

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

AUGUST 31, 1978



The Far Eastern Division conducted six colorful and informative Bible Evangelism Congresses in its territory recently. Left: More than 100 musical groups performed at the six gatherings. Upper right: A child preacher from the South Philippine Union Mission demonstrates his speaking abilities. Children in his country, some as young as 6 years old, have been well received in their ministry to prisoners. Lower right: Children at the congresses proved willing to do their share "to make Jesus known," as this little guitarist's hat indicates. Please turn to page 25 for the article and more pictures.

**Contents**

General Articles	Pages 4-15
Columns and Features	
Inspired Gems	6
For the Younger Set	12
For This Generation	13
Family Living	17
From the Editors	19
Newsfront	20-31
Cover Story	25
News Notes	28
Bulletin Board	31
Back Page	32

We are pleased to bring our readers a rarity in the history of the ADVENTIST REVIEW—four-color pictures in our Newsfront section (p. 25), illustrating further our cover story, “50,000 FED Workers Study Ways to Make Jesus Known.”

Many persons who speak more than one language have had the experience described by Alf Lohne, a general vice-president of the General Conference, in his article “We Can Believe the Bible” (p. 4). Assuming, because Elder Lohne had spoken

English to two tourists in his shop, that he was speaking English to him, as well, a Norwegian clerk doesn't understand a query in Norwegian. As he focuses on how the ways in which we think affect what we understand or accept, Elder Lohne makes clearer the mental attitudes that will help us believe the Bible.

Parents who long to give the best education possible to their children may wonder whether the better physical plants and perhaps more highly educated teachers in public schools can offer more than Seventh-day Adventist schools. The results of tests conducted in the Atlantic Union over the past four years can help these parents answer the question, “Will my child suffer scholastically if he attends church school?” (p. 11).

A REVIEW staff member remembered the daydreams she had in her early childhood in which she envisioned herself growing up to be the queen of

England as she read our For the Younger Set story, “Dog Leads Cost Money” (p. 12). This story can help youngsters and those not so young to realize that the lives of the famous or wealthy are not necessarily free from problems, nor are they free from responsibility. It also serves to remind everyone that, as His children, we are all princes and princesses in God's kingdom.

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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.

**Texas**

How thrilling I found the account in the July 20 REVIEW of the evangelistic advance in the State of Texas! This is similar to the growth in Sao Paulo and other places in Brazil and Latin America. Could it be that all our conferences will take a lesson from Texas?

VARNER J. JOHNS, SR.  
Loma Linda, California

**Privileged?**

I must heartily disagree with the opening remarks of “Take a Preacher to Dinner” (July 13). The author laments the fact that she was a PK (preacher's kid) and as a teen-ager prayed she would not fall in love with a ministerial student because she didn't believe she could bear this “lot”!

I was a PK, but I couldn't have asked for a happier, more meaningful and varied life than I enjoyed and am still enjoying today as a minister's wife. My greatest

desire as a youngster was to be a minister's or a missionary's wife in some far-flung mission field.

I believe PK really stands for “privileged kid”!

BERNICE CARUBBA  
Orlando, Florida

► We are glad this was your experience. But each of us reacts differently to similar circumstances, and many do find it difficult to belong to a preacher's family.

From April this year, when my husband began his ministry here in Ridgecrest, California, until today we have enjoyed meals in the homes of five different members. Tonight we are going to another member's home, where we will enjoy some refreshments made from fresh, home-grown, tree-ripened peaches.

In addition to these occasions, the bachelor student-missionary pastor serving here saw to it that we were fed several times before moving. He, his roommate, and his roommate's fiancée also entertained my husband while he was commuting before we moved.

These delightful experiences have been augmented by various church potlucks and social events.

This practical demonstration of love means much to our fam-

ily of five. True, a pastor cannot just socialize. But as we enjoy meals with various members, we learn ways in which we can better serve them. We lay plans for soul winning, discuss, and perhaps solve, some problems.

Ridgecrest is a congregation that has taken “a preacher to dinner.” We feel very blessed to serve this special, loving, friendly congregation!

MILDRED M. JEFFERSON  
Ridgecrest, California

**Climbing mountains**

“When Mountains Don't Move” (June 8) especially touched my heart, because the author, Connie W. Nowlan, known to me as Miss Wells, was the assistant dean of girls during two of my three years at Shendoah Valley Academy.

Although I don't have a child with cerebral palsy, I can share her heartache because I have lost two boys. I thank God for the little boy whom I adopted more than four years ago.

As the Nowlan family has done, we must set our eyes on heaven and the wonderful things God has waiting for us there—including health and reunion with loved ones.

CLAUDIA GALLAGHER  
Cinnaminson, New Jersey



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## Ideas should be tested, not feared

Some time ago a newspaper pointed up an important truth by using the following illustration: "Let us say a man who does not like mushroom soup patronizes a supermarket where this kind of soup, among hundreds and perhaps thousands of other foodstuffs, is sold. One day he happens to see mushroom soup on the shelf and is enraged by the sight. He goes to the manager, demands that it be withdrawn from sale, and when the manager incredulously refuses, announces he will take his custom [business] to another store."

The newspaper compared the man in this hypothetical incident to readers who practically become frenzied when they encounter ideas in editorials or articles with which they cannot agree. Upon occasion, a subscriber dissents so violently that he demands that the publisher recant. Often there is a threat, implied or stated, that if a retraction is not offered he will cancel his subscription.

The newspaper went on to examine briefly the reasoning behind this kind of ultimatum. We quote one point it made: "The reader who is so outraged by views that collide with his own would not like to hear this said, but he is demonstrating that his own convictions are none too secure. The reader who is secure in his views does not fly off the handle when he reads the opposite, but rather smiles and dismisses it from his mind. When he learns that a certain writer's views are unacceptable to him, he probably skips his writings. Most readers, however, at least occasionally read writers they do not agree with, if only to keep informed about what the opposition is up to, and as a kind of astringent in reappraising their own opinions."

We think that this viewpoint has considerable validity. Secure, mature people do not become emotional and irrational when they encounter people, magazines, or books that hold ideas that differ from their own. They do not demand that the "mushroom soup" be taken off the shelf and withdrawn from sale. Instead, they examine the opposing idea as objectively as they can. If this examination reveals that the idea is valid and can be defended, they adopt it; if it proves worthless, they reject it.

That this is the right approach is apparent when we picture what would happen if a person who cannot tolerate disagreement were in a position of leadership in the church, the community, or the nation. The least he would do would be to refuse to listen to new ideas; at most he would endeavor to eliminate all opposition. In a democracy this would call for the suppression of free speech.

People who are quick to reject and denounce all

viewpoints except their own should keep another point in mind: Partial information can lead to erroneous conclusions. Too often a person may advocate an idea with enormous energy, because he sees only a small segment of a particular problem, hence the issue seems beyond debate. He may not be aware of certain facts that would make his position look ridiculous. Instead of seeing the total picture, he sees only part of it, and then makes a judgment. Splendidly uninformed, he spreads his view with all the energy and resources at his command, meanwhile denouncing all who do not agree with him.

Perhaps no better illustration of the fact that mere fragments of information can lead to wrong conclusions has ever been created than the well-known Hindu fable about six blind men who were making their first contact with an elephant. The first man felt the elephant's side and concluded that the beast must be like a wall. The second touched his tusk and decided that an elephant must be like a spear. The third took hold of the writhing trunk and visualized the animal as being like a snake. The fourth, taking hold of the creature's knee, decided that an elephant must be like a tree. The fifth, touching a great, flapping ear, declared that the elephant is like a fan. The sixth, chancing to take hold of the elephant's tail, announced flatly that "the elephant is very like a rope!" All were partially right, but wrong.

### Truth and error are not complementary

There is danger, of course, in pressing this illustration too far. Certain philosophers in the past have mistakenly declared that truth and error contradict each other only because we do not have total knowledge. They have held that what appears as error actually complements truth when viewed from the proper vantage point. They have even attempted to obliterate the line between obedience and disobedience, between right and wrong, between good and evil, between righteousness and wickedness.

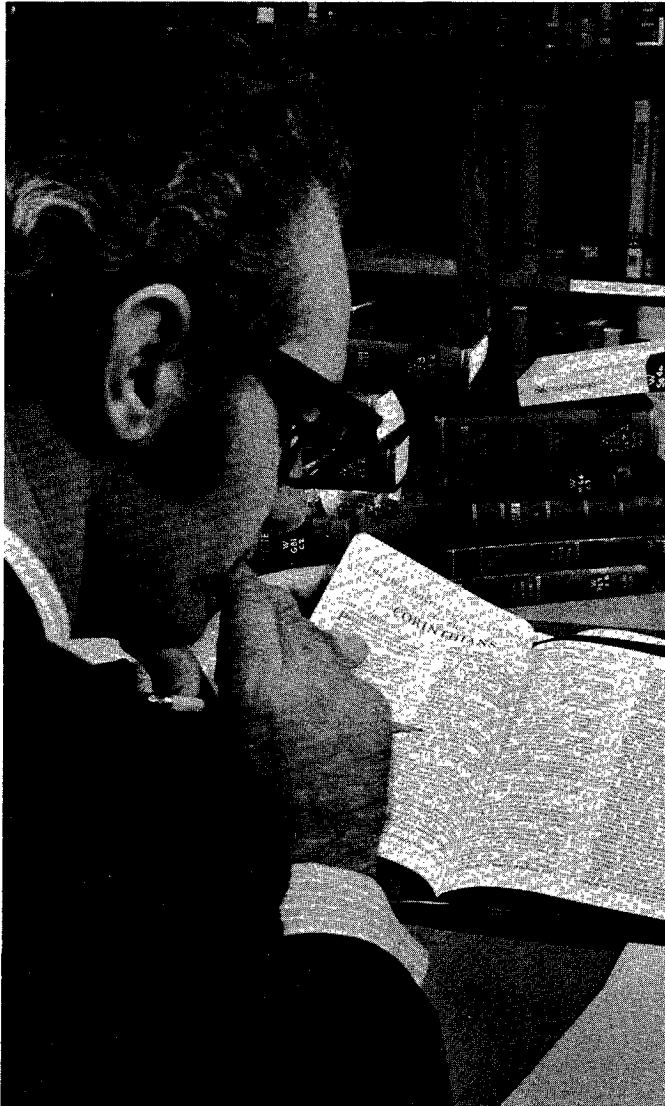
We reject all attempts to whitewash sin and make it appear a necessary facet of the universe, having its origin in God. Satan, not God, is the source of sin and error. Inevitably, then, people who cast their lot with God and truth will find themselves arraigned against Satan and error. They will oppose evil men and evil ideas with all their skill and energy. No armistice can ever be declared in this conflict. But in fighting the good fight of faith, intelligence and information are needed to distinguish clearly between friend and foe, between truth and error, between moral issues and personal prejudices.

One further thought might be worth a bit of meditation: The world would be a less interesting place if the customs and cultures of all nations were alike, if everyone looked alike and had the same tastes, if everyone thought alike on all questions. So let us be glad that other people challenge our ideas from time to time. Let us be glad that we can exchange viewpoints even if we must merely agree to disagree. The fact that we don't like mushroom soup doesn't prove that the soup is no good. Tastes—and minds—differ.

K. H. W.

# We can believe the Bible

By ALF LOHNE



It is a human trait to understand and accept only those truths toward which we nurture a positive attitude. Conversely, we sometimes *fail* to understand (or even reject) evidence merely because our minds have a “cast in cement” negative bent toward it. Though it isn’t easy to admit such weakness, it is a fact of life, as an experience I had a few years ago illustrates.

I was trying to help two English-speaking tourists in a little Norwegian store where none of the clerks spoke English. One of the tourists asked me a question I couldn’t answer, so I turned to a clerk and asked him, in Norwegian, for information. He just looked at me

blankly. Slowly and clearly I repeated the question. Still looking at me uncomprehendingly, he said in broken English, “Me not understand!”

He had heard me speaking English to the tourists. His mind told him I was still speaking English, so he did not hear that I was talking to him in his own language! Of course, the misunderstanding did not last long. But this shows how what we think can affect what we understand or accept.

When it comes to the question of whether God speaks through the Bible, as important as evidence itself is our willingness to believe or to doubt. The Bible expresses this principle in the matter of our relationship to God:

“Without faith it is impossible to please him; for *anyone who comes to God must believe that he exists and that he rewards those who search for him.*” “If any of you falls short in wisdom, he should ask God for it and it will be given him, for God is a generous giver who neither refuses nor reproaches anyone. *But he must ask in faith, without a doubt in his mind; for the doubter is like a heaving sea ruffled by the wind. A man of that kind must not expect the Lord to give him anything; he is double-minded, and can never keep a steady course.*”<sup>1</sup>

Our understanding is like a sensitive radio receiver. It must be turned on and tuned in to a certain wavelength in order to receive the message. If we are not on the right wavelength, we will either hear nothing or we will get the wrong message. And we will draw the wrong conclusions. But if we tune in to the right wavelength, we will get the right message.

This is underscored in these well-known words: “Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. . . .

“Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple.”<sup>2</sup>

But approaching the Scriptures with a positive attitude doesn’t mean putting aside the ability to reason. Neither does it mean closing our eyes to scientific facts or logical arguments. On the contrary, science has given us an overwhelming wealth of faith-building arguments in the fields of history and archeology. These arguments are so many and so convincing that one would need a strong atheistic bias *not* to accept them!

Though the evidences for faith are strong and many, the possibility for doubt will always be present. Even Christ Himself couldn’t convince everyone to believe. Among His closest followers there were two opinions concerning Him: Some “worshipped him: but some doubted.”<sup>3</sup>

Here was a group of people who had access to the same evidence. But each person as an individual had to decide whether to believe or to doubt. We shouldn’t be

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*Alf Lohne is a general vice-president of the General Conference.*

surprised, then, that the same situation exists today. And it will continue to exist until the end of time. "Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith."

### **Lack of knowledge**

Every Bible student soon discovers that he cannot understand or explain everything he reads. Why is God's Word like this? If the Bible contains God's message for me, why can't I understand it all?

The fact that we can't solve a problem by ourselves doesn't necessarily mean there is no solution. If we don't know how to find the answers ourselves, maybe there are others who can help us. Many of our difficulties lie in our lack of knowledge. When some of His critics came to Him, presenting quotations from Moses that they could not understand, Jesus said to them, "'You are mistaken, because you know neither the scriptures nor the power of God.'"<sup>4</sup> The problem was not in what Moses had written, but in the fact that the readers did not have sufficient information about what the Scriptures contained. The more knowledge we have regarding what is written, the better we understand.

Dr. J. B. Phillips, who translated the New Testament into everyday English, in the process of which he made a

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No one is forced to believe  
the Bible. For those who wish  
to cavil, God does not remove all  
possibilities for doubt, but He  
provides plenty of evidence  
on which people may build an  
intelligent faith.

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thorough study of the text, writes thus of his experience:

"I found, as I have written elsewhere, that once one gets to grips with the actual stuff of the New Testament its vitality is astonishing. I found myself provoked, challenged, stimulated, comforted, and generally convicted of my previous shallow knowledge of Holy Scripture. The centuries seemed to melt away, and here I was confronted by eternal truths which my soul, however reluctantly, felt bound to accept. The further I went on with my work of translation the more this conviction of spiritual truth grew within me. . . .

"Although I did my utmost to preserve an emotional detachment, I found again and again that the material under my hands was strangely alive; it spoke to my condition in the most uncanny way. I say 'uncanny' for

want of a better word, but it was a very strange experience to sense, not occasionally but almost continually, the living quality of those rather strangely assorted books."<sup>5</sup>

The apostle Paul, through the words of Ellen G. White, testifies to a similar personal experience: "'Do you ask why I believe in Jesus? Because He is to me a divine Saviour. Why do I believe the Bible? Because I have found it to be the voice of God to my soul.' We may have the witness in ourselves that the Bible is true, that Christ is the Son of God. We know that we are not following cunningly devised fables."<sup>6</sup>

Many of us have felt the power of the Bible in our own lives. We know our heavenly Father and we recognize His voice speaking to us through His Word.

One of the qualities that elevates the Bible above all other books is its ability to point the way to salvation to the primitive and unlearned, as well as to the intelligent and highly educated. To every soul the Bible reveals his personal road to redemption. At the same time, it deals with subjects so exalted and far-reaching that it continually invites further study and meditation.

Here we touch on a point that is well worth our consideration. The Bible presents problems for which neither we nor anyone else can find the full solutions. This is only natural, because our human understanding is limited, while through the Bible One speaks whose knowledge is infinite. The apostle Paul exclaims, "O depth of wealth, wisdom, and knowledge in God! How unsearchable his judgments, how untraceable his ways! Who knows the mind of the Lord? Who has been his counselor? Who has ever made a gift to him, to receive a gift in return? Source, Guide, and Goal of all that is—to him be glory for ever! Amen."<sup>7</sup>

It is practically impossible to put into finite words truths that are eternal, or to describe in language limited by human imperfection that which is perfect. Ellen White says it this way: "The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought."<sup>8</sup>

God selected the writers and gave them the messages, but they wrote in their own words, and their own personalities influenced their expressions.

### **Understood by the Spirit**

The Holy Spirit inspired the Bible writers, and only with the help of that same Spirit can we understand the Bible. In the everyday language of the Phillips translation, the apostle Paul makes this clear: "But the unspiritual man simply cannot accept the matters which the Spirit deals with—they just don't make sense to him, for, after all, you must be spiritual to see spiritual things."<sup>9</sup>

No amount of theological study, archeological research, or scrutiny of historical records can give absolute

and indisputable proofs for spiritual truths. The same supernatural power that stimulated the authors to write the Word and guarded it throughout the ages must influence the reader to understand and accept what he should.

It has been said that one may read the figures on a sundial, but he cannot tell how far the day has advanced unless he can see the sun shining on them. In the same way, we can read the words printed in the Bible and miss the deep meaning intended for us personally in them. We discover this meaning only as the Spirit of God enlightens our minds.

Certain things in life cannot be decided entirely on the basis of argument or reason. Faith in God and the conviction that He speaks living words to us through the Holy Scriptures are among these. God invites us to experience the proof in our own lives. "Taste and see that the Lord is good."<sup>10</sup> When He says "taste," this is an encouragement and a challenge to try for oneself. The only laboratory you need for this experiment is your own life.

Dr. Carl F. Wisløff, one of the leading Lutheran scholars in Northern Europe who teaches theology on the university level in Oslo, states: "No man can understand or absorb the prophetic and apostolic testimony in the Scriptures without the assistance of the Holy Spirit (1 Cor. 2:14). A person who is not born again may cram Christian truths into his head so that he can repeat the words from his theoretical knowledge. But sooner or later he will reveal that his heart has not grasped them. Therefore, theology—the doctrine about God—is a matter only for the born-again person."<sup>11</sup>

For some the Bible is a closed book. They think it deals only with stories about men and women who died a long time ago and mystical theories about sin, death, salvation, and resurrection. On top of that a little concerning judgment, punishment, and eternal life in a world made new is mixed in. But the Book of books is much more than this.

### The Book knows you

If we read it with an open mind and are willing to believe and follow its instruction, the Bible can make our lives meaningful. We can have the same experience as Emile Caillet had in France. He was a young atheist when he entered a church and read the Bible for the first time. He had not read far before he exclaimed in surprise, "This Book knows me!" As a result of his confrontation with the Bible, he became an eager and wholehearted Christian.

I was impressed by the statement of a modern scientist who said, "As a scientist I apply the biological 'all-or-none' principle when it comes to Scripture, and it is my personal satisfaction to accept it all. For there is no rational meaning to life otherwise. There is no hope for the future without the Creator and the Redeemer. It gives me peace of mind to know that by His grace I will be among those who keep the commandments of God and who receive of His righteousness—and with it, eternal life in a perfect universe."<sup>12</sup>

Just as this marvelous Book spoke to an internationally famous scientist, to Ellen G. White, and to a Bible translator in England, so it will speak to you and to me. This is one of the wonders of the Bible. It is God's personal letter to each one.

There is nothing like the Bible when the sun is hidden behind a cloud, or the night is without stars. It is a book about things that endure. It is the place where we find the original account of Jesus Christ and His atonement. Without it we would know nothing about His life and teachings, and the way to eternal life.

How fortunate are we who have unhindered access to all the treasures of the Bible! When we pray, we talk to God. When we read the Bible, God speaks to us. If we approach it with a humble and receptive attitude, the Divine Spirit, which inspired its writers, will enlighten our understanding and strengthen our faith.

With his little faith a father came to Jesus with a prayer that sprang straight from his heart: "' I do believe. . . . Help me to believe more!'"<sup>13</sup> With a similar sincere petition in our hearts, we too will experience a miraculous answer. □

#### REFERENCES

- <sup>1</sup> Heb. 11:6, N.E.B.; James 1:5-8, N.E.B.
- <sup>2</sup> *Steps to Christ*, pp. 105, 110, 111.
- <sup>3</sup> Matt. 28:17.
- <sup>4</sup> Chap. 22:29, N.E.B.
- <sup>5</sup> J. B. Phillips, *Ring of Truth*, pp. 24, 25.
- <sup>6</sup> *Steps to Christ*, p. 112.
- <sup>7</sup> Rom. 11:33-36, N.E.B.
- <sup>8</sup> *Selected Messages*, book 1, p. 22.
- <sup>9</sup> 1 Cor. 2:14, Phillips.
- <sup>10</sup> Ps. 34:8.
- <sup>11</sup> *Jeg Vet på Hvem Jeg Tror*.
- <sup>12</sup> Asa C. Thoresen, *Signs of the Times*, Nov., 1974.
- <sup>13</sup> Mark 9:24, Phillips.

### INSPIRED GEMS



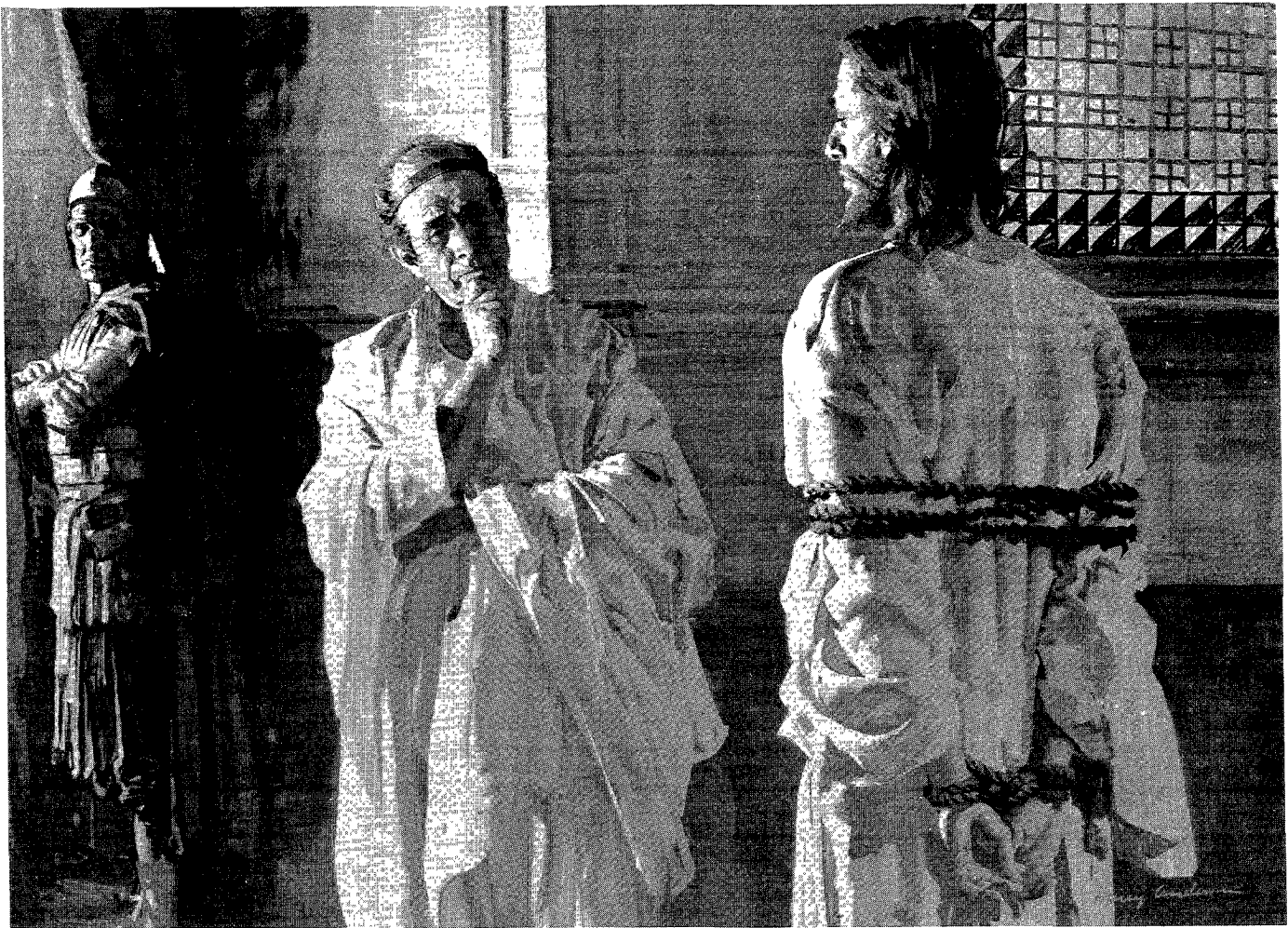
Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

**Ralph Watts**  
Minnesota Conference

● "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:3-5).

● "Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand."—*Testimonies*, vol. 8, p. 11.





## Wonderful Conqueror

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What motivating force galvanized an insignificant group of unlettered, dispirited followers of the Nazarene into a conquering army that swept everything before them?

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By G. E. GARNE

The battle of Waterloo had ended in a resounding victory for the Duke of Wellington. The determined Frenchman who had run rampant through Europe, sweeping everything before him, had been conquered at last. Napoleon had been brought to his knees! This was the greatest thing that had happened in decades. London must get the news! But in those far-off days before the

advent of telecommunications, the only way to relay the message was by means of flares. As the story is told, eagerly the people of England scanned the skies for the words that would spell victory or defeat. Destiny for them hung in the balance. Then suddenly the suspense was broken. The message was flashed across the sky in letters of fire: WELLINGTON DEFEATED . . . At that dramatic moment a wisp of fog blew between the message and the spellbound multitude. Their spirits sank. Hope gave way to despair. Could it really be true? A

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*G. E. Garne is editor for the Sentinel Publishing Association, Cape Town, South Africa.*

# INTRODUCING OUR NEW SWISS STEAK. IT'S TOO GOOD TO BE TRUE.



Loma Linda's new Swiss Steak with Gravy has so much of the taste and texture of steak that you may even think it's better than the real thing.

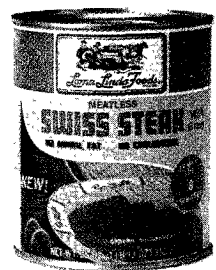
That's because it contains Loma Linda's own special ingredient, combining two different vegetable proteins. This special blend results in better texture plus a more favorable nutritional balance.

Loma Linda's new Swiss Steak is precooked and comes smothered in its own rich gravy. So you just open a can and it's ready to heat and serve.

Our Swiss Steak makes a scrumptious main dish

entree when served with cooked vegetables and a salad. Or a really hearty lunch served as an open-faced steak sandwich. It can be featured in stews and casseroles.

So try Loma Linda's new Swiss Steak with Gravy soon. It has the flavor of steak with none of the animal fat, preservatives or cholesterol. Which is why we say it's too good to be true.



*Loma Linda Foods*  
SINCE 1906



crushing silence settled over London. Only for a moment. Suddenly the mist disappeared, like stage curtains being opened. Then a tumultuous roar of triumph rose from the throats of those people so crestfallen but a moment before. The full message was now glowing in the sky: WELLINGTON DEFEATED NAPOLEON.

Just under 2,000 years ago the mists of despair enshrouded a small group of believers as they stood at the foot of a wooden cross. They had pinned all their hopes on this their Commander, hanging there between heaven and earth. They had hoped that He would now set up His kingdom on the throne of David, that the reign of sin and sorrow that had so long held sway would be finally broken and the kingdom of God would be ushered in. But somehow now, it seemed, they had been sadly mistaken. As they looked up at their Master hanging on the cross that Friday afternoon, they could read only one message in the bleak, cheerless sky: JESUS CONQUERED . . .

Now it is Sunday. Suddenly the mist rolls away. The message echoes in their souls. It reechoes from their hearts to ours: JESUS CONQUERED SATAN! JESUS CONQUERED DEATH!

“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

“But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20).

### Premise of the gospel

The gospel rests on the premise that Jesus rose from the dead. This is the one great fact about Jesus Christ that can be proved. When it comes to the supernatural nature of His virgin birth, there is no scientific evidence to which we can appeal. No witnesses were present who could testify that they had seen His conception take place and could verify that no human male was involved in the drama. For this fact we have to rely on the categorical scriptural declaration: “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). The believer accepts this statement at face value. But outside of Scripture he cannot prove that it was so.

When it comes to Christ’s resurrection, however, it is a different matter. Here we can rely not only on the scriptural declaration “He is risen; he is not here: behold the place where they laid him” (Mark 16:6) but on the external evidence of history. And it must ever be borne in mind that history is a science, as truly a science as mathematics, biology, astronomy, or geology.

What is the historical evidence to which we appeal? Simply stated, the historical case for the resurrection is twofold:

1. *The riddle of the empty tomb*: If Jesus did not rise from the dead as the Gospels assert He did, some explanation must be given as to what happened to His body between Friday evening, when Joseph and Nicodemus laid it in the rock-hewn sepulcher, and Sunday morning, when the tomb was found vacant. Examine whichever hypothesis you please, no matter how carefully, and the case falls flat! Let us take an analytical look at some of the possibilities:

If it be argued that His disciples spirited the body away, where did they take it? Either they hid it somewhere in the garden, or else they carried it out. If somewhere else in the garden, it would have been the easiest thing in the world for the enemies of the gospel to have found it! And do you suppose that they would have left any stone unturned to have done so? Think of the implications of the resurrection story to the hierarchy of the Jewish church! It branded them as murderers of the Messiah, the Son of God! Would they have sat back and allowed such a story to be circulated without challenging it, if it could possibly have been challenged? All they would have needed to do would have been to produce the body and exhibit it where all reasonable men could see the evidence. This would have condemned the disciples of Jesus to silence as charlatans and frauds. They would have had no difficulty in identifying the body. It would easily have been recognized by the nailprints in the hands and feet, by the spear wound in the side, by the lacerations of the flesh caused by the Roman whipping, and by the abrasions in the brow made by the crown of thorns.

If only the Pharisees could have laid hold of the mutilated remains of Jesus, how they would have rejoiced. Their trump card would forever have extinguished the flame of resurrection excitement. The story would never have been written. For a while the scandal would have been circulated of a criminal who had been crucified, and whose followers had hidden his body in a vain attempt to hatch up the story that their hero had been raised to life, only to have their plot foiled by the sharp-witted Pharisees, who found the body in an old disused well in the garden. But ere long the gossip would have lost its glow and become stale, and would never have spilled beyond the borders of Judea.

### Difficult to conceal

If, on the other hand, the disciples had sought to carry the body out—into Jerusalem, for example—that would have meant carrying it right into the teeth of their enemies, and Jerusalem at this time of the year was teeming with crowds. How about Bethany? The possibility of their being able to carry a body for several miles undetected by the officers of the Jewish church, is equally incredible.

There is an equally important consideration: After the crucifixion the group of disciples was a scattered, broken, dispirited group of men. By what stretch of the imagination can it be supposed that between the traumatic events of Friday afternoon and sometime before dawn on Sunday morning, they got together, hatched up the plot, mustered the courage and worked out the organizational details of a conspiracy that ever afterward was to defy solution?

The disciples of Jesus were such a timid group of men that on the night He was betrayed they all fled. Peter, the undisputed leader of and spokesman for the group, denied publicly that he even knew his Master. At the crucifixion, only John stood by Jesus to the bitter end. Could such a group of men be credited with carrying through to successful fruition such a masterly feat as to remove the body of their Hero from His resting place undetected, and convey it to such a secure hiding place that its whereabouts have never been discovered to this day?

Let us, then, pursue an opposite proposition, that the body of Jesus must have been abducted by His enemies, the Jewish establishment. But what would have been their point? We have already seen that the story of Jesus' resurrection was extremely embarrassing to the leaders of the Jewish church. The very thing they most needed was to be able to point to Joseph's new tomb and say in answer to the claims of the Christians, "There is the body, Go and see it for yourself!" This simple expedient would have thrown enough cold water on the ensuing resurrection fire as to extinguish it forever!

No, the answer certainly does not lie here. Let us look in another direction.

Is it possible that Pilate himself and the Roman soldiers had the body interred in another grave? If so, Pilate could have been prompted by one of two motives. The desire in some way to appease his conscience may have prompted him to give a decent permanent resting place to the innocent man he had condemned as a criminal. Or he might have wanted to "pull a fast one" on the Jewish leaders who had goaded him on to commit his reprehensible act of injustice. In either eventuality we can be sure that Pilate was more concerned about placating the Jewish leaders who had incited their people to the brink of uproar than about sentimental considerations surrounding the poor wretch on whom he had passed the death sentence. Already at the trial the Jewish leaders had played their trump card by saying to Pilate, "If you let this man go, you are not Caesar's friend!" We can be sure that after this threat Pilate would do nothing to stir up the hornets' nest he had narrowly managed to calm by handing Jesus over to be crucified. If, after the resurrection story began to spread, it had been found that Pilate was the very person responsible for the ferment by harboring the body of Jesus, it requires no stretch of the

imagination to realize how uncomfortable the Jews would have made it for the governor. Such an act on Pilate's part could have sparked off a major rebellion. No one realized this more than did Pilate himself.

### Other considerations ruled out

No, Pilate would not be prepared to stake his reputation, his position, and the public peace on his personal regard for the Galilean. Furthermore, it would have been well-nigh impossible for even the Roman soldiery, acting under Pilate's orders, to have carried out the operation in secret. We can be almost sure that pickets of the Jewish temple guard, acting under instructions from Annas and Caiaphas, the high priests, who trusted Pilate as little as he did them, would have watched the movements of the Roman guard very carefully to make sure that Pilate's commitment to guard the sepulcher of Jesus was punctiliously carried out. Where would Pilate have disposed of the body without at least some other person knowing about its whereabouts? No, Pilate was too wary of the cunning Jewish hierarchy and too much of a coward at heart to have carried out such a heroic gesture!

The riddle of the empty tomb for some natural explanation thus remains unsolved. Explore whatever path you like and you will find but one path out of the maze—the path that leads up! Follow whichever lead you will, and you will find only one satisfactory answer: "He is risen, He is not here!"

2. *The Christian dynamic:* The second historical consideration is equally demanding. If Christ be not risen, what explanation can be found for the triumph of the resurrection story? What motivating force galvanized an insignificant group of unlettered, dispirited followers of the Nazarene into a conquering army that swept everything before them, knocking at the very doors of the Emperor of Rome, making deep inroads into the life, thinking, and culture of the greatest empire of history, and making so telling an impact on human history that it has resounded down through the corridors of time? This, we submit, is a question that demands an explanation. It becomes the more insistent when one considers the fact that all the odds were against the survival of such a teaching. Let any serious student of the science of history make an analytical study of the world conditions into which Christianity was born, both in terms of time and of circumstance, and he will arrive at but one reasonable conclusion: only a story that was true could possibly have survived the storms into which the Christian gospel was launched. Anything but a true story would have gone down into oblivion and its memory erased from the page of human history.

"The Lord is risen" indeed! He rose a conqueror over death and broke the shackles of the tomb. We serve a living Saviour. And because He lives, we too can live. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Wonderful Jesus! Wonderful Conqueror!

□



# Will my child suffer scholastically if he attends church school?

Tests conducted in the Atlantic Union and elsewhere  
have come up with interesting results.

By JEROME THAYER



Although the reasons for the superior achievement of Adventist church school students have not been researched, it has been found that the average achievement level of nearly 8,000 children tested in Adventist schools is approximately one month ahead of the national average.

Some Seventh-day Adventist parents believe that because of the problems associated with Seventh-day Adventist schools—small size, multigrade classrooms, low budgets, poor facilities—these schools offer an education inferior to that of public schools in the basic skills that are needed to prepare people to function in society. This belief, combined with the high costs of private education, encourages these parents to send their children to public schools.

To ascertain the achievement level of children in SDA schools, the Atlantic Union Conference conducts a union-wide testing program, which has completed its fourth year of operation. Four of the five conferences in the union participate in a coordinated program, giving the same tests to all students at the same time each year. The results from all schools are processed at Atlantic Union College, where the research reported in this article was conducted.

Students in grades two through eight are given a nationally recognized achievement test (Iowa Test of Basic Skills) each October, and students in grades three and six are given a standardized academic-ability test, which measures their learning potential (Cognitive Abilities Test). Verbal, nonverbal, and quantitative abilities are measured, with achievement in vocabulary, reading, and work-study, language, and mathematics skills.

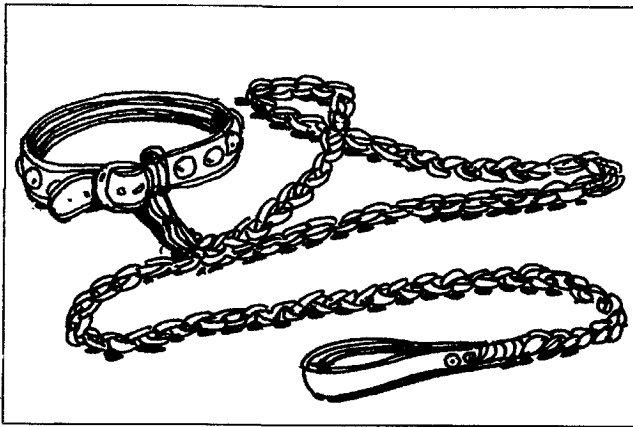
The results reported in this article deal only with the composite achievement score, which combines achievement in all five areas. The results for the individual achievement areas have been examined and are consistent with the overall results, with few exceptions.

*General Achievement Level.* The average achievement level of the nearly 8,000 students tested in grades two through eight during the past four years was one month ahead of the national average (published norms for typical students from across the country in all types of schools).

These above-average scores were not due to the superior ability of the students. In grades three and six,

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## FOR THE YOUNGER SET



### “Dog leads cost money”

By M. R. COOPER

“When I grow up,” began Daryl, “I’m going to be a pilot, a doctor, and the prime minister.” (If he had lived in the United States he doubtless would have wanted to be President, but Daryl lives in Britain.)

Almost without pausing for breath he continued, “You see, a prime minister is important, and doctors and pilots get lots of money. When I have lots of money I shall marry Princess Anne.”

“What do you think her husband would say?” I interrupted.

“Oh! I forgot. I would find a princess who hasn’t a husband,” he replied without hesitation. “Then after I married her my mother would be the queen mother and my father would be the king father.”

“Then what?” I asked.

“Well, all would be wonderful, and I’d always be happy.”

“Why would you be happy?” I asked.

Looking at me incredulously, Daryl replied, “Well, I could buy fine clothes and eat what I like. I’d have lots of money so that I could have anything I wanted.”

I hope it will not be too long before Daryl, who is only a little fellow, realizes that having all he selfishly wants does not bring happi-

ness. It takes many people a lifetime to learn this truth.

“But you know,” I said gently, “kings and queens have to do a lot of things that they would not normally choose to do, and that goes for little princes and princesses. Both Prince Charles and Princess Anne had to finish their sandwiches before they were allowed any cake! Elbows were patched and hems let down. Did you know that their pocket money was only 12 pence a week [U.S., 10 cents]?”

“Really!” exclaimed Daryl in surprise.

“Let me tell you one of my favorite royal stories. While at Sandringham one day Prince Charles lost a dog lead (leash). The next day his mother sent the little prince out to find it. ‘Dog leads,’ said the queen, ‘cost money.’ So princes and princesses have to learn the value of small things before they can be entrusted with anything larger.

“In a sense you are already a prince, Daryl. King Jesus is infinitely richer than the queen. He is rich in love, mercy, and kindness. Every day He wants to teach you the real value of these true riches, just as the queen tried to teach her son the value of a dog lead. Knowing true values may change your plans for the future.”

where the ability test was also administered, it was found that—after taking into consideration the ability level of the almost 2,000 students tested over the past four years—they still scored about one month above the national average.

*Effect of Public School Background.* While these results are encouraging, some might wonder whether this superior achievement is the result of possible higher scores of students who have entered church schools after spending several years in public schools. To answer this question, the relationship between the number of years a student had been in an Adventist school and his achievement was studied. It was found that the more years the students had been in SDA schools, the higher their achievement levels were. Conversely, the more years spent in non-SDA schools, the lower the achievement. The following table shows the differences that were found.

Number of Years in Non-SDA Schools	Months Behind the Students With All-SDA Schooling
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1	3
2	6
3	9
4	8
5	14
6	16
7	13

After adjusting for the ability of the students, the difference still was in favor of the students who had schooling in SDA schools. In grades three and six, students who had received all of their previous education in non-SDA schools were about two months behind the all-SDA group after the adjusting.

*Achievement in Small Schools.* Another concern that is frequently expressed is that, whereas Adventist education is a good idea if the staff and facilities are adequate, the advantages break down in one and two-teacher schools. It is thought that the situation inherent in schools of this size makes satisfactory learning unlikely. Since more than half of the SDA schools in the United States are one- or two-teacher schools (45 of the 75 schools in the Atlantic Union are in this category), this is an important concern to a large number of Adventist parents.

Two different analyses were conducted to determine the relationship between school size and achievement. The first compared the achievement of students in the fall of 1975 who had spent the previous year in a one- or two-teacher SDA school. It was found that in achievement these students averaged two and one-half months ahead of those from schools with three or more teachers. For students who had spent all of their elementary years in SDA schools, and at least the last year in a small school, there was a one-month overall advantage over the students from the larger schools.

In comparing their achievement to what would be expected from their ability, the students who attended

smaller SDA schools the previous year were about one month ahead of the students from the larger schools in grade three, and about two months ahead in grade six. This difference was also found with students who had spent all of their schooling in SDA schools.

The second type of analysis was conducted with the results of the fall, 1977, testing. The average scores for students in 15 large schools (roughly those with three or more teachers) were compared with those in 47 small schools. It was found that the larger schools had higher averages in three grades and that the smaller schools had higher averages in three grades. After taking the ability of the students into account, there was almost no difference (less than one-half month in favor of the smaller schools) between the large and small schools.

The findings reported here, concerning overall achievement levels and comparing schools of various sizes, are not unique to the Atlantic Union. Similar results were obtained in the Central and Northern unions

in research done with their union-wide testing program.

The reasons for the superior achievement of Adventist church school students have not been researched, but reasons suggested in the professional literature based on research with other parochial schools and by educators advocating new innovations in schooling include: greater degree of individualized instruction; flexible scheduling; independent-study opportunities; tutorial programs, including peer tutoring; family-type atmosphere; greater emphasis in the curriculum on basic skills rather than on a wide variety of more special areas; discipline; teacher-student relationships; learning climate; attitudes of parents; and a home atmosphere conducive to learning.

The learning that takes place in the basic-skills areas measured in the tests reported here is only a part of the total educational program of Adventist church schools. When the unique Christian and Adventist benefits to be gained are added to these, the advantages of an Adventist church school education should be clearly evident. □

## FOR THIS GENERATION By MIRIAM WOOD

### More about drugs

In our last column we tried to pinpoint some of the reasons that young persons in today's world offer for using drugs. Incidentally, that is a rather comprehensive term—*drugs*—but in my opinion any chemical or other substance that is introduced into the body for the purpose of producing sensation rather than for treatment of disease comes under the heading of drugs.

Peer-group pressure is often spoken of as the reason for someone's getting started on both soft and hard drugs. Not long ago a young girl told me, in despair, that so many of her acquaintances were on drugs, either as addicts or as experimenters, that she was practically a group isolate because she had so steadfastly refused to participate.

"If many of your friends are into drugs, some regularly and some once in a while, you're just a drag when you aren't part of the scene," she said. "I guess it makes the others uncomfortable or something."

Thinking it over, I must say that I have a great deal of sympathy for her and for all others like her. There used to be a time when

young people were pretty much admired for their strong stand on moral issues. Children were told in glowing stories and legends of—for instance—Abraham Lincoln, who wouldn't lie or cheat and who walked miles through the rain to return a borrowed book on time. But times have changed.

Now it's the age of the antihero. The lawbreaker who can outwit the police in a wild chase in his Trans-Am gets all the cheers in the movie house. The student who successfully smuggles drugs across the border is a great guy. The girl who considers her virginity a burden to be disposed of as speedily as possible is really "with it, man." The hijackers who terrorize whole plane-loads of innocent people are declared to be "the greatest" by certain governments.

That's the way thought patterns run in the world. But I am saddened to realize that some vestige of that thinking has permeated young Adventism. There still is, you see, a heaven to win, and a hell to shun.

I suppose the problem comes in the necessity for

constantly reaffirming one's position in many small situations. If there could just be one big, glorious, exciting confrontation, with trumpets and judges and crowds of people and flags and all the rest, where the person with convictions could even go down to death magnificently, then standing for right might be easier. It *might* be. But burning at the stake hurts just as much with only one person as an onlooker as it does with a crowd of 1,000 viewers.

Then there's the almost frantic need to be accepted by the peer group, whatever it is. One can ponder this for hours and feel that his brain is literally "going." I well remember the "youth revolution" of the 1960's, when great declarations were made to the effect that "we're not going to be like everybody else. We're going to do our own thing. We're going to have a world of flowers and love and . . ." Well, just take a look at any group of young people, at that sea of blue jeans and tangled hair. Truly, I have never seen young people look so much alike as they do now. I have no wish to discuss either jeans or hair—they're unimportant to this discussion—but my point is that I suspect the conformity nowadays is more rigid than it ever has been, and refusal to go along with the majority is more difficult.

Well, then, where does

all this leave us? It leaves us with a greater need than ever in history for courage, courage to live with unpopularity, with scorn on the nagging everyday level where there are no trumpets blowing and no citations awarded.

But on a much deeper level, the overwhelming need in your life when you're young is for a personal relationship with your Saviour. That isn't new; I've said it before many times. In this setting, though, whenever you're about to give in and join the dangerous crowd, you can train yourself to create a mental picture of Jesus as He was being nailed to the cross. Every blow of the hammer, as it shattered bone and flesh, was, in a sense, one more denial of Him by His followers, one more rejection of His love. Could you have seized the hammer and driven the nails into that quivering flesh? Don't answer too quickly. If you can't stand *with* Him—if He isn't your "peer group"—then what is essentially the difference between literal and figurative nails?

But it doesn't have to be that way. Every time you refuse to experiment with drugs, not only are you doing yourself the biggest favor you may ever do but also you're showing that in the great drama of the ages you're a friend of the Man from Galilee.





or hunger, nor have any need for the perishable things of this present life. Thorns and thistles, infirmities, poverty, and misery that afflict us today will exist no more in Christ's future kingdom.

A humble peasant one morning caught a vision of that better land as he stood gazing from outside the main gate at the beautiful palace of his city's governor. Admiring the big and sumptuous mansion with its trees and flowery gardens, he began to weep. A passerby who noticed him crying asked what was troubling him. Was he sick? Could he help?

"Oh, no!" he answered sobbing. "I live in a hut with only one room and no floor. There my wife and children and I sleep, bathe, wash our clothes, cook and eat our meager meals. That's all we have.

"But yesterday I heard the missionary telling that Jesus is preparing a place for me in the New Jerusalem. He said that my home there will be much nicer and more beautiful than our governor's palace. I cannot understand how it will be. I am weeping, yes, but for joy, thinking that because of God's love for me and the sacrifice of Jesus my Saviour, I, a poor and ignorant peasant, will have, very soon, a mansion in my Father's house!"

### In the atmosphere of heaven

We should meditate and talk more about that "city which hath foundations, whose builder and maker is God" (Heb. 11:10). We should live every day in the atmosphere of heaven. Why be so involved with this world? Why permit this temporal and finite life to mean so much to us? Why hasn't the promise of eternal life been given the priority it should have in our daily experience?

We can easily become so absorbed in our love for this world and its futile achievements that the brightness of our divine heritage cannot reach us. This is the reason our faith in God's promise of a new earth diminishes markedly and we become lukewarm. We need to think and talk about heaven, and believe more in it. We need to make Jesus' words "I go to prepare a place for you" a living part of our Christian experience, believing He will accomplish this for us.

As Moses needed to climb the mount to see the promised Canaan, so we need to elevate our minds to the throne of grace and, in communion with the Father, see now, by faith, the new land that He is preparing for us.

We should learn to put aside our earthly preoccupations and anxieties concerning the things of this world. The more we long for material things, the less we will feel our need for spiritual things. The more we accumulate here, the less we will put in heaven. We become selfish, and the love for the world will kill the longing for the things above.

Do we really believe that Jesus is preparing a place for us? Do we desire and ask for it? Or are we thinking, as others, that this is no longer something to believe in so earnestly? Do we doubt that the Lord really means what He said? This is the attitude of worldlings who live for the secular things of this short life, not paying attention to what will happen when Jesus returns.

In the time of Peter those who lived for this world used to say: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were

## Mansions reserved

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Heaven is a place where we will  
enjoy complete peace, perfect love,  
real understanding, lasting  
friendships, unalloyed happiness,  
and eternal life.

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By M. S. NIGRI

Someday—it will not be long, I hope—we will enter the gates of pearl and walk the streets of gold in the Holy City as we begin our new and eternal life in heaven. What a day it will be when our loving Saviour invites us to enter into the Holy City with His sweet words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" (Matt. 25:34). Then and forever afterward we will see Jesus face to face and we will live with Him, not merely by faith or imagination, but in person. What a day to be longed for!

Peter has described this inheritance of ours as "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13), because it will be a land where we will enjoy complete peace, perfect love, real understanding, lasting friendships, unalloyed happiness, and eternal life. There we will feel no pain, weakness, thirst,

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from the beginning of the creation" (2 Peter 3:4). What type of Adventists are we? What kind of faith is showing in our lives while we are carrying on our everyday duties?

This is how Peter counsels and exhorts us to live today: "The day of the Lord will come. . . . What manner of persons ought ye to be in all holy conversation and godliness. . . . According to his promise, look for new heavens and a new earth. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:10-14).

Let us not forget that we are no longer of this world. We have accepted Jesus and we have been redeemed by Him. We are pilgrims and "strangers and exiles on this earth." We are not to stay here because our rest is not here. We "are seeking a homeland," the Canaan above. We "desire a better country, that is, a heavenly one" (Heb. 11:13, 14, 16, R.S.V.).

## Moving day

By GARY B. SWANSON

"Sure," I said with a trace of overconfidence, "we'll be ready!"

The secretary on the other end of the line wrote down September 1, confirming the date. The moving van would pick up our things on that day.

A glance at the calendar showed that we had almost a month before September 1, plenty of time to pack. As is true of my nature, I put off the packing. Assuring myself that there would be ample time to get everything organized, I set an arbitrary deadline for August 20 to start packing.

But, as it turned out, August 20 passed almost without notice, because, having found a buyer for our home, we were busy signing papers, talking to bankers, haggling over the price. Then, when all of that was finally out of the way, we had to notify the gas, phone, electric, and garbage companies that we were moving. In addition, friends dropped in to say goodbye and stayed for whole evenings at a time.

So when the huge moving van backed up our driveway on September 1, we weren't ready. The driver stood helplessly as we rushed around stuffing blankets, toys, and appliances willy-nilly into boxes.

It's been several months, now, since it all happened. I've had a chance to think the whole thing over, and I can't help making a comparison to the coming of Jesus. We don't of course, know the exact date of His coming, as I knew the date the moving van would arrive. But His coming is just as sure, and many people are putting off preparation for His return.

It would be tempting, also, to make excuses. I gave as a reason for being unready my need to see the gas company and the bankers as well as the dropping in of well-meaning friends. But the real fault, of course, was my own for putting off until the last minute what I should have been doing from the moment I knew the van was coming.

There is no excuse for being unready for Jesus' return. If we believe He is coming soon, we'll be ready at any moment for Him to come.

Soon our Lord will come again. I hope it will be very soon. He will bring with Him eternal life. Our part is to live in the heavenly atmosphere by faith now and to enjoy now the blessings of that new heaven and new earth, even though we have to live in this world of sin and death. Sister White tells us how we can accomplish this:

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, 'Come, learn of Me,' and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear we may receive here. But what is this compared with the hereafter?"—*The Desire of Ages*, pp. 331, 332.

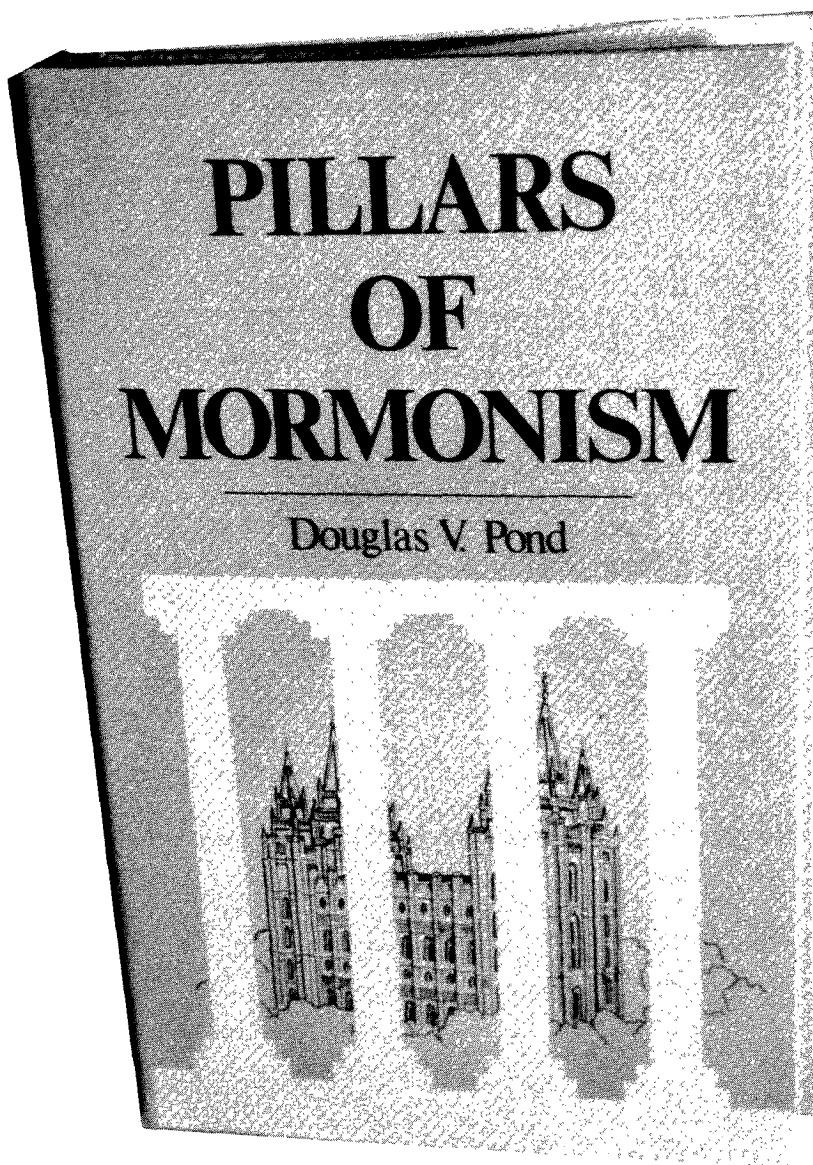
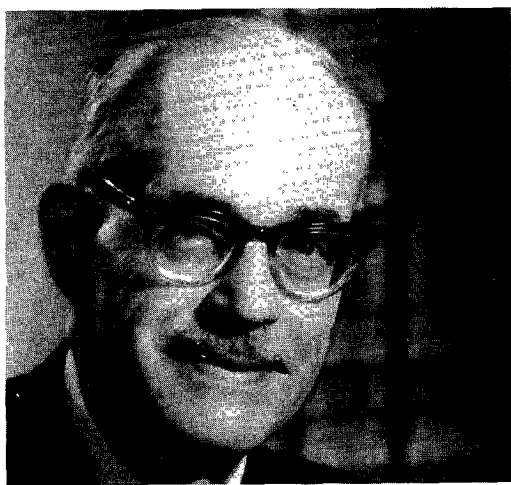
Do you want to have a place in heaven? Do you want to enter those gates of pearl—to walk on the streets of gold in the New Jerusalem and to see Jesus face to face? You must prepare yourself now to be there.

Many have possessions and dwellings here, but not in heaven. I read of a certain wealthy businessman who owned beautiful mansions in several places in the world—one in New York, another in London, still others in Paris and Berlin. From time to time he would travel to these cities on business and also take vacations in his houses. One day, taking sick, he was informed by his doctor that he would die. How should he tell this to his beloved 12-year-old daughter? How could he explain to her that he would be separated from her? He thought of using his frequent travels as an illustration. He told her that he was sick and that he was going on a long, long trip to a different place and that he would be there for a long while and could not take her with him this time. The daughter listened to him with keen interest. She loved her father very much. Then, after a moment, she asked him a question: "Daddy, do you have a mansion also in this place you are planning to go to now?" Not expecting this question the father did not and could not answer, because he had never thought about having a place in the world to come. All his affections and time had been centered on his business and how to accumulate material things in order to have a pleasurable and prosperous life. Yes, he had mansions here, but not there! No, he was not prepared.

"My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. . . . We are still amidst the shadows and turmoil of earthly activities. Let us consider most earnestly the blessed hereafter. . . . Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. . . . We are homeward bound. . . . The New Jerusalem is our place of rest. . . . Soon we shall witness the coronation of our King. . . . Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed."—*Testimonies*, vol. 9, pp. 285-288.

It is for you and for me! Do you believe this with all your heart? □

"I believe Elder Pond's book will bring a wealth of information and a blessing to many."



"I am glad this book by Pastor Douglas Pond is being published, I have been present for its birth and growth from an idea into a completed manuscript.

"The author was born into and grew up in the Church of Jesus Christ of Latter-day Saints. He and his wife have a real love for their former fellow believers and associates, and this book reveals that deep affection. It is carefully and kindly written, and I believe it will bring a wealth of information and a blessing to many.

"Much prayer accompanied the writing of this volume. I hope it has a wide circulation and that all who secure it will read it prayerfully. With a prayer for every reader—Dr. H. M. S. Richards, Sr."

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# Family togetherness

There will be no generation gap  
in a family that works  
and plays together.

By THERESA A. WHELPLEY

“Aw, Dad, do I have to hoe that corn again? Those rows are endless!”

“Well, Jim, I’m going to help you this morning, so—”

“Oh, goody! goody! Then we’ll be through in no time and I can still play ball.”

What a difference it makes when father and son work together! With Dad hoeing in the next row, the time for Jim slips by quickly and it can be almost fun. As the two work side by side, visiting man to man, a friendship can be formed that will pay dividends later. While passing through those difficult years when a boy needs counsel, Jim will naturally turn to his father and be spared many a pitfall. “Fathers, spend as much time as possible with your children” is the counsel given (*The Adventist Home*, p. 222).

Similar admonition is given to mothers. “Mothers should take their daughters with them into the kitchen and patiently educate them.”—*Ibid.*, p. 289. When Mary faces a pile of dirty dishes that looks like a mountain to her, if Mother is helping, chatting as the two work, the task is quickly finished and Mary learns valuable lessons.

“Keep . . . [your] children with you. Let them ask questions, and in patience answer them. Give the little children something to do, and let them have the happiness of supposing they help you.”—*Child Guidance*, p. 119.

“If they make mistakes, if accidents happen and things break, do not blame them. Their whole future depends upon the education you give them in their childhood years.”—*Ibid.*, pp. 119, 120.

“Mothers, . . . take time to get acquainted with your children. Study their dispositions and temperaments, that you may know how to deal with them.”—*Ibid.*, p. 207. There is no better time to do this than when parent and child work together in the home.

“It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, rever-

ence, self-control. The educational influences of the home are a decided power for good or for evil. . . . If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!”—*Counsels to Parents and Teachers*, p. 107.

“From their earliest years children should be led to feel that they are a part of the home firm. Even the little ones should be trained to share in the daily work and should be made to feel that their help is needed and is appreciated. The older ones should be their parents’ assistants, entering into their plans and sharing their responsibilities and burdens.”—*Education*, p. 285.

On one occasion during my childhood when our home was to be redecorated, Father, Mother, brother Willie, and I gathered around the dining room table to look over the sample books of wallpaper. We were allowed to choose the paper we wished for our rooms. Willie chose a tan oatmeal paper and drapes that resembled stained glass so his room would look like a den. I chose a light paper with dainty pink roses and white frilly curtains. For the other rooms in the house we selected paper that appealed to all of us. Thus redecorating became a family project.

One day as Mother and I were cleaning the parlor (as the living room was then called) I suggested that the piano might look better on the other side of the room. “Well, let’s try it,” Mother said, and the piano was moved. Since the effect was not as nice as I thought it would be, the next time we cleaned, we moved the piano to its former position.

## Moving furniture

Another time I suggested that the sofa would look nice “over there,” and over it went. When I had a brainstorm, Mother would let me move things around. Thus by trial and error, I learned how to arrange furniture attractively. Young people have ideas, some of which are good. There is no harm in permitting these young people to try them out if there is no principle involved.

“Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country to the side of a lake or to a nice grove, where the scenery of nature is beautiful. . . . The ride, the exercise, and the scenery will quicken the appetite, and they will enjoy a repast which kings might envy.

“On such occasions parents and children should be free from care, labor, and perplexity. Parents should become children with their children.”—*Testimonies*, vol. 1, pp. 514, 515.

In summertime, another family and we occasionally would go on picnics together on Sunday. In the fall of the year, we would go nutting. We would ride the streetcar to the end of the line, then walk through the woods. Each one would carry a little cloth bag into which he would put the American chestnuts, butternuts, and hickory nuts he found. At noon we would rest under the trees to enjoy the lunch our mothers had prepared. From time to time we would stop and play a game or two in which all would take part. Toward evening we would go to the end of another car line, which would take us home. We would have a wonderful time in God’s great out-of-doors as we

*Theresa A. Whelpley has worked as a teacher and Bible instructor. Her husband is a minister, and they are both retired and living in Hendersonville, North Carolina.*

strolled under the trees dressed in their brilliant fall colors.

“[Fathers,] give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good.”—*The Adventist Home*, p. 222.

When the boys in the neighborhood were given air rifles, Willie wanted one too. Our parents, who were not Adventists, bought one for him, with the stipulation that he must not shoot birds or take the rifle away from the house. Willie and I used to stand up tin cans by the shed and shoot at them.

During the cold weather when we could not play outdoors, Willie would make targets that he would tack to the open side of a large wooden box, which he stood on a chair in the hallway. From the other side of the dining room, we would try to hit the bull’s-eye. The target was so large that we were sure to hit it somewhere, and the pellets would go harmlessly through the paper into the box instead of on the floor. When the paper began to get riddled, Willie would make a new target; the pellets were taken out and used over and over.

At times, on a Sunday afternoon, Willie’s pal, Milton, and my girlfriend, Viola, would join us in our fun, but Father and Mother also would always take their turn trying to hit the bull’s-eye. While I do not recommend the purchase or use of guns, in our situation Willie’s craze for an air rifle was satisfied. He killed no birds, and the family had a good time together.

“Keep your children at their home,” is the admonition given (*ibid.*, p. 470). When Willie (now Bill) was of the age when boys run the streets at night, occasionally after supper Mother would suggest, “What do you say we play a game?” The family gathered around the table and played. During a lull, Mother might bring out a dish of apples or a small dish of candy, but not often. That was the only time we had candy except at Christmas time. We greatly enjoyed these treats. I don’t know how Mother knew just what evenings to suggest games, but she had a way. Evidently Bill enjoyed our family gatherings, for he never went out with the boys at night.

Even though my parents never had heard of the Spirit of Prophecy, they carried out the counsel given in *The Ministry of Healing*: “Make the evening a pleasant social season, a family reunion after the day’s duties. . . . Many a boy would be kept from the street or the corner grocery. Many a girl would be saved from frivolous misleading associations. The influence of the home would be to parents and children what God designed it should be, a lifelong blessing.”—Page 294.

“Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world.”—Page 394.

We seldom went to our friends’ homes. Since they claimed they had a better time at our place, most of the parties were held there. Things might be dragging along slowly when one of the young people would ask, “When are your father and mother coming in? We can’t have any fun until they come,” and come they did. Mother knew all the games and acted as master of ceremonies, and she and Father played right along with us.

“Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with their children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred.”—*The Adventist Home*, p. 220.

“The home should be to the children the most attractive place in the world” (ours was) “and the mother’s presence should be its greatest charm.”—*Counsels to Parents and Teachers*, p. 114. The only thing lacking in our home was religious training, otherwise it would have been the ideal place in which to rear children. My parents succeeded in creating a family unit of which the children were a vital part.

There will be no generation gap in a family that works and plays together. □





## What is sin?

Scripture says, "Sin is the transgression of the law" (1 John 3:4). Throughout the centuries the Christian church has repeatedly attempted to classify sin. For instance, Roman Catholics speak of mortal and venial sin, while Protestants speak of inward and outward sin, sins of commission and omission, as well as the distinction between weaknesses and besetting sins. (See Van A. Harvey, *A Handbook of Theological Terms*, p. 221.)

Attempts to classify sin are not unusual. Scripture, also, speaks of different sins, such as willful sin (Heb. 10:26) and sins of ignorance (Lev. 4:2). Every sin, no matter how insignificant, has in it the seeds of death. As Ellen White explains it, "God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God."—*Steps to Christ*, p. 30.

### Difficult to find the line

Christians should make a distinction between different kinds of sinning, but they should also be aware of the danger of defining too minutely for someone else what is sinful and what is not. To all who are tempted to do this Ellen White's counsel to some in her day who condemned pictures, even pictures on clocks, urging that every likeness of anything should be destroyed, is apropos today.

She cautions: "It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It is sometimes a difficult matter to tell just where the line is, where the picture-making becomes a sin. But those who love God and desire with all their hearts to keep His commandments will be directed by Him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of unbalanced minds will become confused and bewildered. It is Satan's object to divert the attention from the third angel's message to side issues, that minds and hearts that should be growing in grace and in the knowledge of the truth may be dwarfed and enfeebled, so that God may not be glorified by them."—*Historical Sketches of the Foreign Missions of the SDA's*, p. 212.

We feel that her counsel is well stated. There are times in our lives when on certain matters we need special guidance from God to know where the line between sin and no sin lies. No one can decide for another. We see danger in this.

Some say that all mental, physical, and spiritual shortcomings are sin. For instance, they say that forgetting is sin; if believers are not constantly in prayer, they are sinning; if men and women cross their legs so as to impair their circulation, they sin; maintaining a wrong posture is sin; or if the saints are not momentarily voicing thanks in everything, they sin. No one can decide for another in these matters. God alone can judge the circumstances that may make forgetting, a poor sitting posture, or lack of prayer a sin. But whatever we do in pointing out sin, we must never leave the impression on the minds of our hearers that keeping the commandments is impossible. Such impressions are unfortunate.

No man can be conscience for another in the minutiae of Christian living. But the Spirit of God will help all who desire to obey to know what sin is and which actions are sinful. Christ has promised that His Spirit will lead us into all truth. And when sin and sinning are ended, He will continue to be our guide.

Speaking of the hereafter, Ellen White says, "There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. . . . The life on earth is the beginning of the life in heaven; . . . the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be."—*Education*, p. 307. J. J. B.

### Trusting

By EDNA BRYSON TOEWS

My hand is in my Saviour's hand,  
And every footstep's sure,  
As up the rocky steeps I climb,  
My faith in Him secure.

My Saviour trod this path before;  
He knows the way I take.  
I'll ever keep my hand in His—  
He'll ne'er His child forsake.

Though stormy be the winds that blow,  
And narrow be the way,  
I'll ever sing a song of praise,  
With grateful heart I'll pray.

When the mountaintop is reached at last  
And I hear a kind "Well done,"  
I'll spend eternity with Him—  
My Saviour, God's own Son.

## Tanzanian students build new science block

By JACK MAHON

Under the supervision of Tom Chittick, their science teacher, students at Parane Secondary School in Tanzania recently finished the construction of a new science building.

The school had its origin four years ago when the Democratic Socialist Government of Tanzania offered the Adventist Church a small primary school in the Pare Mountains of northern Tanzania to develop into a secondary boarding school. Although the property had been somewhat neglected and the buildings consisted mainly of classrooms, the site was attractive, well watered, and surrounded by about 70 acres of fertile land. In keeping with the Tanzanian president's strong views that all schools should be self-supporting, students would be able to grow their own food on this land. Accepting the Government's offer, the Tanzania Union committee opened the Parane Secondary School in 1975.

Because of the tightly stretched finances of the Tan-

*Jack Mahon is communication director of the Afro-Mideast Division.*

zania Union, the development of the Parane Secondary School has been slow and difficult. The available classroom buildings were not readily convertible into dormitories. Besides, the buildings had numerous deficiencies, such as nonexistent plumbing and intermittently functioning kerosene pressure lamps (which were supposed to provide light to study by), not to mention the Spartan library and the meager dining facilities.

Although only recently established, Parane Secondary School has a tremendous esprit de corps because the staff and young people study, work, and worship together. Harmonious relationships are apparent everywhere, for it seems that whenever the students are not eating, sleeping, or studying, they are singing!

The work in this area started in 1903, when the first Adventist missionaries to East Africa landed in Dar es Salaam. They established their primary mission stations some 200 miles north in the comparatively malaria-free Pare Mountains. Here the work was begun among a people who were destined to become missionaries to their

own people and to other far-distant tribes.

When Spencer G. Maxwell came to the Pare Mountains from Britain soon after the close of World War I, he found that the Adventist community had continued to worship and to preserve its doctrinal identity even though its expatriate workers—all from Germany—had been interned.

It was workers from this area whom Elder Maxwell took with him when he opened the work in Uganda in 1928. Suji Mission, a short distance from Parane Secondary School, is the birthplace of Derek C. Beardsell, current president of the Tanzania Union, and it was here that he grew up speaking the Swahili language. Less than a mile away from Parane are the marked graves of the wife and child of one of the first missionaries. An appropriate inscription for their resting place would be the brief epitaph of Sir Christopher Wren, the great architect: "If you would see my memorial, look about you." Ascending to a high point near the graves, one can see no fewer than seven Adventist churches, their solid brick structures standing out against the green hills.

The Chittick family, from Canada, was sent to Parane in 1975. Tom Chittick is experienced in agriculture and holds a degree in it from Andrews University, as well as a

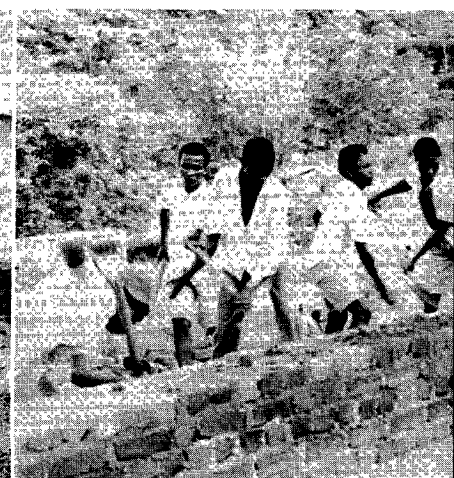
Master's degree in biology. When he arrived, there was no science building and not much money to provide one. There was, however, a good supply of brick clay and all the fine river sand that would ever be needed for cement. On the mountains were abundant supplies of firewood for the brick kiln. Electric or engine power was nonexistent, but muscle power was plenty. With his vision and enough money to provide cement, galvanized-iron roofing sheets, and tools, the construction began.

### Job well done

When I visited there for the Week of Prayer in the spring of 1976 the foundations of the new science block had been laid, and students were moving across the compound with headloads of sand from the river, ready to mix cement for the floor and mortar for bricklaying.

When I returned to Parane the next year, I saw two new buildings. One was a large barn for the storage of grain crops and implements, and the other was the completed science block.

"At first we were using outside bricklayers," Tom Chittick told me, "but we found that our lads could do a better job. Forty of our fellows are now capable of doing an acceptable bricklaying job, with good bonds and straight, perpendicular work."



Young men and women at Parane Secondary School carried sand, made bricks and lugged them from kiln to building site, and built a science block.

I was told that all the doors and window frames had been made on site from local materials. The students positively glowed with craftsman's pride as we inspected the outside of the building. Without question it is the finest building on campus.

Next we went inside and saw beautifully crafted laboratory benches and stools, fashioned from local hardwoods. The young people told me how four Danish young men had arrived on campus, driving over the rocky mountain roads in the safari bus that had carried them all the way from Denmark. They came to donate their skills and to work alongside their fellow Adventist young people. Johnny, Arne, Glen, and Kim have left a beautiful and permanent reminder of their stay at Parane in the furniture they created.

However, I found that half of the new science block was filled with two-tiered bunks, so close to each other they almost touched. The former day-school classrooms, being used as dormitories, were too full, so the overflow had to be accommodated in the science building.

When informed that part of

the Thirteenth Sabbath Special Projects Offering for the third quarter of 1978 was for Tanzania, the union leaders, in spite of pressing needs elsewhere in this rapidly expanding field, decided to invest the funds in future church workers by building a new dormitory at Parane. A site at the other side of the stream, bounded by shade trees, has been chosen. This will free three large classrooms and the science block for extra classes thus providing more tuition income. Perhaps the rushing waters of the stream, which admittedly provide their own variety of fertile music to the scene, can be harnessed to provide electrical power for light to study by.

When I hear the name "Parane Secondary School" on Sabbath, September 30, I will give generously, for I will remember the young people who sing as they swing their hoes, as they harvest their corn, as they shell the maize; the students who needed a science block and built it themselves; the young people whose chief joy is to sing about Jesus and His love as they witness to their neighbors; the youth who will finish the work in Tanzania.

## Nurse helps blind painter find Master Artist

By JAMES L. FLY

Clasping the hands and cradling the head of the dying Jean de Botton, the famous French painter, were an Adventist nurse and a Christian Record Braille Foundation representative, who had taught the artist the power of prayer and the beauty of Jesus Christ during the last few months of his life.

The 79-year-old de Botton, who died recently in his Fifth Avenue penthouse in New York City, was a renowned portraitist and abstract painter whose works hang in major museums in the United States and abroad. One of his best-known abstract paintings, "The Life of the Bees," is part of the Chester Dale Art Collection at the Metropolitan Museum of Art in New York City.

In 1937 Great Britain appointed him as the official painter of the coronation of

*James L. Fly is communications officer for Metro Ministry in New York City.*

King George VI at Westminster Abbey. A student of the Ecole de Beaux Arts and the Sorbonne in Paris, he painted in a unique style called "humanized abstraction."

He hadn't painted a brush stroke since 1973. During an operation for glaucoma the surgeon's knife inadvertently severed his optic nerve, blinding him permanently. Blind and bitter, de Botton contemplated—and attempted—suicide. Then the Holy Spirit began to etch hope, faith, and love on the heart of a painter who, in the words of the late British art critic Eric Newton, "painted undiscovered harmonies of color." Not until he became blind did de Botton discover the spiritual profiles of light and darkness.

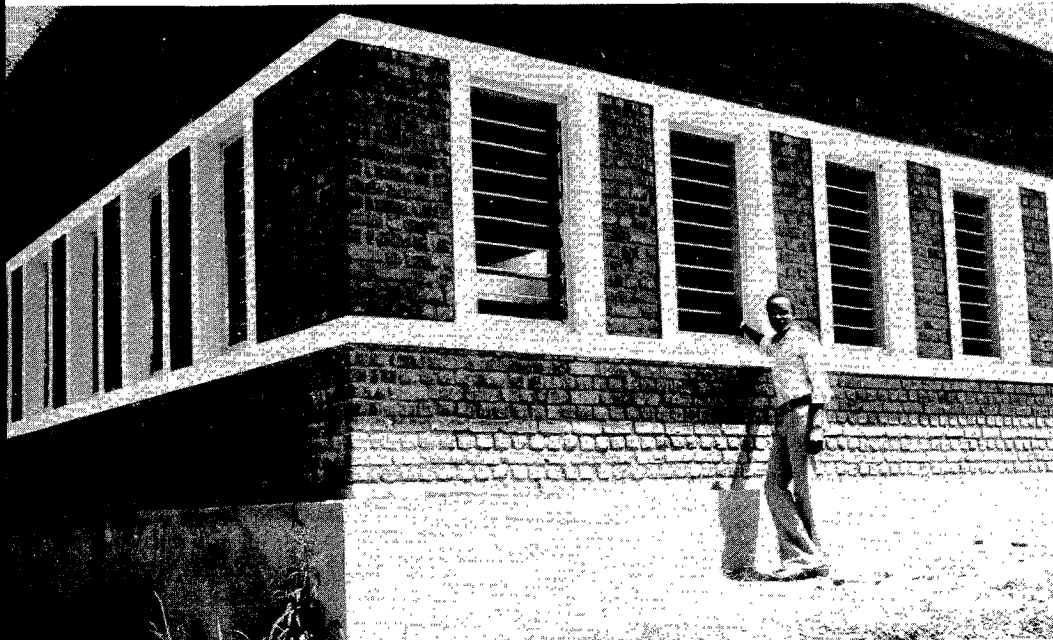
After the operation, his secretary and her husband, friends of de Botton, contacted the Adventist Nurse Service Agency (ANSA) in New York City because they felt he needed a principled nurse to care for him.

Caring for the blind artist was difficult yet rewarding for Florence Ramsey, who accompanied de Botton to many of his art exhibitions in the city. After years of her kind, firm devotion, de Botton remarked, "Mrs. Ramsey, you are the most refreshing person I've ever met. Please tell me more about the Seventh-day Adventist Church."

Mrs. Ramsey phoned June Croft, director of ANSA, and she in turn asked William F. Moors, the first full-time Christian Record Braille Foundation (CRBF) representative to New York City, to visit the blind painter.

"I was thrilled to see the unveiling of a new spiritual life in Mr. de Botton as a result of Pastor Moors's visits," says Mrs. Ramsey.

"Mr. de Botton was probably the most unlikely person of all our patients to accept Christ," affirms Mrs. Croft.



Mwita Bina, Parane's treasurer, admires the careful work done by the students who built their science complex.

Sitting by his empty easel the day before he died, de Botton told his nurse, "I am looking forward to meeting the Master Artist in the new earth."

"And I am looking forward to seeing Mr. de Botton there," says Mrs. Ramsey. "He wanted so much to attend an Adventist church."

At de Botton's request, Pastor Moors conducted the memorial service. He told the

mourners, "As we studied the Bible together, I had the privilege of sharing the joy and peace of Christ with Mr. de Botton, and it became evident that a change was taking place in his life. He no longer mentioned suicide or expressed hate toward the surgeon who blinded him." Since Mr. de Botton's death his secretary and her husband have attended the Adventist church with Mrs. Ramsey.



## Philippine church is home of five longtime workers

Five ordained ministers, members of the Cuyapo Adventist church, all of whom attended the second quadrennial session of the North Philippine Union Mission, represent a total of more than 157 years of denominational service. Four have become mission presidents.

In the front row are Victor C. Medina (retired), president of the Northern Luzon Mission from 1942 to 1947; Jose O. Bautista (retired), first Filipino missionary to Palau, West Caroline Islands, and president of various missions in the Philippines; and Jeremias C. Medina, also a retired mission president.

In the back row are Catalino O. Bautista, Central Luzon Mission auditor and revivalist; and Alfredo A. Damocles, first Filipino president of the Mountain Provinces Mission, now teaching at Philippine Union College.

## Education in South America—1

# SDA's become councilors in South America

By CHARLES R. TAYLOR

Several Seventh-day Adventists have recently been appointed to some of the government's highest educational councils of Brazil and Peru.

Rui de Vieira, a Seventh-day Adventist engineer, was placed on an evaluation team for engineering schools in his home state. While he was functioning as an evaluation team member, the state governor noticed him. Later the governor became National Minister of Education, and placed Mr. Vieira on the National Council of Higher Education. The council meets in Brasilia for one week each month. During the sessions Mr. Vieira invites members of the group each evening to his home to share with them the Seventh-day Adventist way of life.

Eurides Brito da Silva, formerly assisting in the MV camping program in the North Brazil Union, for a time held the position of Assistant Minister of Education for Secondary Education in her country. During her tenure of office, an edition of 50,000 copies of Ellen G. White's book *Education* was printed and distributed to the public school teachers in Brazil.

Walter Manrique, director of education in the Inca Union, is chairman of the National Council of Religious Education for Peru. Formerly this council was made up entirely of bishops, priests, and nuns of the Catholic Church. The educational reforms in Peru, geared to the religious realities in the country, brought about a change. Chairmen have now included Protestants, among them a Seventh-day Adventist.

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Recently Mr. Manrique visited a Catholic seminary close to the campus of the Adventist college in the vicinity of Lima. The Catholic principal asked Mr. Manrique, "Where do you teach?"

"I teach in the Seventh-day Adventist seminary at Nana."

"How many students do you have in the seminary?"

"We have 140 enrolled in the theology course."

The surprised principal asked how many foreigners were in this student body.

"There are 17 from Ecuador and 32 from Bolivia," answered Mr. Manrique.

"No, I mean how many Europeans and others from countries outside South America?" the principal responded.

### Drawing power

"None," said Mr. Manrique.

"Is that possible?" queried the principal.

Mr. Manrique then asked him how many were enrolled in his seminary.

He said, "We have 11 Spaniards and one Peruvian."

The Catholic principal marveled at the drawing power of the call to the ministry in the Adventist Church, at a time when many Catholic seminaries are closing, and when large billboards are posted (even on the beaches), trying to awaken Catholic youth to the vocation of the priesthood.

When visitors from this Catholic seminary observed child-evangelism classes in a nearby Adventist school recently, they requested that a similar class be held for young priests. The Adventists responded to this invitation, and in addition their music teacher taught the priests music for two quarters, using the Adventist hymnal.

In a community in northern Peru, parents influenced their public school system to ask the Adventist pastor to teach religion in their school, instead of a priest who was dismissed on moral grounds. Peruvian law specifies that a church with 40 or more students in a public school may provide a religion teacher for the students and the state will pay his salary. Where there are 20 students, the church has a right to provide a religion teacher, but at its own expense.

### Community outreach

The Adventist school in Campo Grande in the state of Mato Grosso in Brazil reached out in a unique kind of Christian witness. When the public health office for the state made an appeal to the 17 schools in the city to support a campaign for vaccinating all children, the Adventist school responded, sending a contingent of Pathfinders to march through the city with a drum-and-bugle corps and with banners, inviting people to take their children to be vaccinated. The public health officer made available an ambulance with sirens to open the way for them through city traffic, and city authorities expressed their gratitude for the community service rendered.

The Adventist elementary school in Cascabel, in the state of Parana, has had a welfare program for the poor for the past three years. The program was inaugurated by students who were deeply moved by their visits to homes that were nothing more than a piece of plastic stretched over a couple of temporary walls, whose occupants slept on benches and ate what they could find. A woman who had no milk for her baby but fed it rice water, shed tears of gratitude when the children from the school said, "We have some milk that we will gladly share with you." These youngsters fed and helped 25 families the first year, 40 the second, and 80 the third.

One day a student came to the principal, saying that there was some money in a

fund for a school trip that had not materialized, and suggested that this money be used in some special way. The outcome was that the school invited 40 poor families to a special Christmas dinner. No wonder that this missionary-minded school baptized 27 of its students in a year, six of them from non-Adventist homes.

### Converted teachers

As we stood in the moonlight outside the auditorium of the Adventist college at Nana, a teacher shared with me the story of his conversion. While he was a seminarian in Lima, having finished his course work and advanced to within four years of ordination for the priesthood, he went home to Huaraz, situated at the foot of the highest mountain of the Peruvian Andes, for a vacation. A colporteur who had visited his father and who had learned of the son's calling had told the father, "I have something special for your son. I will return."

When he returned, the seminarian, wearing his robes, met the salesman, whose "something special" was a copy of *The Great Controversy*. The colporteur took the seminarian's deposit, but told him he would have to wait for the delivery of the book, since the prospectus was only a sample. In the meantime he would lend him his personal copy. The seminarian devoured the book in a little more than a week. When he finished reading it he felt confused and unsettled. He went back and read again certain pages and paragraphs. Soon he stopped going to confession twice a week and taking daily communion.

### Something is wrong

After a month his Father confessor said, "Son, I've been watching you. Something is wrong. You're in love, aren't you?"

"You are wrong, Father!" replied the seminarian. "But you are also right. Something is wrong. Sometime soon I'll tell you about it."

On delivery day during the next school vacation the col-

porteur asked him, "How do you feel about going back to the seminary?"

"I'm not going."

"What are you going to do?"

"I don't know."

"Why don't you and I fill out an application blank for Inca Union College?"

The seminarian agreed, and soon Donald J. von Pohle, principal at Nana, sent an acceptance. Today the professor of Biblical languages at Inca Union College is Maximo Vicuna, the young priest whose life was changed by a book.

Mr. Vicuna and his fourth-year theology students have held evangelistic campaigns every year since 1974. They established a new church of 150 members where there had been only a little group of nine, and each year since, they have established groups of new believers ranging from 150 to 235.

### Trophy hour

During the trophy hour of Christian education held at each of the educational conventions in the South American Division, many stories were told of notable changes in the lives of students. One such story came from Mogy das Cruzes in southern Brazil. A well-to-do family that owned a bus company had a young child named Alexander. He was only 5 years old when his parents attempted to enroll him in a kindergarten operated by Catholic nuns. The family was quite surprised to hear this little boy speak in a most positive tone, "I won't study in this school. I will study in the school where my uncle is a student."

His uncle was studying in a nearby Adventist school. The grandmother spoke well of the school, and the students themselves created a good name for the school by their conduct and by their participation in school programs. Alexander's parents finally let him attend.

Alexander came home from school one day, found some pork on the table, asked what it was, and refused to eat it. His mother had been a Seventh-day Adventist as a

child, but had become a Catholic. Now her little boy not only refused to eat pork but identified himself as a Seventh-day Adventist when his mother took him to his first communion service at the Catholic church.

At this point Alexander's father stepped in and told his wife, "The most important thing you will do this week is to take the three children to Sabbath school at the Seventh-day Adventist church."

### Mother attends

The mother took them, but remained outside. In subsequent weeks she would sometimes go to town and then meet the children at church on the way home. After a while Alexander wanted to remain through the worship service. It wasn't long before Alexander's mother began to attend Sabbath school with her son and to help the teacher with her work.

Finally the day came when Alexander's mother told her husband, "I'm going to be baptized with Alexander." Her husband responded by offering to send one of his buses to take his whole family to the ceremony. During the 1977 Christmas season the new Adventist church was inaugurated in Viritiva, and among those baptized at this first Sabbath was Alexander, his brother, a cousin, and six other members of the family. A whole busload went to the Friday-evening sundown services, and on Sabbath morning 40 people went in the bus to the baptism.

To date, nine family members have been baptized, six more have completed their preparation for baptism, and 15 are in the baptismal class. At a testimony service, Adriano, Alexander's brother who was baptized, wept and pleaded with the church to pray that his father might leave his business so that he too can keep the Sabbath with the family.

These experiences witness to the influence an Adventist elementary school exerted through one of its students on a whole family!

*To be concluded*



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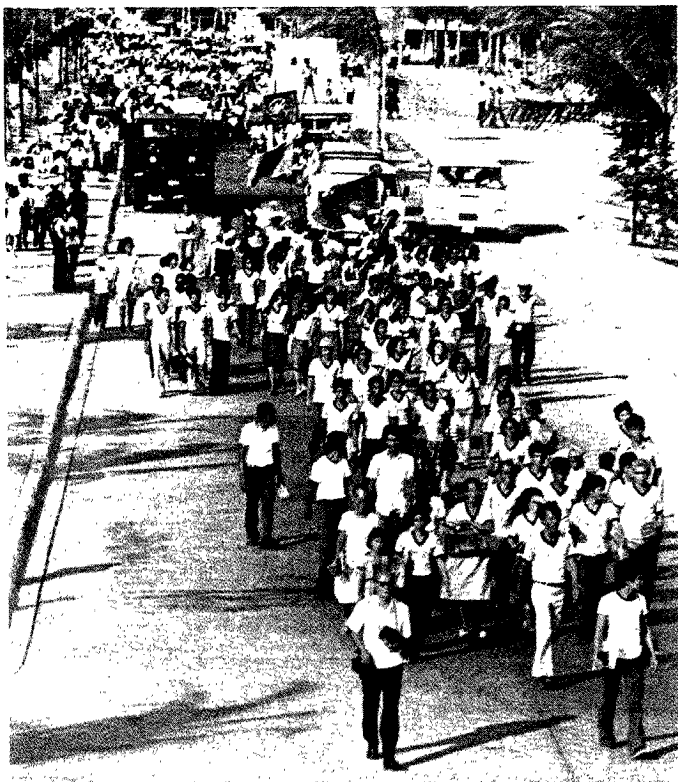
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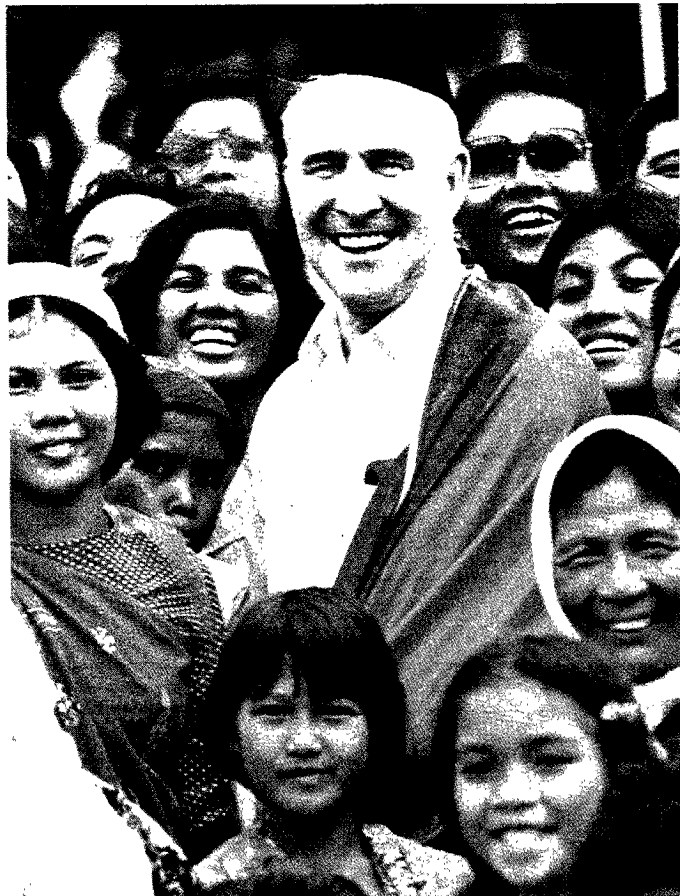
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Above, a section of the grand-opening parade approaches the Philippine International Convention Center, heralding the beginning of the North Philippine Union Sabbath School Congress, attended by almost 20,000. Right, Howard Rampton, General Conference Sabbath School director, is dressed in national costume at the South Philippine Union Congress.



COVER STORY

# 50,000 FED workers study ways to make Jesus known

By M. G. TOWNEND

Approximately 50,000 workers representing the 4,500 Sabbath schools of the Far Eastern Division attended Bible evangelism congresses during April and May.

Delegates from all corners of the division gathered to recharge their spiritual batteries for a more aggressive soul-winning program in their Sabbath schools. Through the chosen theme, "To Make Jesus Known," they expressed their desire to reach the 500 million people living in the Far East.

*M. G. Townend is communication director of the Far Eastern Division.*

Congresses were held in Korea, Sabah, east Indonesia, and each of the three Philippine unions. General Conference Sabbath School Department director Howard Rampton was the featured speaker for the six congresses. Robert Grady, Far Eastern Division Sabbath school director, and others assisted him.

Through an exchange of personal experiences, instructional periods, workshops, and inspirational mass meetings, the congresses laid a firm foundation for strengthening the church's work through Sabbath school evangelism.

The congresses were, in themselves, a dramatic witness to the world of the work of the Seventh-day Adventist Church. Several of the congresses were preceded by a witness march, where uniforms, floats, and banners were paraded through the city to the congress site. Civic and government dignitaries participated in opening ceremonies, witnessing a living testimony to the saving power of Christ working through the outreach of the Sabbath schools. Baptisms were held in public swimming pools. Newspapers, television, and radio carried headline reports of congress activities.

Delegates stayed in private homes, schools, churches, and tent cities. Meetings were held on college campuses and in civic and convention centers. For many of the meetings, no building could accommodate the thousands in attendance, so God's great amphitheater of the out-of-

doors became the meeting place.

More than 100 musical groups performed at the various meetings of the six congresses. Recently converted tribespeople, in colorful costumes, mingled with college graduates, business persons, farmers, artisans, and housewives in the daily 16-hour programs of each four-day congress. All had come to learn more about Christ and how best to work for Him.

At the congresses, members were challenged by division leaders to organize 500 new Sabbath schools and to begin 500 branch Sabbath schools before 1980.

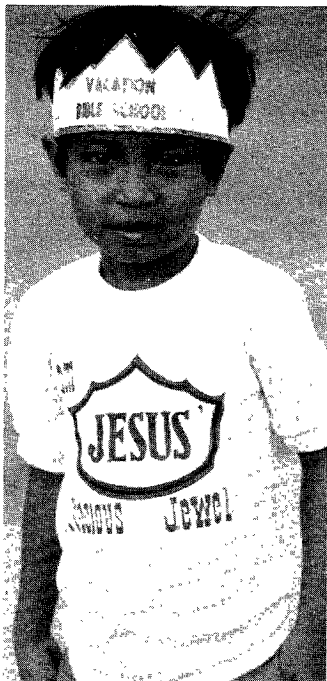
The work of the Sabbath school for children was strongly featured at the congresses. Although more than 2,000 churches in the Far East do not have a place for the Sabbath school children to meet, leaders disclosed that plans are being made to change that picture. Forty

percent of the fourth quarter, 1978, Thirteenth Sabbath Special Projects Offering will be given to provide lamb-shelter accommodations for the children of the Sabbath schools.

"Sabbath schools will keep operating, because they are an integral part of our church organization," Pastor Ramp-ton told congress delegates. "However, today's world situation demands the very best, most spiritually dynamic Sabbath schools in the history of this church. I know that as a result of these congresses the outstanding gains of the Far Eastern Division Sabbath schools in the past will seem minute when compared with what you, the Sabbath school workers of the Far East, will accomplish in the future."

Pastor Grady challenged the Sabbath school workers: "Where there is a vision, the Sabbath schools come alive."

Alive they are in the Far East, ready and willing to accept any challenge to make Jesus known.



At the North Philippine Union Sabbath School Congress, more than 1,000 Vacation Bible School students received their certificates of graduation. The children's T-shirts assure them of Jesus' love.

LEBANON

## 80 from U.S. cheer Lebanese

"Yours is the first large group of tourists to arrive at Beirut International Airport since the civil war. *Ahlan wa sahlan* [You are most welcome!]" This was the greeting for 80 Central California Conference workers led by Charles Cook, conference president, and guided by Dick Fenn, when they arrived in the Lebanese capital on Wednesday, June 21.

To the Adventist believers and expatriate workers in the city, it was a nostalgic and emotional experience to have tour buses on the grounds of Middle East College once again. But Adventists were not the only ones to respond enthusiastically. All around the battered city the visitors were welcomed—people in the streets called out to them, cheered, and clapped as the buses passed. A film unit of CBS News followed the group as they shopped and saw the sights in what, despite its violent reputation, is one of the friendliest cities in the Middle East.

Workers in the Afro-Mideast Division were greatly encouraged by the obvious interest of the visitors about not only the Lebanese war but also the African territories of the division.

On Sabbath morning, June 24, Beirut's College Park church welcomed the visitors to its chapel. The speaker, Siegfried Horn, Adventist archeologist on his twenty-first visit to the Middle East, presented a new dimension of the crucified Christ.

The visitors saw some of the beauties of Lebanon, as well as a few of its antiquities, such as Tyre and Sidon. Beirut's battered boulevards and shattered squares shocked them, as did the charred remains of the once-thriving commercial center. Early on Sunday morning, June 25, the tour group moved eastward on the Damascus Road. In their own unique way they had brought fresh hope and good cheer to a war-torn country.



Creative Activities, a Vacation Bible School conducted for adults by members of the Chinese church in Sydney, Australia, attracts people from all over the 50-square-mile area of the city. Some of those who attend the Tuesday class periods also have attended Sabbath services.

AUSTRALIA

## Church conducts VBS for adults

The Sydney Chinese church in New South Wales, Australia, is conducting a Vacation Bible School for adults. Creative Activities, the well-chosen name for this unique community service, is run from 10:00 A.M. to 2:30 P.M. every Tuesday during the school year at the Chinese church in Strathfield, Sydney.

Of the 70 to 80 people who attend each week, more than 80 percent are not church members. The wide appeal and acceptance of the program is evidenced by the variety of persons who attend: a retired headmaster, a nun, the wife of the Portuguese consul, an alderman's wife, a number of Chinese who speak little or no English, and a few Southeast-Asian refugees.

A free baby-sitting service is provided so that mothers can relax and enjoy learning the many skills that Creative Activities offers. Program activities include creative writing, gardening, speech, diet and exercise, homemaking, toy making, dressmaking,

macramé and tatting, crocheting and knitting, floral art, ethnic cooking, china and oil painting, language classes, Bible study, and a devotional period.

In the morning there are two class periods and a devotional, the latter conducted by the church's minister. After lunch there is a variety program entitled Kaleidoscope. Subjects for this program vary, offering lectures by special guests, travel films and slides, or a Chinese- or vegetarian-cooking demonstration.

People come from all over the 50-square-mile Sydney metropolitan area. Many participants have said that Tuesday is now the highlight of their week, and some have attended Sabbath services.

The Burwood Community Care Center in a nearby suburb has referred some people to the program, and visiting officials from the Government Department of Social Security were quite impressed with the program.

D. R. DUNN  
Community Services  
Director  
Greater Sydney  
Conference

MICHIGAN

## Musicians meet at AU

Musicians combined artistic performance with spoken dialogue at the second national convention of the Seventh-day Adventist Church Musicians Guild held July 5 to 9 at Andrews University. Participants studied the nature of true worship, shared music and written materials for the practical realization of worship goals, gained practical experience through the rehearsal and presentation of music, and surveyed the retrospect and prospect of the young, growing organization.

Albert E. Mayes, Jr., guild president, called for a return to reverence in church music. In his vespers address, he said, "We worship, not in order that He will do something, but because of what He has done; not to manipulate God or seek to obtain His favor." He spoke of "the avoidance and neglect of real substance and depth in much of today's church music. Few people take church music seriously enough to think about it Biblically and theologically." He urged that church musicians "have a deep relationship with God if they are to be worthy of the responsibility of minister of music."

Oliver S. Beltz, musician guild founder, has been a major force behind an endowment fund for a sacred-music chair at the SDA Theological Seminary. Interest from endowment money would be allocated to meet instructional costs, provide books and materials, and assist graduate students in sacred-music study. Mr. Mayes reported that approximately \$65,000 has been received for this fund, and he hopes it will exceed the conservative goal of \$100,000.

A reading session of music written by Seventh-day Adventist composers emphasized the church's unique musical resources and doctrines. Works dealing with the ministry of Christ in the heavenly sanctuary and the three angels' messages of

Revelation 14, along with other doctrinal topics, were examples of the guild's purpose that "through sacred music, the Holy Spirit may lead sinners to God and fortify the mind with sacred truths that will be a bulwark against the temptations of the devil."

Exploring church music philosophy, Roberta Bitgood, national president of the American Guild of Organists, and F. E. J. Harder, executive secretary of the Seventh-day Adventist Board of Higher Education, presented "A Concept of Worship." Later Dr. Bitgood presented a program of choral and organ works by the late Clarence Dickinson.

John Read, of Southwestern Adventist College's music faculty, touched on the concern of many guild members regarding "the use of musicians who are thoroughly trained and whose talents have been wholly committed to Christ and to the finishing of His work on earth. . . . If the laborer is worthy of his hire, should not the churches budget for this ministry as they budget for other aspects of the church program?" he asked.

Not everyone at the meeting agreed with Mr. Read's sentiments. Participants explored Biblical precedent (including the provision for payment of Levite musicians

who served in worship), church historical perspective, and the experiential paradox that, although many churchgoers appreciate the worship music provided by dedicated musicians, they do not follow the Biblical recommendation for payment (as Mr. Mayes noted). Mr. Mayes emphasized the spiritual aspect of the church musician's work, calling earnestly for a dedication and experience that comes "from a connection with the Lord Jesus."

Regarding past activities, representatives reported on workshops ranging from choir, keyboard, and song-directing programs to elementary-school handbell music and wedding-music planning sessions. Members also reported the establishment of a lending library for choral music, and other activities of a practical nature.

Participants elected the following national guild officers: Albert E. Mayes, Jr., president; Douglas Macomber (western), Elaine Myers (eastern), John Read, (southern), and Norman Roy (northern), regional vice-presidents; Carol Mayes, corresponding secretary; Norman Moll, recording secretary; and Charles Foote, treasurer.

KENNETH LOGAN  
Student  
Andrews University

ONTARIO

## Meetings double size of church

Joe Melashenko, an evangelist with the Voice of Prophecy, battled bitter feelings and prejudice during his recent meetings in Kenora, Ontario, Canada. Nightly attendance averaged only 17 persons, dropping some nights to only seven.

"At times," says Pastor Melashenko, "it seemed more like a Bible study than an evangelistic series." The small number of interested persons, however, allowed time for the visitation teams to study and answer questions in local homes three or four times a week. That special interest paid off. At the conclusion of the meetings, seven persons, almost half of the average attendance, made their decision for baptism.

Dennis Heintz, pastor of Kenora's seven-member congregation, says the converts will double the size of his congregation.

"We had a wonderful feeling when we left—quite a change from when we arrived," says Pastor Melashenko. "Though prejudice met us upon our arrival, friendliness and love paid off."

MARTIN BUTLER  
Communication Intern  
Voice of Prophecy



Left, John Read, of Southwestern Adventist College, directs the convention choir. Above, Albert Mayes, Jr., Adventist Church Musicians Guild president, points a comment in the direction of James Attarian. Gladys Benfield, past president of the Michigan Chapter, looks on.

## Far Eastern

● Marcelo Sigue, newly appointed Mindanao Sanitarium and Hospital chaplain, began a six-month health-oriented crusade on May 7 in Linaon, Lanao del Norte. He reports that 40 former church members have been found in the area and 700 persons have been enrolled in the Voice of Prophecy Bible course. Mr. Sigue is also conducting a field school for laymen to update them on the blended health-ministry/gospel approach to evangelism.

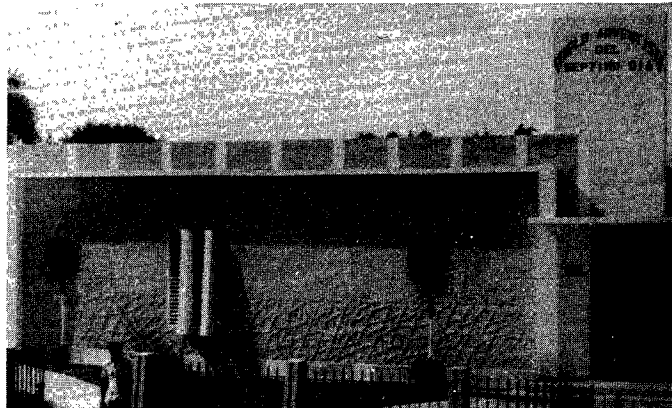
● Approximately 9,000 persons filled the Folk Arts Theatre in Manila, Philippines, for the Sabbath school and worship services of the second triennial session of the Central Luzon Mission. George E. Vandeman, speaker-director of the It Is Written television program, delivered the Sabbath message. The May 16 to 20 session chose for its theme "Divine directions for finishing the task."

## South American

● The Adventist Church in Brazil received an Indigenous Medal of Merit on April 19 from Brazil's minister of the interior. The recognition was especially directed to the Penfigo Adventist Hospital in Campo Grande, Mato Grosso, Brazil, one of the missionary hospitals that has made great contributions in community service work.

● South American Division administrators approved plans, goals, and itineraries for 1979 at meetings in June. The general theme for 1979 is PENETRATION 79—churches and groups planning their missionary activities with one goal in mind: to penetrate new cities, towns, and areas where the church has no established work.

● The South American Division's Ministerial Association has proposed that local churches establish their own baptismal goals for 1979. Experience has shown that



## Inter-American church dedicated

A new church with a 600-person capacity was recently dedicated in San Pedro de Macoris, in the Dominican Republic. The old building, constructed in 1926, could no longer accommodate the growing membership. At the dedicatory ceremony Carlos D. Gonzalez, treasurer of the Central Dominican Conference, presented the keys to conference president Felix Tavarez as a token that the indebtedness has all been paid off.

HECTOR ACOSTA

*District Pastor, Central Dominican Conference*

the local churches prefer this method, feeling it more likely that the proposed goal will be reached. The division has suggested that the local churches set a minimum goal of 15 percent of the actual church membership.

● The Carlos Paz church, in Cordoba, Argentina, was inaugurated on Sabbath, July 8. Juan Carlos Viera, Austral Union president, was a guest.

● During the first half of this year, the South Brazil Union reported US\$3.9 million tithe income, 54.85 percent more than was reported during the same period last year.

● A congress of Adventist medical students recently was held in Brazil to encourage missionary spirit among the students. The congress was conducted in the chapel of the Silvestre Adventist Hospital, Rio de Janeiro, with 160 attending. Pedro Tabuenca, of the River Plate Sanitarium and Hospital in Argentina, taught classes; Zildomar Deucher, medical director of the Silvestre Adventist Hospital, directed the congress, and Daniel Nestares, health director of the South American Division, was the general coordinator.

## North American

### Atlantic Union

● More than 200 people attended the open house of the new wing at Ledgerview Memorial Home in West Paris, Maine. The new wing has 22 rooms.

● Approximately 75 volunteers under the direction of Eldon Ford, farm manager, and Len Taylor, general superintendent, recently participated in an old-fashioned barn raising at Union Springs Academy in New York. In two days they nearly closed in a 200-by-36-foot barn with its 20-foot hayloft, saving the school \$16,500 worth of labor costs.

● Recently five persons were baptized and one joined the church on profession of faith in the Woodstock, Maine, district.

### Canadian Union

● Bruce M. Wickwire, General Conference publishing director, and Walter Ruba, Canadian Union publishing director, met with literature evangelists in Ontario recently. The Ontario Confer-

ence now has approximately 60 regular and part-time literature evangelists, and 100 student colporteurs. Deliveries through June total more than \$500,000, as workers keep their million-dollar goal in sight.

● Forty-one delegates attended a cooking-school-instructors' workshop at Camp Keswick in Ontario. Mrs. Edie Logan, from the Central California Conference, was the speaker.

● International Philosda Club held its first Canadian retreat at Camp Keswick, Ontario, from June 9 to 11. Twenty-five attended.

● Thirteen persons were baptized on June 10, the last Sabbath of the Barrie, Ontario, crusade conducted by the Pollett evangelistic team.

● Two full-scale camp meetings were held at Camp Keswick, Ontario, this summer, June 30 to July 8, and July 14 to 22. This gave members a choice of dates and featured speakers. Some people attended on all four Sabbaths.

### Central Union

● J. Lynn Martell, Central Union Ministerial Association secretary, recently spent eight days in the East Puerto Rico Conference leading evangelistic workshops and speaking to laymen.

● Loma Linda University, Union College, and the Central Union Conference health department are cooperating in offering a graduate program in public health, leading to the M.P.H. degree. The first of the series of short sessions is scheduled for September 18 to 20 at Union College.

● Groundbreaking ceremonies have been held for five new churches in the Colorado Conference: the Hilltop church in southeast Denver; Estes Park, a Maranatha Flights International project completed on August 12; Yuma; Durango; and La Vida Mission on the Navajo reservation near Farmington, New Mexico, another Maranatha project scheduled for completion by the end of August.



### Columbia Union

- The Columbus, Ohio, Eastwood earliteens earned \$275 in one day through an Investment workathon at the church. This brought their project total for the year to \$600.
- Eleven Pathfinder clubs participated in the 1978 Pathfinder Fair at Blue Mountain Academy in Pennsylvania. All floats in the fair's traditional parade were built by Pathfinders at a cost of less than \$15 each.
- Children at the Mifflintown, Pennsylvania, church school spoke an hour and a half for six consecutive evenings during a children's crusade held in the sanctuary.
- The Phillipsburg, New Jersey, church held an open house for Emma Stone in honor of her one-hundredth birthday. Mrs. Stone has been an Adventist for more than 30 years.

### Lake Union

- A group of 12 lay Bible instructors, calling themselves the Bearers of Truth, from the Benton Harbor, Michigan, church, began enrolling people in the Amazing Facts Bible course in June in preparation for an evangelistic crusade to be held in that city in September by Robert Connor, Lake Union Conference evangelist.
- The St. Elmo, Illinois, church, organized in 1952 but disbanded in 1971 because of dwindling membership, has been reorganized with 14 charter members. Laymen have been working in the area for several years to revive the church. Jerry Page is the pastor.

### North Pacific Union

- With the blessing of the Yakima, Washington, church, 50 members have left the congregation to form the Fairview church in the eastern part of the city. Leaders of the new group have planned HEWS—health, education, welfare, and souls—to reach people in their area.

• Cave Junction, Oregon, members have moved into their new church. Adventist work in Cave Junction began at the turn of the century when a missionary couple worked in the area. However, the first organization of any kind took place when a branch Sabbath school was established in the mid-1920's. A church constructed in 1932 has been used until recently.

• Witzel Hall and Nelson Hall, the two dormitories at Auburn Adventist Academy in Washington, have undergone major remodeling during the summer months, with both receiving new carpeting. The lower floors in both buildings have been repainted and redecorated.

• The Upper Columbia Conference dedicated the Spokane Better Living Center on August 27. Situated at a main intersection not far from the downtown business district, the facility also houses the Community Services center. Previously housed in costly rented quarters, the Better Living center has been in operation for five years.

• Classes in Christian writing have been a feature of three camp meetings in the North Pacific Union Conference. At the Oregon camp meeting, sessions were sponsored by Christian Scribes, a Portland-based group of Adventist writers. An average of 75 persons attended the five daily meetings. In Washington, the Adventist Writers Association arranged for the daily program, with 60 in attendance. Another class met during the Montana camp meeting.

• Priorities for future capital improvements at the Oregon Conference academies have been established by the Academy Master Plan committee. The group, composed of personnel from all parts of the conference, has visited each of the four senior academies and given top priority to Laurelwood Adventist Academy for the construction of a new industrial-arts building. Work on the project is expected to begin this fall.

### Northern Union

• Members of the Bismarck, North Dakota, church volunteered their home-building talents to construct a house to be sold to raise money for a new elementary school. The members expect a profit of about \$15,000.

• Several improvements are being made at the Wahpeton, North Dakota, church school for the 1978-1979 school year. Physical improvements include a new ceiling, new carpeting, and new desks. Classes are being added to the curriculum, and the library is being updated.

• The Bowdon, Harvey, and Manfred churches cosponsored a booth at the Wells County, North Dakota, fair, at which they took a survey to determine the community in-

terest in such services as the Five-Day Plan to Stop Smoking, stress-management seminars, marriage-enrichment seminars, and nutrition schools.

• Constituents of the Minnesota Conference recently voted to build a new administration building at Maplewood Academy in Hutchinson. Although many people wanted, for historical and emotional reasons, to restore the old building, studies proved that the cost of restoration would be prohibitive.

### Pacific Union

• Members of the Los Angeles Berean church recently conducted health screening at the Western Shopping Plaza and checked more than 300 persons, predominately black and Mexican Americans. Joe



## SDA's hold health exhibit in Kuwait

The minister of health for the Kingdom of Kuwait recently requested A. R. Al Awadi, president of the International Commission for Prevention of Alcoholism, to have a smoking-and-health exhibition unit as part of the World Health Organization's special health-emphasis week on hypertension. Assisting Dr. Al Awadi were Jack Mahon, Afro-Mideast Division temperance director, and Jalal Doss, a ministerial worker of the East Mediterranean Field. The space in the exposition hall allocated for the smoking-and-health unit was the largest and, judging by the public response, the most effective.

On the opening date, the minister of health and his guest of honor, the minister of health for the Democratic Republic of Poland, spent some time inspecting the exhibit and expressed their approval and appreciation. After the exhibition closed, Pastor Doss was called to the Ministry of Health to again receive thanks. Above, Pastor Doss demonstrates the polluted lung of "Smoking Samir" to interested Kuwaitis.

Nash is the church's inner-city coordinator.

- Beaumont, California, church members recently dedicated their church.

- "A Festival of Sabbaths" from the Loma Linda University church has beamed the Sabbath message from the church sanctuary to a potential million homes of California's Inland Empire in a new kind of witnessing, in addition to enriching the lives of members. Services were broadcast on both Sabbath and Sunday on the two stations operating from Loma Linda University. Louis Venden is senior pastor.

- The hilltop park at the La Sierra Campus of Loma Linda University has been named the John R. Clough Park in recognition of the 34 years of service given by Mr. Clough in directing the school's physical plant.

- Constituents of Fresno Adventist Academy in California have formed a "Century Club" to support the school's instructional program. Organized by Gary Dodge, business manager, the club has provided a fireproof cabinet for academic records and a duplicating machine. In addition, they have voted 20 percent of all funds—provided by the annual commitment of \$100 from all members—for upgrading the school library.

**Southern Union**

- The Dickerson Memorial Chapel, in Griffin, Georgia, was dedicated July 29. C. D. Henri, a General Conference general vice-president, was the guest speaker. The Griffin church is the result of Lavonia Johnson's finding a Voice of Prophecy Bible course enrollment card about 13 years ago. A branch Sabbath school was organized, then a church in 1972.

- Three hundred health leaders from the Southern Union attended the second annual health leadership seminar at Southern Missionary College July 14 to 16. Guests included S. L. DeShay, Gen-

eral Conference health director; Leo Van Dolson, editor of *Life & Health*; Elmar Sakala and Kay Kuzma, of Loma Linda University; Amine Varga, of Pacific Union College; and B. E. and Marjorie Baldwin, of Wildwood Sanitarium. A seminar on understanding children, taught by Kay Kuzma, followed the main sessions. About 100 participated. H. F. Roll coordinated the seminars.

- Official opening services in the newly purchased Gunterville, Alabama, church on August 19 featured Southern Union Conference president H. H. Schmidt as speaker. The congregation, formerly known as the Brindle Mountain church, had been meeting in a mobile chapel.

- Approximately 90 Georgia-Cumberland Conference church elders and lay activities leaders attended the annual Lay Ministers' Seminar at Georgia-Cumberland Academy, July 27 to 29. Special guests included Don Christman, associate lay activities director of the General Conference; W. L. Mazat and O. L. Heinrich, from the Southern Union; and Desmond Cummings, conference president.

**Southwestern Union**

- Huguley Memorial Hospital, Fort Worth, Texas, conducted a weight-management seminar August 21 through 24, according to Wayne Bolen, hospital health educator. A once-a-week follow-up series is continuing for six weeks.

- Richard McKee, Southwestern Union associate publishing director, reports that this summer's student colporteurs are selling door-to-door. Last summer, operating only on leads, student colporteurs averaged about two to three canvasses a day. This summer they are giving 12 to 15 a day, with sales far ahead of last summer. Many are selling more than \$1,000 worth of literature per week.

- More than 250 visitors assembled in the Barron Me-

morial Building on the Southwestern Adventist College campus July 23 for the last of the College Days before fall registration. Both Don McAdams, college president, and David Hope, student finance manager, emphasized that at Southwestern Adventist College every student is guaranteed a job if he is willing to work.

- Don McAdams, Southwestern Adventist College president, was the guest speaker for the summer commencement at Andrews University, Sunday, August 6. Dr. McAdams was chairman of the History Department at Andrews before moving to SAC.

- On July 29, Dan Collins, Southwestern Union Conference evangelist, joined Bradley Galambos in an evangel-

istic series in the New Orleans, Louisiana, Central church.

- According to Jerry Fletcher, Arkansas-Louisiana Conference publishing director, literature evangelists sold \$15,669 worth of books from July 17 to 21. Paul Bourgeois was the top literature evangelist for the week, with sales totaling \$1,805.

- The annual literature evangelists' institute was held this year on the campus of Southwestern Adventist College, Keene, Texas, to provide spiritual, physical, and social growth for the literature evangelists and their families. Literature evangelists were told that in 1974 literature sales totaled \$786,610. But at the end of 1977 the sales had risen to \$1,994,211—more than double in three years.



**Mission pilots meet in Oregon**

At the Oregon Conference centennial-year camp meeting, July 14 to 22, Paul Dixon (right), Sarawak Mission president, was greeted by Bruce Johnston (center), who preceded Elder Dixon as mission president, and by Richard Hall (left), who pioneered mission flying in the Far East and held the same position before Elder Johnston. All three are licensed pilots.

Elder Dixon told the camp-meeting audience that since he was in Oregon, he wanted to meet Elder Hall to ask him why he built so many hillside airstrips—14 in all. Elder Hall retorted, "How many have you built since you have been there?" Elder Dixon admitted, "Only three—all on hill-sides." In Sarawak, planes are a must for medical work, as well as for transporting people and goods, and according to Elder Hall, there are no level spots for runways.

L. JUBERG  
*Oregon Conference*

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Vernon L. Chase**, pastor, Ephrata, Washington, district, formerly same position, Kentucky-Tennessee Conference.

**Alan G. Crandall**, associate pastor, Yakima, Washington, church, formerly associate pastor, Loma Linda Campus Hill church.

**David Duran**, science teacher, Mile High Academy, Denver, Colorado, formerly same position, Broadview Academy, Illinois.

**Gary Gray**, pastor, Lents church, Portland, Oregon, formerly same position, Oklahoma Conference.

**Ellen Harris**, English teacher, Mile High Academy, Denver, Colorado, formerly same position, Broadview Academy, Illinois.

**Lloyd Herr**, pastor, Tillamook, Oregon, district, formerly same position, Hawaiian Mission.

**James Innis**, English teacher, Mile High Academy, Denver, Colorado, formerly same position, Indiana Academy.

**Olaf La Bianca**, assistant pastor, Tabernacle church, Portland, Oregon, formerly same position, Michigan Conference.

**Ben J. Liebelt**, president, Wyoming Conference, formerly associate director, Sabbath School Department, General Conference.

**Philip Lizzi**, pastor, Sandpoint, Idaho, district, formerly pastor, Southeastern California Conference.

**Mike Preas**, minister of lay evangelism, North Spokane, Washington, formerly with the Nebraska Conference.

**David Rose**, pastor, Gunnison, Colorado, formerly pastor-evangelist, Wyoming Conference.

**A. D. Stern**, minister of lay evangelism, South Spokane, Washington, formerly with the Nebraska Conference.

**Robert Stumph**, pastor, Stevenson and White Salmon, Washington, churches, formerly with the South Dakota Conference.

**James Wart**, pastor, Leaven-

worth, Kansas, church, formerly same position, Oregon Conference.

**AUSTRALASIAN DIVISION**

**Regular Missionary Service**

**Cyrus Adams** (and **Nola**), of Australia, to serve as president, Samoa Mission, Western Samoa, left February 20, 1978.

**Kenneth Boehm**, of Australia, to serve as carpenter, Papua New Guinea Union Mission, left February 5, 1978.

**John Cook** (and **Louise** and family), of Australia, to serve as teacher, Sonoma College, Papua New Guinea, left February, 1978.

**Barry Dean** (and **Kerrin** and family), of Australia, to serve as teacher, Kabiufa High School, Papua New Guinea, left February 3, 1978.

**John Gate** (and **Nerolie** and family), of Australia, to serve as president, Sepik Mission, Papua New Guinea, left February, 1978.

**Barry Hill** (and **Valmai** and family), of New Zealand, to serve as teacher, Fulton College, Fiji, left February, 1978.

**Pak Thong Lee** (and **Wilma** and family), of Australia, to serve as teacher, Sonoma College, Papua New Guinea, left February, 1978.

**Adrian Smith** (and **Sandra** and family), of Australia, to serve as primary-school supervisor, Papua New Guinea Union Mission, left February 1, 1978.

**David Sutcliffe** (and **Patricia**), of Australia, to serve as education director, Papua New Guinea Union Mission, left February 22, 1978.

**John Watson** (and **Mollie** and family), of Australia, to serve as secretary, Papua New Guinea Union Mission, left February 10, 1978.

**Neil Watts** (and **Nanette** and family), of Western Australia, to serve as district director, Port Moresby, Papua New Guinea, left February 16, 1978.

**EURO-AFRICA DIVISION**

**Regular Missionary Service**

**Jean-Pierre Marivoet** (and **Daniele** and family), of Belgium, to serve as associate director of the Upper Volta Agricultural School, left June 1, 1978.

**Literature Requests**

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

**Africa**

Mrs. Kaarina Fordham, Librarian, Adventist Theological Seminary, P.O. Box 142, Malindi, Kenya, East Africa: literature, Sabbath school materials, small books.

Fred R. Mogaka, Nyantira SDA Church, P.O. Nyamache-Kisii, via Kisii, Kenya, East Africa.

Mrs. Keith W. Moses, Ethiopia Adventist College, P.O. Box 45 (Kuyera), Shashamane, Ethiopia, Africa: Picture Rolls.

G. S. Moyo, Principal, Malamulo College, P.O. Makwasa, Malawi, Africa: literature for witnessing, especially *Signs, Listen, Life & Health*.

**Mexico**

Dr. Jenner Hernandez, Botica Central, Colonia Anahuac, Chihuahua, Mexico: *Ziobels-Lesung fur den Familien Kreis, Bibles-Lieder, Singet dem Herrn*.

**Philippines**

Justiniano Alba, Southern Mindanao Mission, Box 152, General Santos City, Philippines 9701: magazines, books, Bibles, songbooks.

Mrs. Natividad G. Alfanta, 67 Marcelo H. Del Pilar, Koronadal, South Cotabato, Philippines.

Mrs. D. P. Ancheta, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: visual aids and magazines for children, *Signs, ADVENTIST REVIEW*.

Manuel R. Bustamante, Assistant Treasurer, Southern Luzon Mission, Legaspi City, Philippines: magazines, books, greeting cards.

Dionisio Entia, 1618 Martinez Street, Bayawan, Negros Oriental, Philippines 6506: magazines, Bibles, Picture Rolls, songbooks, visual aids.

Benjamin G. Escara, West Visayan Mission, P.O. Box 241, Iloilo City, Philippines.

Bien Estore, c/o SDA Church, Pres. Roxas, North Cotabato, Philippines.

Miss Morita S. Etienza, Lambontong SDA Church, Surallah, South Cotabato, Philippines.

Miss Catalina Gasapo, Girado Street, Guimbal, Iloilo, Philippines.

Pastor A. B. Gayao, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: Bibles, books and magazines for adults.

Mrs. V. T. Gayao, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: *The Adventist Home*, children's magazines, greeting cards.

C. O. Gravino, Sabbath School and Lay Activities Director, West Visayan Mission of SDA, P.O. Box 241, Iloilo City, Philippines: magazines, Ellen White books, Bibles, prophetic charts.

Miss Esther P. Guiang, Banga SDA Church, Poblacion, Banga, South Cotabato, Philippines.

Miss Julieta P. Guiang, Banga SDA Church, Poblacion, Banga, South Cotabato, Philippines.

Gershon A. Hallasgo, Northeastern

Mindanao Mission of SDA, Butuan City, Agusan del Norte, Philippines: magazines, Commentaries, Ellen White books, Bibles, hymnals, youth program booklets and handbooks.

Mrs. Lolita C. Lachica, Banga SDA Church, Poblacion, Banga, South Cotabato, Philippines.

Mrs. A. A. Lasta, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: magazines, visual aids for children.

Mrs. Emrio G. Llamis, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: magazines, *Destiny and Spirit of Prophecy* books, visual aids for children.

Mrs. Letty T. Llamis, Western Mindanao Mission, P.O. Box 13, Ozamis City, Philippines 9101: books, songbooks, and visual aids for children; Bibles; greeting cards; magazines for adults.

Mrs. Ellen M. Maganto, Lambontong SDA Church, Surallah, South Cotabato, Philippines.

Mrs. Elvira B. Mandalupa, San Vicente, Dumingag, Zamboanga del Sur, Philippines: magazines, *Spirit of Prophecy* books, greeting cards, Bibles, songbooks, visual aids for children.

Miss Eatrella A. Obejero, Banga SDA Church, Poblacion, Banga, South Cotabato, Philippines.

Fel Peregrino, Northeastern Mindanao Mission, Butuan City, Agusan del Norte, Philippines: magazines, Bibles, Commentaries, visual aids, Picture Rolls, *Spirit of Prophecy* books.

Mrs. Leonida Sabornido, 372 Quezon Street, Malapatan, South Cotabato, Philippines: magazines, Bibles, Picture Rolls, songbooks.

Marcelina D. Sausa, Arcilla Apartment, V. Mapa Street, Davao City, Philippines: greeting cards, *Spirit of Prophecy* books.

Romie Serrano, c/o SDA Church, Pres. Roxas, North Cotabato, Philippines.

Mrs. Prisca P. Viernes, Northern Luzon Mission of SDA, Artacho, Sison, Pangasinan, Philippines: Bibles, songbooks, Picture Rolls, greeting cards, *Life & Health*, *Spirit of Prophecy* books on health, health literature, and visual aids.

**Coming**

September	
2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to	
Oct. 7	<i>Adventist Review</i> , 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	<i>Life &amp; Health</i> 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
Nov. 4	Week of Prayer
November	
4	Annual Week of Sacrifice Offering
11 to	
Jan. 6	Ingathering Crusade
December	
2	Ingathering Emphasis
2	Church Lay Activities Offering
9	Stewardship Day
23	Thirteenth Sabbath Offering (Far Eastern Division)

## Funds sufficient for IUC kitchen

Inca Union College will have a new kitchen and dining room. This was assured on August 17 when the General Conference Treasury Department reported that \$29,283 had been contributed by REVIEW readers in response to an appeal in the For This Generation column. The amount in hand will make possible not merely building the new facility but also equipping it.

On behalf of the Inca Union and the fine young people who attend the college, and who, under God, hold in their hands the future of the Adventist work in Peru, Ecuador, and Bolivia, we express our deep thanks to all who responded so generously to this great need.

When Moses asked the people of Israel for gold, silver, and other materials with which to build the ancient sanctuary, the people responded so willingly and generously that he had to ask them to stop. "The people were restrained from bringing" (Ex. 36:6).

Likewise we say now, Send no further contributions for Inca Union College's kitchen and dining room. But watch the For This Generation column for an update from time to time on the project. A memorial to your loyalty and love will rise in the land of the conquistadors.

THE EDITOR

## Converts meet conference staff

In order to acquaint newly converted Adventists with the wide scope of activities carried on by the church, the Southeastern California Conference conducted its first New Believers' Fellowship on July 8.

More than 500 new converts spent one day on the La Sierra Campus of Loma Linda University in an orientation program. Each church furnished sponsors to make the new members feel at home throughout the day.

All but two of the participants in the regular Sabbath school and worship services held in the morning were conference staff members. This was planned so that those who attended could become acquainted with their conference personnel.

In the afternoon the director of each department gave a brief explanation of his department's work. Some used slides, overhead projectors, and other methods to illustrate the various phases of the church program.

The new members voiced their appreciation for this orientation program.

S. A. YAKUSH

## Publishing gains in the South

Southern Union literature evangelists delivered \$1,557,092 worth of literature during the first half of 1978. This is the first time they have exceeded a million and a half dollars' worth of sales in six months. It represents a 17 percent gain over the previous year.

The conference with the highest deliveries to date—\$351,558—is Georgia-Cumberland.

WAYNE A. MARTIN

## Vietnamese group organizes

A Vietnamese-speaking company, the first in the United States, was organized in Glendale, California. The event generated much interest among non-Seventh-day Adventists in the area. Almost half of the 160 present for the occasion were interested friends, not yet members of the church.

Le Huu, recently appointed pastor of the group, led out in the organizational activities. Harold Calkins, Southern California Conference president, preached the morning sermon. Others taking part in the service included: R. L. Walden, W. L. Wilcox, Le Cong Giao, Phan Truong Thanh, Nguyen Van Xuan, and Carl Sundin.

## 107 attend mission course

The Summer Institute of World Mission sponsored by the General Conference Secretariat at Andrews University drew a record attendance of 107 persons.

The Institute, held from mid-June until the end of July, was under the direction of Werner Vyhmeister, substituting for the regular director, Gottfried Oosterwal, who was conducting concurrently a similar institute at Colonges, France.

D. A. ROTH

## For the record

**First million in a month:** Literature evangelists in the North Philippine Union Mission sold 1,037,897 pesos' worth (US\$138,386) of literature during May. This is the first time in the history of the publishing work in the north Philippines that the one-million-peso mark has been reached in one month. During the same month, 151 persons were baptized as a result of literature-evangelist contacts.

**Died:** L. W. Graham, 101, Review and Herald periodical department manager for 15 years and treasurer for 18 years, on August 8 in Takoma Park, Maryland.

**Puerto Rican parade in N.Y.:** Approximately 1,000 youth and laymen of the Greater New York and Northeastern conferences participated in the annual Puerto Rican Parade on June 6. Their entry was a temperance float with the slogan "Temperancia es: Control Propio" ("Temperance Is: Self-control").

**Brazilians honor mothers:** For the third consecutive year the East Brazil Union has launched a campaign to honor mothers. On 300 large billboards they publicized their slogan, "Mother, You're Perfect Love." In various ways, such as television presentations and visits in streets and parks, young people in the union honored mothers in their communities. A group of

young people from the Meier church in Rio de Janeiro serenaded mothers, and in the city of Niteroi they visited hospital maternity wards. Amin A. Rodor, union youth director, says, "Bible enrollment requests keep coming in from different parts of the union as a result of cards we gave to 160,000 mothers."

**Relief for Texans:** Disaster vans from the Oklahoma and Texas conferences are serving victims of recent floods in Texas. The Oklahoma van has been stationed in Albany, Texas, according to George Schram, Southwestern Union Conference Community Services director. Texas volunteers have been working out of their van and also have set up centers for distributing supplies in Comfort-Kerrville and Graham, Texas.

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