the Clovis Swapmeet to swell the new Oakhurst Adventist church building

fund. Over a two-year period \$10,000 has been raised.

This venture was the idea of Asa Cree, a retired denominational worker who is finance chairman of the church building committee. Mr. Cree has had many years of business experience as an executive with Loma Linda Foods, as well as consultant in health-food industries in Africa, Australia, Japan, and other areas of the Far East.

Associated with him in the monthly treks to the swapmeet were Asa Case, Albert Wolcott, Glenn Rouck, and Earl Armand. Others have assisted in collecting, repairing, and selling the articles donated by members and community friends. The project has required countless hours of hard labor, but the church members rejoice in this accomplishment and plan to continue.

ADELINE WOLCOTT
Communication Secretary
Oakhurst, California

TV program joins New York outreach

Continued from cover

Multitalented Nila Grieve, Elder Grieve's Italian wife, who was also born in Argentina, acts, sings, designs costumes, and writes most of the scripts for the telecast.

In a Valentine's Day program the sanctity of love and marriage was illustrated by televising an actual wedding of a Spanish literature evangelist and his bride. A program called "The Images" dramatized the conversion of Nila Grieve's mother in Argentina. The Thanksgiving program (on videotape) was nominated for an award at a film festival in Spain, but unfortunately, it was erased by accident.

Perhaps the most inspiring aspect of the dual broadcast ministry is that much is being accomplished by only a few workers, with limited funds. Operating on an annual budget of \$120,000, which includes production, air time, and salaries, the staff tapes programs in an old studio sit-

uated in a nonrepresentative section of Newark, New Jersey. It costs about \$2,500 to produce each program, which is considerably less than the production costs of most contemporary religious telecasts.

Besides the Grieves, the salaried staff consists of a Bible worker and two office assistants, who are responsible for answering telephones, grading Bible lessons, registering offerings, and sending out literature. The staff is currently computerizing the 10,000 names and addresses on file, because the mailing list is too large to handle manually.

"It really is a shoestring operation," admits Nikolaus Satelmajer, associate director of Metro Ministry. "But the Lord is multiplying our loaves and fishes, and based on current production, personnel, and air-time costs, I think the telecast will be self-supporting by 1980."

Elder Satelmajer's projection for the telecast is based on donations that have flooded the Ayer, Hoy, Mañana office since last June, when the first ongoing fundraising campaign was begun. Since then \$47,000 has come in, nearly 85 percent from non-Adventists. Elders Satelmajer and Grieve believe there is a good possibility of syndicating the program in the United States and abroad.

The history of Ayer, Hoy, Mañana is as fascinating as it is moving. In 1969, during a Week of Prayer and fasting held at the Central Brooklyn Spanish church, a dedicated group of laymen asked themselves, "What is the most effective thing we can do to help finish the Lord's work in New York?" They felt impressed to sponsor a radio program, but there was no air time available. Miraculously, a 15-minute slot opened on radio station WADO on Sunday mornings, and production began.

At first the Brooklyn Spanish church bore the responsibility of financing the program. Later, other Spanish churches and the Greater New York Conference contributed.

In 1975 Mrs. Grieve sug-

gested that Spanish evangelism should branch into television. Elder Grieve contacted an official of UHF channel 47, who asked him what he could offer to the Spanish community. Grieve explained the beliefs of the church to the official and told him they could offer a program that would enrich the people educationally, help restore harmony in their homes, and improve their physical and spiritual health.

"Is this a new church?" queried the official.

Elder Grieve assured him it was not.

"Then where have you been hiding all these years?" the official responded.

"After that experience I became convinced of the need for a greater exposure of our beliefs through the mass media. We take it for granted that people know who we are, but many have never heard of Seventh-day Adventists," says Grieve.

The Grieves submitted a program proposal to the management of the station, and the proposal was accepted immediately. The first year of the telecast was an exhausting one for the husband-wife broadcasting team. They had to keep the radio program going, besides producing 52 hour-long programs for television.

"Each live take had to be the final take, and there were a lot of blunders," Grieve says with a chuckle. "Now that we use videotape, we don't need to produce as many programs," he adds with a sigh of relief.

A major factor in the program's continuing success is the strong support of the Spanish Adventist congregations in New York. Each Spanish church has a layman coordinator who personally delivers literature and Bible courses to the viewers and listeners who request them in the church's area. Pastors and church members often act on the telecast without pay. Still others volunteer their time to answer telephones on Sundays or stuff envelopes for mailing.

"The program is supported by church members and non-

members because it is meeting a real need in the Hispanic community," notes Carlos de la Pena, Spanish coordinator for the Northeastern Conference. "Ask almost anyone in the Spanish community whether he has heard of Ayer, Hoy, Mañana, and he will say Yes," echoes P. C. Roque, associate director of the lay activities department of the Greater New York Conference.

Ayer, Hoy, Mañana is fast becoming a total-media operation. Last December a phonograph record featuring program highlights was re-

leased, and the stock is almost sold out.

But perhaps the most encompassing scenario Elder Grieve envisions is that of the telecast's becoming a training center for Spanish Adventist broadcasting around the world. "I believe if we can accomplish this," he says, "Ayer, Hoy, Mañana will have done its part to fulfill Ellen White's projection that the Adventist work in New York City is to be a symbol of the work the Lord desires to see done around the world." (See *Evangelism*, pp. 384, 385.)



Takoma Park elementary principal retires, receives award

At a special program held at Takoma Academy, May 20 and 21, Miriam Tymeson, elementary educator in Takoma Park, Maryland, for 45 years, was awarded the Charles E. Weniger Award for Excellence. At a second program Bibles were presented by the John Nevins Andrews Elementary School faculty to Mrs. Tymeson and her husband, Sydney. Mrs. Tymeson founded JNA in 1937 and has been its principal during its entire 41-year history.

The mayor of Takoma Park presented an official proclamation, and WRC-TV and suburban papers covered the awards ceremonies. Tributes from students, teachers, church workers, and parents around the world whose lives her 55 years of denominational service has touched filled a number of scrapbooks.

Mrs. Tymeson is the daughter of F. C. Gilbert, for many years a field secretary of the General Conference. Mr. Tymeson retired in 1974 as chairman of the business administration department of Columbia Union College after 50 years of teaching in denominational schools. Both Tymesons have received Distinguished Service Medallions from the General Conference Education Department.

HERB BROECKEL
Communication Director
Potomac Conference

Religious Newsbriefs

from Religious News Service

● **Rise in use of alcohol:** A new study by the Medical Foundation, reported at a conference in Boston recently, reveals that alcohol use among college students has increased substantially in the past 25 years, especially among women. The study compared responses from some 7,300 students at 34 New England colleges, interviewed last spring, with the responses of students interviewed in a classic 1950 study involving 15,000 students on 27 campuses across the United States. Henry Wechsler, who conducted the new study, said some 95 percent of college students now consume some alcohol, with "little differences among classes or sexes."

● **U.S. Roman Catholic population growth:** Roman Catholics now comprise 23 percent of the population of the United States, with a total of 49,836,176 reported for the year 1977 by the *Official Catholic Directory* for 1978, recently issued in New York. The total represents an increase of 510,424 over the 1976 figure.

● **Church-state proposals in Sweden:** A comprehensive set of proposals for altering the relationships between the Church of Sweden (Lutheran) and the government has been submitted to the church and the Parliament after 20 years of work. Under the proposals, the right of parishes to levy taxes would be rescinded and members would pay a levy to the church as a whole. This would be collected by the government and then transferred to the church. The government would also pay the Church of Sweden an annual grant, based on the value of 275 million Swedish crowns in 1975 plus additional compensation to reflect inflation. Archbishop Olof Sundby of Uppsala, primate of the Church of Sweden, said, "If these are accepted they would have a very positive effect on the ecumenical climate of Sweden."

Afro-Mideast

- At its midyear committee meeting, the Afro-Mideast Division requested SAWS to send 3,600 bales of clothing to Egypt, Ethiopia, and Tanzania.
- At the MV Investiture held recently at Boushrieh Adventist Secondary School, Beirut, Lebanon, awards and honors were given to 270 students, only 2 percent of whom are from Adventist families. The MV work is a missionary endeavor on the part of a Bible teacher to involve students in constructive, character-building activities.
- Coinciding with the third day of a Five-Day Plan to Stop Smoking at the University of Nairobi was a 45-minute interview on Voice of Kenya television with Gilbert Bertochini, General Conference associate temperance director, and David Syme, East African Union temperance director.

- The Tanzania Union recently held a two-week institute at Ikizu Secondary School for all the ministerial workers from the four fields and institutions. Arturo Schmidt, associate secretary of the General Conference Ministerial Association, was the main speaker.

Euro-Africa

- At the Central African Union session held in March at Nanga-Eboko, Cameroon, five Cameroon ministers, one from the Central African Republic, and two missionaries from Europe were ordained.
- The board for the Adventist College for French-speaking Africa at Nanga-Eboko, Cameroon, has laid plans for seminary classrooms, a new kitchen, and a new area for physical education.
- Thanks to many generous donors, mission school buildings are being upgraded in the Cameroon. The most recent is a classroom block for 325 primary-age pupils at Bilomo, near Bafia.



British centers use bookmobiles

The Adventist Book Centers of the British Isles have recently purchased two new bookmobiles, one for each book center. Shown above is Dennis Johnson, manager of the South England Conference ABC, with one of the bookmobiles. This venture will give ABC managers opportunity to have book centers in the remotest parts of the British Isles. These bookmobiles were purchased from the public library system and have shelves to display a complete line of Seventh-day Adventist books and health foods.

R. E. APPENZELLER
Publishing Director
Northern Europe-West Africa Division

Far Eastern

- April, 1978, marked the thirtieth year since Mrs. Theodora Wangerin introduced the work of the Voice of Prophecy into Korea. Last year, 11,200 graduated, the highest number to graduate in one year in the school's history. Forty percent of all Bible correspondence course graduates in Korea join the church.
- Last year, as a result of An Pan Chong's work, a church was organized in the South-west Korean Mission, with a membership of 42 adults and 28 children. An Pan Chong wanted to do more for the Lord, so he decided to start a church. Moving into an area where there were no Adventists about five years ago, he purchased a large plot of ground, recruited some unemployed men, and gave them money so they could cultivate the land to help support their families. In the evenings they preached to their neighbors.

- F. M. Arrogante, North Philippine Union Mission president, and N. S. Pallasa, Philippine Union College public-relations director, were included among the recipients of the Philippine Tuberculosis Society, Inc., awards for their civic participation in the PTS National Anti-TB Educational and Fund Campaign program.
- M. W. Tamburan, West Indonesia Union communication director, reports 1,300 new Bible correspondence school applications for the week ending May 13, 1978. There are 96 VOP radio programs aired each week in the West Indonesia Union with laymen as speakers.
- W. T. Clark, Far Eastern Division president, giving a summary of baptisms in the Far Eastern Division for the three years ending December 31, 1977, noted that for 1977, almost half the total baptisms were from the South Philippine Union. The report showed 84,490 baptized during the triennium.

South American

- The South American Division continues to rejoice in its having passed the 400,000 mark in church membership. The division's first church, Crespo, in Entre Rios, Argentina, was organized in 1894 with 36 members. The division closed 1977 with 400,876 church members, 40,223 persons baptized during the year, and 1,337 organized churches.
- During the first four months of 1978 there have been 526 more baptisms and 34 more churches organized in the division than during the same period last year.
- The Uruguay Conference baptized 602 converts in 1977, bringing its membership to 4,600. In 1977 one district baptized 153 persons; another baptized 103; and one layman led 43 persons to Christ. Members recall the annual baptismal goal of earlier years of 100 for the whole country. The membership goal for 1978 is 5,000.

- Baptisms in the division during the first quarter, 1978, totaled 3,431. This is 520 more than were baptized during the same period in 1977. In the South Brazil Union, 860 persons were baptized during the first quarter, bringing union membership to 134,229.

Southern Asia

- More than 200 people in Pakistan have stopped smoking during the first quarter of this year as a result of a series of Five-Day Plans to Stop Smoking. The Pakistan Union's goal is to help an additional 300 persons to stop smoking by the end of the year.
- Peter Mundu, Southern Asia missionary in Fiji, reports that he conducted a Week of Prayer at Navesau Junior Secondary School and encouraged 50 young people to join a baptismal class.
- Sixty student colporteurs spent their summer vacation

(April to June) in Burma, selling health and religious books in city, suburban, and country areas.

- The principal of the Adventist seminary in Moulmein, southwestern Burma, led a group of students in an evangelistic campaign during the seminary's summer recess.

- A. M. Peterson, Southern Asia Division communication director, conducted a one-day communication seminar in Rangoon, Burma, for 50 teachers, students, and pastors.

North American

Canadian Union

- D. W. Holbrook, Home Study Institute president, delivered the commencement address at the seventy-first graduation exercises of Canadian Union College. Sixteen students were awarded degrees, eight of these in the field of religion.

- After 43 years of rejecting the religion of his Adventist-minister father, Ron Riley was baptized in the Edmonton, Alberta, Central church. A Bible study conducted by a Jehovah's Witness in a friend's home brought about Mr. Riley's return to Adventism.

- Canada's first Korean camp meeting convened in Blackstrap, Saskatchewan, May 19 and 20. More than 70 Koreans from as far as British Columbia and Ontario enjoyed the fellowship the meetings provided.

- An architect has been employed to prepare a master plan for the Canadian senior college at College Heights, Alberta. His work is preparatory to the erection of new dormitories and other facilities required by the elevation of the college to degree-granting status, which is expected from the Alberta government shortly.

- Ethel Elliot, of the Victoria, British Columbia, church, celebrated her one-hundredth birthday at a reception given by the church

members. She received a plaque from the church and a citation rose from local radio stations.

- Thirty-eight couples attended a marriage-enrichment seminar held in the Vancouver, British Columbia, church by R. H. Ferris, of the Volunteer Park church, Seattle, Washington.

Central Union

- On Sabbath, May 20, 27 members signed the charter-membership book of the newly formed Green River, Wyoming, Adventist church. Thurman Petty, district pastor, and his congregation are presently meeting in the city's Nazarene church building.

- On May 8, Missouri Conference ministers reported that church members gave \$150,000 in cash and pledges for the annual evangelism offering.

- Arthur L. Page has returned from semiretirement to be publishing director of the Colorado Conference. Elder Page has remained active in literature work, canvassing in the Rye area and the east-central plains of Colorado during the summer months.

- Fifty-five persons were baptized in Kansas City, Missouri, at the conclusion of meetings held by J. Lynn Martell, Central Union Ministerial secretary, and Henry and Bunny Reid, singing evangelists.

- Jesslyn and Dale Brusett, Central Union evangelists, concluded meetings in Topeka, Kansas, with the baptism of 48 persons.

Columbia Union

- Robert Benson's handmade ark made the story of the Flood live for the children of the Waynesboro, Virginia, cradle roll department. The all-wood boat measuring four feet long, 17 inches high, and 15 inches wide took approximately 70 hours to construct.

- Area-wide meetings designed to improve church fellowship were held in four Pennsylvania cities—Philadelphia, Harrisburg, Pitts-

burgh, and Warren. The youth who attended with their families were taken on nature walks and a trip to the zoo. A grand march on Saturday night climaxed the one-day meetings.

- The Columbia Union Visitor paid tribute to 70 secretaries who work in its seven conference offices during National Secretaries' Week by printing all their pictures, responsibilities, and years of service in the center spread.

- Since the purchase of three A. B. Dick offset presses and an IBM System 6 to set type, the Allegheny East Conference now saves money on its printing jobs.

- For the past 15 years women from the Takoma Park and Sligo churches in Maryland have created, knitted, and sewed handmade layettes, which are donated to needy clinic patients at the Washington Adventist Hospital.

- Students of the Crest Lane School in Westminster, Maryland, were visited by Captain Matuson of the S.S. *Delaware Getty*—their adopted ship. He showed slides of sea life and left a life preserver and a company flag from the ship for the school. The school, in turn, gave him *The Desire of Ages* for the ship's library.

Lake Union

- Thirty-one people in Kokomo, Indiana, requested Bible studies as a result of a door-to-door canvass conducted by church members in that city and literature evangelists from around the conference.

- Sixty percent of the students at Pleasantview Elementary School in West Lafayette, Indiana, participated in a "trashathon" to raise money for Faith for Today. Sponsors donated money for children who picked up trash along the country roads.

- Almost 300 Pathfinders attended an annual Pathfinder Fair held at Broadview Academy, LaFox, Illinois, on May 21.

North Pacific Union

- Members from the three black Adventist churches in the Northwest took part in a weekend convocation held at the Gladstone Convention Center. E. A. White, Regional affairs director for the North Pacific Union Conference, led out in the weekend program. Those taking part came from the Seattle Spruce Street church; Mount Tahoma church, of Tacoma; and the Sharon church, in Portland.

- Members of the Kelso-Longview, Washington, church have begun construction on a new school. The Oregon Conference officers, H. J. Harris, president; Ted Lutts, treasurer; and Rankin Wentland, secretary, took part in the ceremony, along with representatives of the conference education department.

- Volunteers from eight Washington and Upper Columbia Conference churches spent three days aiding in the construction of the Kittitas Valley School. The institution, which will open this fall, is operated by the Ellensburg and Cle Elum churches of the Upper Columbia Conference.

Pacific Union

- Pacific Union office secretaries and hourly workers were honored at a special dinner during National Secretaries' Week. At an office worship they were recognized for their abilities to establish procedures, organize department work, and streamline existing systems.

- Homecoming for the School of Nursing, operated from 1892 to 1959, highlighted the Centennial Celebration of St. Helena Hospital and Health Center, Deer Park, California, in early June. More than one third of the 765 alumni returned for festivity week. Alice Howe, of Modesto, California, is believed to be the oldest alumnus, having graduated in 1910. The only student in her class that year, she was not given a formal graduation.

Camp Meeting Schedule

Canadian Union	
Alberta	
Beauvallon	July 14-16
British Columbia	August 4-12
Clear Lake (Manitoba)	July 12-15
Maritime	July 7-15
Newfoundland	July 18-22
Ontario	
Keswick	July 14-22
Thunder Bay	August 11-14
Quebec	July 21-29
Central Union	
Wyoming	August 1-6
Columbia Union	
Allegheny East	August 3-12
Chesapeake	July 7-15
Mountain View	
Charleston	October 14
Lake Union	
Illinois	
Little Grassy Youth Camp	September 13-16
Michigan	
Grand Ledge	July 20-29
Wisconsin	
Camp Wahdoon (Northern)	August 3-6
Wisconsin Academy	July 28-30
North Pacific Union	
Alaska	
South Central (Palmer)	August 2-5
Southeastern (Wrangell)	July 28-30
Montana	July 7-15
Oregon	
Gladstone Park Campground	July 14-22
Northern Union	
North Dakota	
Dickinson	August 25, 26
Fargo	July 21, 22
Pacific Union	
Arizona	
English	July 13-22
Spanish	July 26-30
Central California	August 3-12
Hawaii	
Hilo	September 15, 16
Kauai	September 29, 30
Mauai	September 8, 9
Molokai	September 1, 2
Oahu (Honolulu)	September 22, 23
Northern California	
Pacific Union College (Spanish)	July 12-15
Redwood Area (Weott)	July 20-29
Southeastern California	
Anaheim	September 29, 30
Southern California	
Soledad Sands Park	July 26-30

To New Posts

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

NORTH AMERICAN DIVISION

Theodore Bauer, teacher, Colorado Springs, Colorado, formerly same position, Monrovia, California.

Dale Clayton, professor of biology, Philippine Union College; formerly same position, West Suburban School, Chicago, Illinois.

Charles Geddis, teacher,

Boulder Junior Academy, formerly same position, West Suburban School, Chicago, Illinois.

Gordon Retzer, lay activities and Sabbath school director, Colorado Conference; formerly, same position, Iowa Conference.

Mervin Rosen, principal, Boulder Junior Academy, formerly superintendent of education, Illinois Conference.

Adventist Volunteer Service Corps, Sustentation Overseas Service, Special Service

Fawneita B. Brown (SS), of West Covina, California, to serve as secretary, division accounting office, Far Eastern Division, Singapore, left Los Angeles, May 8, 1978.

Steve Ray Mosley (AU '74) (SS), to serve in visual-aids production, Japan Union Mission, Yokohama Asahi, Japan, and **Kazko (Nozaki) Mosley**, of Macomb, Illinois, left Los Angeles, May 15, 1978.

EURO-AFRICA DIVISION

Regular Missionary Service

Eugenio Rodrigues (and Alcinda and family), of Spain, to serve as Sabbath school and lay activities department director, North Brazil Union, left March 2, 1978.

Volunteer Services:

Adventist Volunteer Service Corps workers: 1
Relief workers: 2

FAR EASTERN DIVISION

Regular Missionary Service

Cynthia Fajardo, of the Philippines, to serve as English teacher, Wollega Adventist Academy, Ethiopia, left April 27, 1978.

Roselyn Lee, of Singapore, to serve as dental hygienist at Hongkong Adventist Hospital Dental Clinic, left January 25, 1978.

Delia Molino, of the Philippines, to serve as a nurse, Yuka Hospital, Zambia, left May 30, 1978.

Victor Seralde and Mercy Lynn to serve as physicians, Haad Yai Mission Hospital, Thailand, left April 7, 1978.

INTER-AMERICAN DIVISION

Regular Missionary Service

Jean Robert Mathador (and Juslene), of Haiti, to serve as

physician, Yuka Hospital, Zambia, left April 17, 1978.

SOUTH AMERICAN DIVISION

Regular Missionary Service

Henrique Berg (and family), of Brazil, to serve as president, Inca Union, Lima, Peru, left April 30, 1978.

TRANS-AFRICA DIVISION

Regular Missionary Service

Henri Marais and Faith, of South Africa, to serve as president and office secretary, respectively, Zambia Union, left April 1, 1978.

Newly Published

Pacific Press

Nyla and the White Crocodile, by Norma Youngberg (\$3.50). The story is centered on Nyla and the superstitions of her tribe—cruel superstitions that meet the Christian teacher—and the courage that such a teacher must have.

Funky, by Barbara Hand Herrera (\$3.50). *Funky* is the story of the struggles of a college student. Paralyzed in an accident, he found the gifts of hope, faith in God, and a life of service to others.

Uncle Charlie, by Richard Utt (\$4.50 paper; \$6.95 cloth). The real story here is not so much Charles Elliott Weniger's academic achievements, which were many, or his contributions to the Adventist ministry, which were profound, but the kind of man he was and the way his life still is reflected in the lives of others.

Hurting, by Dan Day (50 cents). This book deals with the common problem of how to overcome emotional hurt.

Don't Look Down, by Richard Utt (\$2.50). Steve Neuharth had it made. He had graduated from college; he had a teaching job to go to; he had married the girl of his choice, and they were on their honeymoon. Then their Volkswagen and a truck collided. This book tells how the short years of Steve's life affected others.

My Son Dan, by Lettie Wheeler Moore (\$3.50). Dan—impetuous, strong-willed, rebellious, and an alcoholic—by the influence of Christian friends

gained an insight of what God is like and what He can do for one who lays self aside.

The Impersonation Game, by George Vandeman (75 cents). The author of a book that dealt with the revival of the occult answers the doctrinal questions on the occult.

How to Become a Successful Christian Leader, by Robert H. Pierson (\$3.95 paper; \$5.95 cloth). The second in Elder Pierson's Leadership Series, this book is addressed to any member who aspires to a position of leadership at any level within the Adventist Church.

Beloved Leaders, by Robert H. Pierson (\$3.95 paper; \$5.95 cloth). The third book in Elder Pierson's Leadership Series is a book of counsel for Seventh-day Adventists—those in leadership and those who would like to increase their effectiveness in the church.

Putting Up With Your Put-downs, by Clark B. McCall (50 cents). This little book is a brief Christian analysis of emotional problems suffered by rebuffs and insults and how to experience healing through the enabling power of Christ.

God Beyond Nature, by Robert E. D. Clark (\$2.50). Can an honest, thinking person who is aware of the discoveries of science, while looking at nature, believe in God?

Coming

July	
15	Home Foreign Challenge
August	
5	Dark County Evangelism
5	Church Lay Activities Offering
12	Oakwood College Offering
September	
2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to Oct. 7	Adventist Review, Guide, Insight Campaign
16	Bible Emphasis Day
23	Pathfinder's Day
30	Thirteenth Sabbath Offering (Afro-Mideast Division)
October	
7	Medical Missionary Work
7-14	Life & Health Emphasis Week
7	Church Lay Activities Offering
14	Voice of Prophecy Offering
21	Sabbath School Community Guest Day
21	Community Relations Day
21	Temperance Offering
28 to Nov. 4	Week of Prayer
November	
4	Annual Week of Sacrifice Offering
11 to Jan. 6	Ingathering Crusade

New ACA home

Adventist Colleges Abroad has had a new home base since July 1, 1978. For several years ACA has been ably supervised by John T. Hamilton from Loma Linda University, but since July 1 its home is at the office of the North American Division Board of Higher Education, at General Conference headquarters in Washington, D.C.

Adventist Colleges Abroad is the overseas program that allows a year's study at one of the Seventh-day Adventist colleges in Europe to regular students of one of the ten sponsoring colleges or universities in North America.

Students who desire to improve their proficiency in French, Spanish, or German, who are ready for the college intermediate level in the language, and who are interested in immersing themselves in another culture are invited to write for further information to Adventist Colleges Abroad, Board of Higher Education, 6840 Eastern Avenue NW., Washington, D.C. 20012. F. E. J. HARDER

Offering for N.A. Missions

A goal of \$300,000 has been set for the North American Missions Offering on July 15. This offering will help to fill needs in a unique mission field—people in North America for whom English is not their mother tongue. They represent nearly every country in the world and nearly every language. Some live in tenements, others in suburban homes, and still others in mud hogans and tin-roofed igloos. Some are rich, others poor; some are educated, others uneducated. Many have come to the United States to worship God according to the dictates of their conscience.

How can the Adventist Church reach them? How can members tell them the judgment-hour message unless they can find ways to communicate, open doors, and establish contacts?

Some of these ways are through Voice of Prophecy lessons, monthly missionary journals, witnessing tracts, and public evangelistic outreach, which the North American Missions Offering will provide.

R. A. WILCOX

Filipinos can choose rest day

Employers in the Philippines are now required to accommodate the religious needs of employees who wish to have a non-Sunday day of rest, according to Manila's *Bulletin Today*.

The decision grew out of a National Labor Relations Commission case involving Pamela Diamante, who, in June, 1973, decided not to report to work on Saturdays, because her new religion dictates that Saturday is the Sabbath day.

The National Labor Relations Commission ruled that employees must choose between either working on Saturdays or accepting severance pay. On appeal, Labor Secretary Blas F. Ople said an employer should respect the preference of workers for any day of the week to be their religious day.

W. MELVIN ADAMS

Bible school 1977 report

Reports from around the world reveal a record-breaking year in the work of Bible correspondence schools. The number of persons baptized surpassed by 12.5 percent the number baptized in 1976 through this outreach. Facts disclosed that nearly 14 percent of all baptisms into the church originated through Bible correspondence studies.

But the figures should be larger! For example, Bible correspondence school enrollments last year totaled 656,837. Of this number a little more than one third, 244,032, completed their courses and graduated. Of this number 210,170 indi-

cated an interest in knowing more of the doctrines of the Seventh-day Adventist Church. But only 160,389 of these people were visited by an Adventist! Of those, 32,909 were baptized.

The division reporting the largest number of baptisms from Bible schools was the Far Eastern Division, with 9,963. The South American Division was a close second with 9,538 baptisms, and the Inter-American reported 6,219 new members as a result of Bible school work. North American Bible correspondence schools brought in 4,601 baptisms.

M. CAROL HETZELL

Passports for Pathfinders

The General Conference Youth Department has prepared a "passport" for Pathfinders around the world.

In the 32-page booklet, similar to the "passports" being used by Pathfinders in Europe, each Pathfinder will have the opportunity to record his club's activities. Room is provided for the Pathfinder's identification, picture, and baptismal record; names of the other members of the club; records of Investitures, honors earned, summer camps, and special club events such as Ingathering, Pathfinder Day, parades, campouts, and community service activities. There is also space to register conference-wide events such as camporees, fairs, and bike-athons. For the autograph seekers there are several pages to collect signatures.

The red-and-gold brochure, printed by the Review and Herald Publishing Association, is available through Adventist Book Centers.

LEO RANZOLIN

For the record:

Barranquilla baptisms: With 375 already baptized during the evangelistic crusade begun in mid-February in Barranquilla, Colombia, Jose Osorio, Colombia-Ven-

ezuela Union evangelist, hopes for a total of 400 converts baptized as a result of the extended crusade.

New positions: Victor S. Griffiths, associate education director, General Conference, formerly dean of the Graduate School and professor of English at Loma Linda University. He replaces Garland J. Millet, who will be director of Affirmative Action at Loma Linda University beginning in September. □ Donald Lee, director of institutional research, General Conference Board of Higher Education, formerly director of workshops and associate professor of physics, Loma Linda University. He replaces Betty Stirling, provost for academic and administrative affairs, University of Baltimore.

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