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of the Seventh-day Adventists

OCTOBER 5, 1978

Harvesttime

“And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud, ‘Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.’”
—Revelation 14:15. R.S.V.

Contents

| | |
|--------------------------|------------|
| General Articles | Pages 4-13 |
| Columns | |
| For This Generation | 6 |
| Bible Questions Answered | 10 |
| For the Younger Set | 13 |
| Family Living | 14 |
| From the Editors | 17 |
| Newsfront | 20-30 |
| News Notes | 28 |
| Bulletin Board | 30 |
| Back Page | 32 |

Our cover, as well as the weather in most parts of North America, reminds us that autumn is at hand. Crops have been harvested, and the earth is settling into its rest cycle.

Some crops, in this day of large-scale commercial agriculture, are harvested only once. The farmer waits until the optimum amount of produce is ripe, then harvests. At that time some of the crop will not yet be ready, but if the farmer waits longer the ripe crop may spoil. Knowing

this, he sacrifices the unready crop for the fully ripe crop.

So it will be during the harvest at the end of this earth's history. When Jesus returns some people will be unready. To them He will say with great reluctance, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still" but with great joy He will say to others, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22:11). When the King returns will we be ready to meet Him?

During their recent trip to South America, the REVIEW editor and his wife, Miriam Wood, reported on the progress of the work there, as well as some of the needs in that field. Mrs. Wood, who keeps her eyes open for special projects for which to raise money on her trips outside of North America, was horrified at the condition of the kitchen and cafeteria at Inca Union Col-

lege. In her August 3 column she presented this need to REVIEW readers and asked whether they, without cutting down on their regular giving, might help raise \$15,000 to build a new dining hall and kitchen complex. The response has been overwhelming. In her column "Love and the Kitchen—1" (p. 6), Mrs. Wood reports the results of this money-raising project. In part two which will follow, she quotes from some of the letters accompanying the donations.

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LETTERS

Black Unions

During the 1978 Annual Council, to be held October 10-18 in Takoma Park, Maryland, the issue of whether the church should organize black unions in North America will be considered. To acquaint our readers with the arguments both for and against the organization of these unions, the *Adventist Review* published articles by two prominent black members in its September 7 issue.

In response we have received a large volume of letters. Because of the limits of space, we cannot publish all the letters, but we have selected a few that are typical. The choice represents fairly the proportion of letters received in favor of, and in opposition to, black unions.

We solicit the prayers of church members as the Annual Council studies this and other important issues facing the church. Let us ask God to guide the decisions made that His work may prosper and soon be completed. Watch for a full report on the Annual Council in the November 9 issue.

In his argument in favor of black unions in North America the author failed to discuss several important points that merit consideration. If black unions were organized would freedom be given to those black churches who would feel no desire to join a black conference or union?

Another point is that of world and community evangelism. Would the black unions limit their ministries to blacks only and the "others" limit their commitments to their particular group?

If the problem within the church is as old as the infamous tower of Babel, as the author pointed out, then it is not a so-

ciological nor cultural problem, but a spiritual malady that no formation of black unions or any other church structure can resolve.

D. C. ROBLES, SR.
Bakersfield, California

I will go along with whatever decision the Annual Council makes in regard to black unions. To both sides I say, "Render your heart, and not your garments, and turn unto the Lord your God" (Joel 2:13).

RICHARD H. CALHOUN
Wrightstown, New Jersey

I believe that to create black unions would not only give advantage to our enemies, present-

ing a divided front, do damage to the very goal blacks have for their people, and be very expensive at a time when we need to economize but also would wound hearts within the church that have overcome the evil of separateness along racial lines.

When Ellen White wrote what is published about work among blacks in *Testimonies*, volume 9, her heart was hurt because of the treatment given the illiterate, poverty-stricken blacks who had just emerged from slavery, where living conditions were revolting and learning to read had been at the peril of one's life. This had caused them to be culturally unbalanced with their white brothers and sisters. It was this great cultural imbalance, along with State laws and prejudice in the South, that was behind the advice not to insist upon mixing in the same church buildings, advice given to enable the gospel to go forward in all areas.

The very title of one chapter shows the reason for making a difference between black and white, "Proclaiming the Truth Where There Is Race Antagonism" (p. 204). The explanation is plain, "We must meet the situation as it is and deal with it

Continued on page 7



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HEART TO HEART

A message from the General Conference president

How do you really feel about your church?—2

More than one thousand readers from 47 of the 50 States in the United States and 21 other countries responded to the request in my February 9 Heart to Heart message for input on various issues before the church. By May 15—our cutoff date—579 female church members and 427 male members had written to me. I had expected that members would select one or two of the issues in which they are particularly interested and provide input on these special items. Many, however, gave their impressions of all of or most of the issues.

In the area of change in the church some took exception to even the mention of such a possibility. "Change?" one respondent replied indignantly. "Has God changed? Now is no time to change. Now is the time we must hold firm the doctrines that have made us a people!"

It was practically unanimous among respondents that the standards of the church—social, moral, spiritual—are not too high even in our sophisticated secular age. In fact, many feel that the world is making too great inroads into the church.

It is evident that faith and confidence in the Spirit of Prophecy as God's gift to His last-day church is strong among respondents. They recognize the great value of reading, studying, and following the counsel the Lord has so graciously given His people today.

"I believe the Spirit of Prophecy to be an inspired guide for the people of God in these last days," one letter declared. "The Spirit of Prophecy should be used as a guide, not as a whip," another rightfully commented.

A lively interest in the role of women in the church was evidenced by the large number who chose to reply to these questions. "If God gives a woman a talent we are sinning by refusing her the opportunity to use it," one writer declared. "I think Jesus would be pleased with women in many high places in our church organization," said another.

Not all respondents were as enthusiastic. Most felt that women are not discriminated against in the Seventh-day Adventist Church. While many felt inclined to agree that it is not out of order for women to be ordained as deaconesses, they were reluctant about their ordination as ministers of the gospel.

In response to my questions regarding our educational institutions we received many interesting replies. Some letters contained appeals for help—relief from the rising costs of education. It is evident that some of our families

are facing real problems keeping their children in Christian schools.

Quite a few respondents appealed for more work opportunities for their young people, and they wanted more emphasis placed upon vocational education.

The matter of academic freedom evidently touched sensitive chords. It is evident that Seventh-day Adventists are firm in their convictions that our educational institutions should be kept fully Seventh-day Adventist schools, with the classrooms free from influences that might lead the students away from the church.

Those of us who are workers and administrators in the church should study well what our respondents have to say about saving money. It came through loud and clear—*cut down on large meetings; don't travel so much; watch those office and school buildings—don't make them so "posh."* All of us should hear what our people are saying to us in this regard.

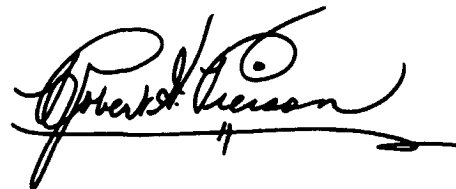
Our laity are also telling us they will be glad to help more in carrying the burdens of the local churches and also in serving on boards, committees, and other decision-making bodies.

The Sabbath School Department will be encouraged by replies to questions pertaining to its area of church life. The present format of the Sabbath school program is considered acceptable by more than a two-to-one majority. The members overwhelmingly voted for all to continue to study the same lessons. More than three fourths of those who responded to the question feel that missions are of great importance to the finishing of the work. They believe that not too much of the church dollar is being channeled into the work in mission lands.

I was encouraged to note that the majority of our REVIEW readers are well fed by their pastors. But we preachers cannot rest on our laurels, for many respondents had specific counsel for us. It is evident that those who sit in the pews will not be content with lectures that might as well be presented in some secular hall. They rightly want the Word of God!

Nearly 95 percent of those who expressed themselves want *more testimony meetings*, and many want the format of the prayer meeting changed. It would be well for us to pray over this.

I am aware that this survey was not professionally prepared or scientifically executed, nor does the response represent the total church membership. By and large, it is a healthy, positive response, and I want to thank each one who took time to write. God bless every one of you!



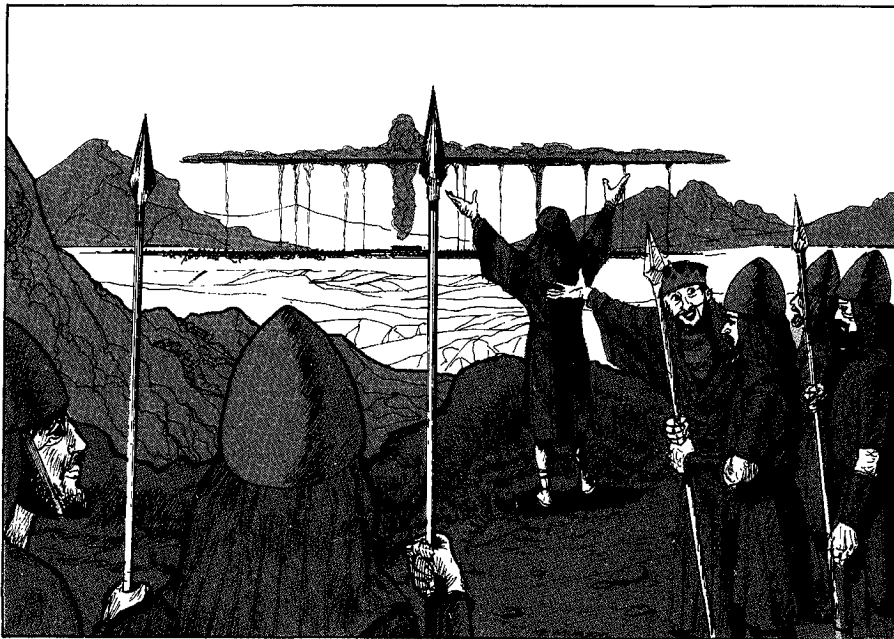
ROBERT H. PIERSON

For a tabulation of the results of the survey see page 18.

Oracles of Balaam discovered

Plaster inscriptions have been discovered
in the Jordan Valley containing fragments
of a vision of Balaam, son of Beor,
and curses uttered by him.

By SIEGFRIED H. HORN



In 1973 the scholarly world received the rather startling news that inscriptions on plaster discovered at *Deir 'Alla*, in the Jordan valley, 24 miles north of Jericho, east of the Jordan River, contained fragments of a vision of Balaam, the son of Beor, a list of curses, apparently uttered by him, and the negative reaction of his hearers. At the end of

1976 the long-awaited final publication of the inscriptions, a book of 324 pages and 28 plates, of which ten are in color, was published by J. Hoftijzer and G. van der Kooij under the title *Aramaic Texts from Deir 'Alla* (Leiden: E. J. Brill, 1976). It presents all available evidence by discussing the archeological context in which the texts were found, the methods of conservation used to preserve the plaster fragments from further deterioration, the dating of the texts by means of paleography (the study of the form and shape of its script), and gives a transcription and translation of all texts with a full

and detailed linguistic and philological commentary.

Dr. Henk Franken, of the University of Leiden, Holland, who discovered the slabs of inscribed plaster during his fifth excavation campaign at *Deir 'Alla* in 1967, at first suggested that the plaster had covered a wall probably in the temple in which the fragments were found. Subsequent studies included Dr. Jacob Hoftijzer, a Semitist, to whom was entrusted the decipherment and publication of the texts. From the paleographic evidence the authors have reached the conclusion that the inscriptions were written with ink on the plaster about 700 B.C., a view with which the archeological evidence is not at variance.

It may seem strange to learn that a prophetic message and curses, as well as the hearers' reaction, were written on a stone stele, but Dr. Hoftijzer points out that there are Biblical parallels for such a practice in ancient times. Isaiah was directed to write his message on a tablet—whether of stone, clay, or wood is not known—to be a perpetual witness for the “rebellious people” (Isa. 30:8, 9), and Jeremiah was commanded to write his messages on a scroll so that the people could read them and come to repentance (Jer. 36:2, 3).

The Biblical record tells us further that the command was carried out and that a report was added that relates the general rejection of his messages by the people, the nobility, and the king (verses 11-26). We also know that a custom existed of writing important divine messages on standing stones covered with plaster or whitewash. According to Deuteronomy 27:4, Moses directed Joshua to erect stones on Mt. Ebal after reaching the Promised Land, cover these stones with plaster, and write on them God's law. That Joshua subsequently carried out this order is recorded in Joshua 8:32.

In an Aramaic dialect

The *Deir 'Alla* inscriptions are not easy to understand, because not a single line is complete, yet they reveal that they are composed in an

Siegfried H. Horn, Ph.D., formerly chairman of the Department of Old Testament at the SDA Theological Seminary, Berrien Springs, Michigan, and recently dean of the Seminary, is currently engaged in research writing.

Aramaic dialect that differs from the other known languages of eastern Palestine—Moabite and Ammonite. Moabite has been known for a long time, thanks to the lengthy inscription on the Moabite Stone discovered in 1868, and the Ammonite language has been resurrected by inscriptions recently discovered, among which are several that have been found at Heshbon by the Andrews University expeditions.

Authorship not certain

What do the *Deir 'Alla* inscriptions tell us? First, it can unequivocally be said that they are not in harmony with the religious messages of the Bible and never mention Israel's God. On the contrary, they are polytheistic texts that talk of goddesses and gods. Does that mean that they were written by pagans? Not necessarily. Even if we knew the name of the ancient city of *Deir 'Alla*, and knew whether it was an Israelite city, we would still be left in the dark about the authorship of these texts. The city represented by the ruins of *Deir 'Alla*, whatever its ancient name was, lay in the territory of the tribe of Gad, but by 700 B.C., when these texts were written, eastern Palestine had become an Assyrian province called Galazu. However, this does not mean that with the political changes of ownership the city had also changed its population from an Israelite to a pagan one. In fact, it may have remained an Israelite city. While it is certainly tempting to see in the *Deir 'Alla* texts non-Israelite documents, an Israelite origin for these texts cannot be ruled out, because we know that idolatry and polytheism had taken a strong hold on many Israelites all through the periods of the judges and the monarchy, as the Bible writers tell us repeatedly. Because of the many uncertainties involved we must hold in abeyance any attempt to make a final decision on the authorship of these texts.

As already stated, the texts were found written on a great number of small pieces of plaster. The decipherers of the texts, Hoftijzer and Van der Kooij, succeeded in piecing

together many of the fragments like the pieces of a jigsaw puzzle and in this way gained 12 sets of larger text fragments, which they call combinations. Two of them, Combinations I and II, are large fragments, one containing parts of 19 lines of text, and the other, parts of 37 lines. However, Combinations III-XII consist of text fragments that in some cases have preserved no more than one letter or a few letters, while others still contain a few complete words or phrases, although none of these shorter texts provides enough material to be independently understood.

The text of Combination I begins by saying that Balaam, the son of Beor, was a seer of the gods who came to him at night. It is quite a surprise to encounter this prophet of Old Testament fame in an inscription that had been composed close to the place where "Balaam the son of Beor" had repeatedly blessed Israel contrary to his own desire and that of his employer, Balak, the king of Moab. From the Biblical records (Num. 22 to 24) it is clear that the Moabite king considered Balaam to be a godly man and a prophet whose curses were effective. Furthermore, we learn from the Scripture that Balaam was a prophet of the true God and knew that he could not pronounce any curses unless authorized by God. On the other hand, the honors and gifts offered to him by Balak for his service were so attractive that he was willing to do anything possible to please the king.

Returned to Moab

Although it is said that, after having pronounced his blessings, he returned to his home (Num. 24:25), he must have gone back to Moab soon thereafter, because we learn that he counseled Balak to seduce the Israelites into idolatry and immorality (chap. 31:16), which resulted in a great apostasy and subsequent plague (chap. 25:1-9). The last we learn of Balaam from the Bible is that soon after these events he was slain by the Israelites in a battle against the Midianites, whom he seems to have joined after having

served the Moabites for a while (chap. 31:8).

It is interesting to find that the memory of this renegade prophet was kept alive in the area of his activities for so many centuries, as the *Deir 'Alla* plaster inscriptions show. In these inscriptions he appears as a "seer," a title used also in the Bible as a designation for prophets (see, for example, 1 Sam. 9:9). But in the *Deir 'Alla* texts Balaam is called a seer of goddesses and gods, and not of the true God. It is of special interest that these deities are referred to as *Shaddai*-gods, a word that appears in the Bible as one of the names of the true God in the combination *El-Shaddai*, usually translated "God Almighty." From Exodus 6:3 we learn that God told Moses that He had been known by the patriarchs more commonly under the name *El-Shaddai* but that from henceforth He wanted rather to be known by His name *Yahweh*, rendered "Lord" in most English Bibles.

The term *El-Shaddai* is used mainly in Genesis, the book that contains all the records about the patriarchal period, and in Job, a book of the patriarchal period. In these two books the term *Shaddai* is found 37 times, while it appears only 11 times in the other 37 books of the Old Testament, and, interestingly enough, to these 11 occurrences belong two that were used in the Biblical oracles of Balaam (Num. 24:4, 16).

To return to the *Deir 'Alla* texts, we find that Balaam is said to have wept when he woke up from his sleep the night during which time he had received a vision. Thereupon his uncle, Eliqa, came and asked him what was going to happen. So Balaam aroused himself and told the people around him: "Sit down and I will tell you what Shagur (apparently the name of a goddess) [told me], come and see the works of the gods." He then speaks of devastating rains, of darkness and gloom, and other misfortunes that will come over the land. Much of what he says is dressed in rather mysterious oracular terms that need

interpretation. The fact that every line of the preserved text is incomplete, as already noted, increases the difficulties of gaining a full understanding of Balaam's message in the *Deir 'Alla* texts.

Combination II contains a number of curses. It is not clear whether they were pronounced by Balaam, although such an assumption is justified, since he is the subject of the text of Combination I, and since he appears again on two of the smaller fragments, once in Combination VIII:d, which mentions his name, and then in Combination XII:c, where the name of his father, Beor, is preserved. One therefore gains the impression that all fragments originally belonged to one continuous text that dealt with Balaam. The

curses preserved in Combination II say that a certain town, of which the name is missing, would become a cemetery, that neither traveler nor bridegroom would enter a house anymore, and that the people would be driven away from the places of habitation, that no one would ask them anymore for counsel or advice, and that they would sleep the sleep of death and fall prey to maggots.

But the hearers evidently were unwilling to accept his message and became incensed over the curses. Their reaction, written in red letters on the plaster, reads as follows: "In foolishness and silliness [you took] a wicked message upon your tongue. We shall seek redress against you so that it will be impossible for you to curse anyone again!" Unfortunately

the text becomes so fragmentary thereafter that no real sense can be made of it. It is not impossible that it contained a record of the outcome of the prophecy and the results of the unheeded admonitions, written on a plaster-covered stele as a warning for coming generations, just as the Biblical prophets wrote their messages and the results of rejecting them for a warning for those who later would read them.

Now that these interesting but tantalizing texts, for which the scholarly world waited patiently nine years, have been made available, many Semitists and Biblical scholars will diligently study them. It is quite possible that some additional information can be extracted by further studies. □

FOR THIS GENERATION By MIRIAM WOOD

Love and the kitchen—1

"Love is not having to ask twice." That's my new definition of *love*, a word that's been defined and re-defined ad infinitum. But you have provided this new definition by your overwhelming, loving, and caring generosity.

When we (actually, you) decided to do our best to build a new kitchen and dining room at Inca Union College, I was full of optimism, for I've seen the members of our church swing into action when real needs are called to their attention. But my optimism did not extend to thinking we might receive \$51,274, which is where the total stands as I turn this column in.

Do you realize what this means? It means that the young people whose home the college is for four or more years can eat clean, nicely prepared food. It means that the cooks can do their work in a hygienic, sanitary atmosphere. It means that the students can sit at proper, clean tables, with good, straight, firm chairs.

It means that they can learn good manners and a higher standard of personal conduct in their eating habits. It means that these students' college years will live in their memory as four of the best years of their entire lives.

Most of all, though, it means that *you* have so much love in your hearts for God and the needs of His work that we didn't have to ask twice. Once was enough. And it also means that when we're all standing together on the sea of glass some of these students will come to you and tell you how very, very much your gift meant in helping to shape their lives and in keeping them in God's true church.

The thing that touches my own heart so deeply is that this magnificent total has come in, for the most part, in small checks. Except for three or four large donations, we've had dozens and dozens of five- and ten-dollar gifts, and fifties, and hundreds. Believe me, I know the sacrifice this represents, and I want to share

more about that with you in another column.

First, though, I want to talk about the fact that this is Adventist Education Year and about what Adventist education really means to our church. It's very "in" to criticize Adventist schools and to pinpoint their failings. All of us are guilty of this from time to time. Parents would like the schools to repair all their mistakes and to make "silk purses" out of whatever kind of "animal ears" they're working with in their offspring.

Those who give financial support to Adventist schools would like them to find the magic formula that was so strongly recommended by the man with the horse. Surely you've heard of it; but just in case you haven't, here is the story.

A horse owner boasted to friends that he was working on a plan that would enable him to keep the animal with no outlay of money. "I'm just giving him less hay and oats each day," he explained. "Pretty soon he won't have to eat, and I'll still have a horse." Well, the day came when the owner had cut the horse's food down to nothing; but unfortunately on that day the horse died, so it wasn't a very profitable undertaking.

Some people, though,

seem to think that the church can run schools on that theory. And then there are persons who criticize our schools because there seems to be a disparity between them and the "blue-print" given to guide us in establishing schools.

Aware as I am of all this, and aware as I cannot help but be of the real and frightening problems that are confronting our schools, nonetheless I would fight for them with every weapon at my command.

That many people do believe in the worthwhileness of Adventist education is evidenced by your wonderful generosity toward Inca Union College—the checks and the letters.

In our next column I'll share excerpts from some letters that accompanied checks. And as the building program gets under way, I'll give reports. I hope to have pictures of the construction from time to time, so that we can all enjoy the progress.

Thanks for sharing so much love, which meant that we didn't have to ask twice. Some people feel that appeals for money are crass. Money's so *ordinary*. Unfortunately, it's so *necessary* in building kitchens. Thank you for the fact that you "so loved" that you gave.

wisely and intelligently" (*ibid.*).

The opening words of the chapter "Consideration for Colored Laborers" reads: "The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth."—*Ibid.*, p. 223. Repeatedly, through His servant, God has called for unity among believers, "Brethren, unify; draw close together, laying aside every human invention and following closely in the footsteps of Jesus, your great Example."—*Ibid.*, p. 198.

The purpose of unity—oneness—is not alone for ourselves, but also for the world about us. Jesus prayed, "I in them, and thou in me, that they may be made perfect in one; and that the world may know" (John 17:23). The world needs to see in Adventists an evidence of the power of Christianity. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Ibid.*, p. 221.

GLADYS L. FLETCHER
Scottsdale, Arizona

There is much prejudice on both sides, as well as cultural differences that must be reckoned with. I believe these differences will exist until the time of trouble is upon us. Then the wheat and tares will be separated and we will be brothers and sisters without any reservations.

Speaking for myself, a black member, I think we should organize black unions. It revives me to attend a black church, to hear the enthusiastic sermon and songs, and experience the demonstrative love and warmth there. I am sure there are brothers and sisters in the white church I attend who care about me, but as a rule they are very reserved. This reserve weakens evangelizing work among the minority. I believe our first aim should be to take the gospel to all the world, which is best done—most of the time—with one member of a race working with his own.

MARY ALICE PATES
Independence, Oregon

I feel we must correct the mistake we made when we separated our conferences along racial lines. The goal of the church is not "cultural assimilation" or "cultural homogeneity." The example of the apostolic church

and the counsel of the Spirit of Prophecy is that churches of different ethnic and cultural backgrounds work together under one organization, so that each can benefit from the other and share one another's talents, funds, experience, et cetera.

This is the only plan that will bring about the oneness and love that we must experience before God can pour out the latter rain on the church. This is the only plan that will heal the divisiveness and hatred that exist among us now. May God give our leaders the courage to correct their mistake of the past so that we can answer Christ's prayer that we be "one."

MILTON E. NEBBLETT
Norristown, Pennsylvania

Although I sympathize deeply with every black leader who has felt discriminated against by white leaders, I now see, as the author points out in his No answer, that black leaders must have more faith that the Holy Spirit is working on the hearts of whites. In due time this working shall become evident.

LEONA W. JUDY
Middletown, Pennsylvania

I find it hard to believe that the editor would select a spokesperson for blacks opposed to black unions from the membership of Sligo church, which is predominantly white. You should have selected a person who has not aligned or given the appearance of alignment with whites or the white viewpoint.

OLIVER S. PALMER
Columbia, Maryland

It would be sad indeed if leadership in the church is to be determined by ethnic favoritism or the amount of pigmentation in the candidate's skin, rather than by possessing the clearly stated spiritual qualifications described in God's Word.

In solving one serious problem let us not create the other equally devastating problem of dispensing leadership patronage by reason of racial relationship rather than merit. The virus of this deadly malady lurks in all members of the human race, irrespective of the color of their skin. Therefore, in my opinion, specifically organized white churches, black churches, white unions, or black unions are band-aids covering a festering sore. Pampering racial pride, racial culture, or ambition for top leadership spreads the infection.

The only remedy for the spiritual sickness afflicting whites

and blacks is for each member of the church to crucify his racial pride and look upon others as "fellow-citizens with the saints, and of the household of God." The designation "white unions" and "black unions" will become archaic when He who "is our peace, who hath made both one, and hath broken down the middle wall of partition between us" becomes the central and dominating force in our individual lives.

A. M. DEMARCO
Spokane, Washington

How could you in honesty compare the views of an outstanding denominational minister with those of a layman! A layman has no idea of the experiences that would prompt so many dedicated ministers and administrators to support black unions. Both men have some validity to their arguments, but are from two entirely different backgrounds of experience in the Adventist organizational structure.

The two articles are not fair to the white or the black constituency of my church concerning the issue involved. There are laymen and ministers who have opposite views.

LESLIE O. ANDERSON
Martinez, California

One fails to see how black unions would enhance the three dimensions of the gospel ministry—evangelism, education, and medical ministry. For example, in the area of evangelism, a union is a peripheral administrative unit far removed from the arena of evangelistic action where souls make their decision for Christ.

In the area of education, black unions would do nothing to remedy the paucity of financial support for elementary and secondary education in the Regional conferences. In fact, the funds needed to operate black unions could be spent more profitably to strengthen elementary and secondary education in these conferences.

With reference to Oakwood College, it should be pointed out that this institution has prospered greatly in recent years under the benign control of the General Conference, and it would be most unwise to change such an excellent operating relationship.

In view of the steady progress being made both in the church and in this country toward eradicating all artificial vestiges of segregation, it seems that the advocates of black unions, though

they mean well, are trying to command the sun to stand still in the firmament of progress.

E. A. COOPER
Huntsville, Alabama

As members of the black constituency we applaud the church's willingness to use the ADVENTIST REVIEW as a forum for the issue of black unions.

However, we strongly believe that the two views presented were not evenly balanced as determined by the spokespersons. Whether we agree that there should or should not be black unions is momentarily irrelevant. Why were not two church employees of opposing viewpoints published and also two lay persons of opposing viewpoints?

We feel that the ADVENTIST REVIEW has perpetuated a traditional flaw in black-white communication patterns (hopefully unintentionally, but still as damaging). Having a lay person respond negatively to the issue and a church employee respond positively suggests to us that only the laity oppose the formation of black unions and that black workers favor it. Thus, an implicit evaluation of the presentation is that the black laity should not support its leadership.

DR. AND MRS. J. E. HAWKINS
Tallahassee, Florida

I am disturbed by the proposal for black unions in the Seventh-day Adventist Church. It appears to be another human device to deal with our sinful dilemma of a lack of love. We need to have more faith in what God can do with His people.

The black Regional conferences are already an embarrassment, and I had hoped they would be dissolved. They are an evidence of our failure as a people. Now we are talking about further separation and failure. If we can't make it together here, perhaps we can't make it together in heaven, and the Lord will search for another remnant people!

If I were looking for truth in today's world, I would not give a church that practiced such segregation a second thought, for "by their fruits you will know them." I would find such a religion ludicrous at most and pathetic at least.

On a personal level, I can see only that separate unions will worsen psychological barriers, as well as limit opportunities for all of us to broaden our understanding and relationships. We are in need of more socialization rather

than less to prepare us for heavenly society.

ELLA M. RYDZEWSKI
Mifflintown, Pennsylvania

I am a black man. I am proud of myself and my race. If I were white I would be proud of my race. But to love my race more than I love the white is contrary to the teachings of Jesus, who commanded us to love our neighbor as ourselves.

When we love white or black equally then it does not matter who leads the union or conference as long as such leaders are guided by the Holy Spirit.

What can the church teach the world when it is advocating separation of the races? The church should be a bulwark standing on the authority of God's Word, leading men aright. Instead, we find in the remnant church people with false ideologies, political motivators stretching their hands and saying, "Let us be divided so that we can better help our people."

I would like to know who is doing the helping, God or man?

WILFRED A. CAMPBELL
Dumont, New Jersey

Sabbath I worshiped in God's sanctuary. The call for the tithe and offerings was given by a Filipino doctor. The Scripture was read by an Italian minister. All around me sat people from every race. The black minister brought a heart-searching message.

My church is not the ordinary congregation in this part of the country. I worship in a university congregation with members from every nation, making going to church a little like being in heaven. I think of the statement Jesus made, "That they may be one, as we are."

May I, a white person, give a little personal experience with my relationship with black people? I grew up in a relatively white environment. It was not until I was 35 years of age that I had the privilege of associating to any degree of closeness with blacks. At a workers' meeting in Prescott, Arizona, a black mother, her little ones, my children, and I began eating our meals together. I was drawn to her, and we shared some happy times.

Then one day I saw prejudice for the first time. I had asked her if she would like to go to the laundromat with me. I preceded her into the laundromat and to my horror the attendant stood at the door and told my friend that she could not come in—the

washers were all in use. I immediately saw what was happening and quickly told the attendant that my friend was with me, that there was an empty washer right next to mine. The attendant made some feeble remark and let her come in.

My blood not only boiled for the injustice done by a member of my own race, but for the embarrassment and suffering she had caused my friend. I vowed that if in my little world I could help alleviate this terrible prejudice to our black brothers and sisters, with the Lord's help I would do what I could.

Several years later, in another State, we built a home in the country. We had begun to get acquainted with a black family and enjoyed their friendship immensely. Through them we met the members of the black church and found them warm and loving. Our lives took on a new dimension as we fellowshiped with these black Christians. We ate and worshiped in their homes and they in ours. We were not "blacks" and "whites"; we were all Christians saved by the blood of Jesus Christ.

One day our black friend called me to ask my advice on his buying a parcel of land across town. Without hesitation, I said, "I have some land that you might be interested in." He was my friend and never once did I think about his color, or what it might do to the value of our property if he bought, or what the neighbors might say. (All these questions were raised by so-called friends.) We sold him the parcel, and he and his family became our closest neighbors. We could have searched the world over and not have found more nearly perfect neighbors—neighbors that we want to live right next door to us in heaven. We miss them so much now that we have moved. Did our property value decline? Never! The neighbors learned that black Christians are a real asset in the community.

While we lived next to these friends they went to the black church and we to a white one. We would visit their church and camp meeting and they ours. But something was lacking. There seemed to be a separation in our church life only, none at all in our personal lives. How many times we longed to feel united in this phase of our lives.

The world is looking for a demonstration of God's love and goodness in His people here on

earth and in His church. May we as Seventh-day Adventist Christians pray earnestly for our leaders as they come together to grapple with the issue of black unions, because their decision could hasten or delay the Lord's coming.

MRS. JAMES R. DAVIDSON
Berrien Springs, Michigan

Closed churches

While we were on a recent camping trip across the United States it was our pattern to find a campground early enough on Friday to enable us to set up before Sabbath and to locate the nearest Seventh-day Adventist church.

One Sabbath we arrived at church about 9:15 for Sabbath school, scheduled at 9:30. However, when, after waiting until ten o'clock, no one arrived we reluctantly concluded there would be no church that day. The following Sabbath we were similarly disappointed in a neighboring State. A long-distance trucker friend told us later that this frequently happens to him during the camp-meeting season, to his great disappointment.

It would take only a few moments to attach a note to the door of the church indicating services were not being held, because of camp meeting. If the name of the campground and directions were also included, many campers would gladly drive the distance to be with God's people for the Sabbath. And the stranger who might wish to enter the church on an impulse would at least know that the church cared enough to keep people informed.

EDNA M. OLSEN
Floral City, Florida

In wonder

I could sympathize with the author of "The Garment of Praise" (June 29), since my case was similar.

My preacher husband was killed in a car accident when our children were aged 10, 12, and 14. I felt the only reason for my existence was to rear them. When they graduated from college and two married I couldn't seem to wrest from my heart the overwhelming feeling that my task was finished, and I lost my zeal for living.

But God in His great mercy had other plans. He saw fit to have a call extended to me to serve again in the mission field. He brought me safely to this

place, and even though I'm just learning Portuguese, He has led me to two precious families who are now studying the Bible. Thus He has given new purpose to my life.

As Marjorie Lewis Lloyd said in "Thank God for Hope" (*Signs of the Times*, Feb., 1978), "If you keep close to your Lord, He will soon be doing things for you that will keep you on the edge of your seat. And as you learn to trust Him, your faith, more and more, will be walking on tiptoe, in an attitude of wonder!"

LUCILE FAHL-FIEDLER
Brasilia, Brazil

Lies and truth

The opening statement of "When to Lie" (editorial, Aug. 24), "The average citizen in the United States tells 200 lies every day . . ." was appalling, and thought-provoking ideas followed.

But, because the beauty of inspiration is balance, shouldn't the other side of the coin be considered?

Are we, as Christians, sometimes cruel under the pretense of being honest? Do we ever hurt feelings because "it's a fact"? Have we volunteered truthful information when it would have been more Christlike to keep silent? I wonder.

JOY SMITH
Collegedale, Tennessee

Mixed-up priorities?

In the five years I have been a Seventh-day Adventist I have wondered whether our priorities are mixed up. In one of our church papers I read an article that reported that a church sanctuary organ cost \$100,000. Then again an article in the ADVENTIST REVIEW reported the desperate needs of Inca Union College in Lima, Peru.

Since belonging to this great church, I have been told over and over that the Lord is coming soon and we need to finish the work. Can someone explain why we keep putting so much money into elaborate buildings and equipment? Surely we can have good equipment and simple buildings that would still honor the Lord. If we spent less on some things, we would have more money to improve schools and secure better living conditions for workers, teachers, and pastors in some parts of the world.

GOLDIE S. BENNETT
Altaville, California

Triple-faceted education

Today, more than ever,
our children need to be protected
from the corruption
that prevails in the world.

By JEAN ZURCHER

In her book *Education*, Ellen G. White lists three reasons why Adventist young people should be trained in the church's schools. First, because these schools are "a barrier against the wide-spreading corruption"; second, because they ensure "the mental and spiritual welfare of the youth"; and third, because they help "to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors" (*Education*, p. 46).

During my teaching career I have been able to confirm over and over again the truth of these statements, particularly the first two. Today, more than ever, our children need to be protected from the corruption that prevails in the world. As important as it is to fight against the various forms of pollution that corrupt the environment on which our existence depends, how much more important it is to protect our young people from the intellectual and moral pollution of our society.

However, protection alone is not enough. The best way to overcome evil is to do good. Schools develop not

Jean Zurcher is secretary of the Euro-Africa Division.

only the intellectual faculties but the spiritual, as well. How many losses have we had to record on the church and family level because we neglected to place our children in the healthy environment of our church's schools? At these schools attention is directed not only to intellectual instruction but to moral and spiritual, as well.

On the other hand, whenever "God's plan of education . . . [has been] carried into effect, its results testified of its Author" (*ibid.*, p. 45). I could give numerous examples from my own experiences in the various schools that I have been privileged to direct. A recent experience is an illustration of the third reason for Christian education given by Ellen G. White, namely, to provide "men qualified" to be "leaders and counselors," to "promote the prosperity of the nation."

In December, 1977, I attended the fiftieth-anniversary celebration of the beginning of our work in Madagascar (the Malagasy Republic). An important festival of thanksgiving had been organized on the grounds of the church's seminary at Tananarive, where I had had the privilege of educating hundreds of young people in the 12 years I spent at the college. A number of important people honored us with their presence—ambassadors, embassy attachés, local authority representatives, et cetera. The President of the Malagasy Republic was represented by the Minister for Youth. However, what gave me the most joy was to see, among the prominent people, the rector of the University of Tananarive. He was a former pupil of the seminary, who not only had received his primary and secondary school education at our seminary but also had found Jesus Christ there and had sealed his covenant with the Lord in baptism. After he continued his university studies in France he became director of the most important institution in the country, with more than 300 professors and about 14,000 students.

Two days later I was received by the Prime Minister of the Malagasy Republic. When someone began presenting me to him the Prime Minister interrupted: "You don't need to introduce Mr. Zurcher to me; I have known him



Attending the fiftieth-anniversary celebration of the beginning of Seventh-day Adventist work in Madagascar (the Malagasy Republic) were government officials, including the Minister for Youth (left). At the celebration assembly (right) the author was happy to meet many of his former students.

for a long time. He was my headmaster at school!" As a matter of fact, the Prime Minister had also received all his primary and secondary education at our college in Tananarive, where we had more than 600 day pupils. I could not remember him, but he had not forgotten the people who had been responsible for his schooling. He reminded me of the Bible lessons and the habit we had of praying in the classroom. Although he is not an Adventist, he highly regards our mission in Madagascar, and I

have no doubt that the education he received in our school played its part in making him a leader and a counselor, even the Prime Minister of his country.

Certainly, I have every reason to believe in the effectiveness of our educational principles. The General Conference has set aside the year 1978 to promote a better understanding of the riches that God has given us for the salvation of our youth, as well as for their success and happiness in the twentieth century. □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Sunday laws; shedding of blood

All my life I have been taught to get ready, because Christ is coming soon. The Second Coming has been presented to me as a happy occasion for all believers. Why, then, since Christ's coming is such a joyous event, do Adventists fight Sunday laws, if the enactment of such laws are one of the signs to be fulfilled before the end?

There is more to the Sunday law issue than simply such laws being enacted before the end. As Adventists understand Revelation 13, the great test of the future is going to be over the day of worship. In his struggle against Christ and Christ's followers, Satan will lead religious and political powers to unite in the exaltation of Sunday. He will threaten with boycott and death those who do not comply with enacted laws.

During this time, should the true followers of Christ, the keepers of the true Sabbath, simply rejoice and say, "Here it is. We knew this had to happen before the Advent. Now it's here. Soon Jesus will come"?

No! Eternal issues are at stake. Earth's inhabitants must decide on which side of the controversy they wish to be found. To make intelligent choices, they must have the issues clearly laid before them. This the Adventist Church has been called to do. The third angel's message particularly

warns men and women against worshiping the beast or his image or receiving the mark (Rev. 14:9-11). The longer the final crisis can be put off by legitimate pressures to prevent the legislation from occurring, the more widely can the message be proclaimed. Satan, of course, would like to precipitate the crisis quickly so that he can engulf the greater number in ruin. Thus by fighting Sunday laws, Adventists are thwarting his purposes. Eventually, of course, the end will come, but God is the one who decides when to withdraw His Spirit from those who persist in spurning divine mercy.

In Hebrews 9:22 it is stated: "Without shedding of blood is no remission." Yet in *The Great Controversy* it is stated, "Again and again he [Lucifer] was offered pardon on condition of repentance and submission. . . . If he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office."—Page 496. It appears that no shedding of blood would have been necessary in his case. Is this true?

Let us notice first of all that Hebrews 9:22 states the condition existing at the time it was written. One

need not necessarily infer that such had always been the condition. In fact, the *Great Controversy* statement seems to imply that there was a time when the shedding of blood would not have been necessary to restore a transgressor.

But one needs to be extremely careful speculating about things concerning which little is revealed. Speaking of the salvation of human beings, the Bible makes it clear that they could be saved only by the Son of God shedding His blood.

The following statement throws light on our question: "The plan that should be carried out upon the defection of any of the high intelligences of heaven—this is the secret, the mystery which has been hid from ages."—*The SDA Bible Commentary*, Ellen White Comments, on Rom. 16:25, p. 1082.

When did the Father and the Son enter into the contract that if the human race should fall, the Son of God would shed His blood to redeem them? Sometime before the creation of the earth, for Christ is "the Lamb slain from the foundation of the world" (Rev. 13:8). After Adam and Eve fell, the decision was confirmed: "Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—the counsel of peace—for the fallen sons of men. . . . Yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race."—*Patriarchs and Prophets*, p. 63. But the Father agreed.

One needs also to take into consideration that the

rebellion of Lucifer, his expulsion from heaven, and God's decision not to destroy him immediately created a situation that would have a bearing on any plan that God would devise to redeem mankind. God knew that with reference to His dealings with the human family Satan would accuse God of both unfairness and arbitrariness. In effect, he would say to God, "God, You create man, then impose upon him a law he cannot keep, and when he proves he cannot keep it, You punish him for it. You can't take him back to heaven and leave me shut out. He has sinned just as I'm charged with doing. The problem is, You're God and You don't know what it's like to be on the other side. You've never had to make a sacrifice of any kind."

These false charges needed to be met, and a plan needed to be devised that would refute these charges. And it was.

"The plan of redemption had a yet broader and deeper purpose than the salvation of man. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin."—*Ibid.*, pp. 68, 69.

This much seems clear. The nature of Lucifer's rebellion dictated to some extent the features of the plan of salvation for the human race. What the nature of the plan would have been that would have restored Lucifer had he chosen to return has not been disclosed. "This is . . . secret."

A silent world

The author, whose parents
were deaf, gives helpful insights
into how to reach those who
live in a silent world.

By CLARENCE N. KOHLER

A silent world: no sounds, no voices, no music, no noises. A silent world: no rustling of leaves in the evening breeze, no laughter or chatter of happy children, no poignant calls of the whippoorwill at eventide, no mournful whistle of distant trains, no croaking of frogs in the springtime. A silent, lonely world—the world of the deaf. It is difficult to explain something one has not experienced. The deaf, formerly also termed “mute” or “deaf mute,” are persons whose sense of hearing is nonfunctional for the ordinary purposes of life. They may have been born deaf, or their hearing may have become nonfunctional through illness or accident.

It has been estimated that in the United States, nearly 2 million, or about one percent of the population, are considered deaf. They have little or no usable hearing. This figure does not include the hard of hearing. Because of their inability to communicate in the normal hearing world, the deaf live in a world of their own, cemented together by their ability to communicate with one another. True, many of the deaf through years of training and effort learn to speak and read lips and thus are able to communicate in a limited way with the hearing. This is especially helpful in the business and working world, but their social life—family, recreational, and spiritual—is largely with those of like handicap.

This is not true of other types of physically handicapped persons. The plight of the deaf, of course, clearly results from their inability to communicate with people generally. In their own group they communicate by the use of sign language consisting of manual signs and finger spelling.

To understand better the tragic nature of deafness, we

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must first realize that all interpersonal relationships are dependent upon communication skills. Effective communication is based on language. Language is the science of written and verbal symbols expressing thoughts, ideas, and emotions. Language is also the essential tool for all mental, social, and spiritual growth. Without good communication, social and emotional adjustments are extremely difficult.

Basic to all this is a good working vocabulary. Thought processes are dependent on words. Is it possible to think without words? Try it. For this reason a person with a limited vocabulary has difficulty in thinking and communicating. How do we learn words? Primarily through hearing. This is the basic problem in being deaf. They live in a circumscribed world because the majority have a limited working vocabulary.

Educating the deaf

Dr. E. A. Stevenson, formerly the superintendent of the California School for the Deaf in Berkeley, California, stated: “Of all the groups of handicapped children, the understanding and education of the deaf are the most difficult. . . . *Sixty-five percent of one’s mental growth and educational accomplishments is obtained through the sense of hearing.*” (Italics supplied.)

The education of the deaf requires specially trained personnel. A pamphlet printed by the National Association of the Deaf states that it requires 12 years or more of specialized instruction to give a deaf child eight grades of education. Why? Not because he lacks intelligence, but because it is extremely difficult to reach his mind. A 7-year-old child of average ability in a normal home has a working vocabulary of several thousand words. This is not true of the deaf child. With this information one can better understand the problems involved in reaching the deaf with the three angels’ messages.

The truth we love is to go to people of all languages, including those who use the sign language. The latter group are best reached on a one-to-one basis. The Seventh-day Adventist Church has four ministers working for the deaf—two in California, one in Oregon, and one in Washington, D.C.

You ask, “How can I help?” If you have a deaf neighbor or friend, go out of your way to be friendly. Let him know that you are interested in him. You can visit with him by writing back and forth. It was by this method that my parents were brought into the truth. Patiently and kindly the church members visited and studied with them via paper and pencil. It took time and effort, but it paid off.

Ask a deaf person whether he would like to study the Bible through a free Bible course. Enroll him in the Voice of Prophecy course especially prepared for the deaf. There is a need for laymen to learn how to use the sign language. Obtain a sign-language manual and ask some deaf friend to help you. He will be delighted. We have a positive message of a soon-coming Saviour that will bring a new creation—hearing to the deaf, sight to the blind, and eternal life to all who love Him. □

The use of creativity in God's work

Perhaps someone will come up with an idea that will become the means of finishing the work even more rapidly than anticipated.

By CHESTER E. WESTPHAL

On a recent trip through South America, the continent of my birth, I looked for signs of imagination and originality in the presentation of the ideals, goals, and standards of the church. I was eager to investigate new methods being used to call the general public's attention to the love of the crucified One.

After settling in our hotel room in Rio de Janeiro, Brazil, my wife and I set out for a walk along the beaches and along the streets bordered by towering apartments and hotel buildings. We had not gone more than two blocks when we came to a vacant lot on which stood a large sign similar to those we frequently see along the highways in the United States. It portrayed a young girl embracing her mother and presenting her with a bouquet of flowers. The word *mother* appeared in large letters near the upper left side, and under it the thought-provoking message: "You shall always be in our hearts." In the lower right-hand corner the following words in smaller letters were inscribed: "Seventh-day Adventist Youth of Brazil." What a wonderful message this conveyed to the general public during the weeks preceding Mother's Day! As we toured the city by bus later, we saw 18 of these attractive signs. At the conference office the officials told us that the Seventh-day Adventist youth of Brazil had placed 150 of these signs in the city of Rio alone, and 400 throughout the conference.

Someone had used imagination in promoting the ideals of Seventh-day Adventists with regard to the home. The impression on those who looked at the unusual billboards must have been of a nature never to be forgotten.

On this same trip I saw another innovative plan in successful operation.

As a result of someone's vision in supplying temporal provisions in hours of crisis, the highest officials as well as many thousands of the poorest people throughout Peru and Chile know well the name of the Adventist Church. The project may have started in a small way, but it has

Chester E. Westphal, a pastor who is retired and lives in Angwin, California, was a missionary to Inter-America for 15 years.

grown into a tremendous activity—one of phenomenal proportions. One look inside the huge storage buildings, where food and other supplies constantly arrive from different countries of Europe and from North America and are sent out in large truckloads to many distribution centers, leaves one with a deep sense of awe! Foreign governments are looking to Seventh-day Adventists through their organization of OFASA (South American SAWS) to be their agents in the distribution of needed supplies for the poor and destitute. The monetary value of supplies handled by this organization runs into the millions. Local governments and many of the poor of the land know that Seventh-day Adventists, through OFASA, working in cooperation with SAWS, are deeply interested in the welfare of all people, regardless of race, creed, or station in life.

Nana is a small town a few miles from Lima, Peru, but it is important because there Inca Union College is situated. Compared with some educational institutions this school may be small, but the town and the college are known to villagers living 14,000 feet high in the Andes all the way down to the shores of the Pacific Ocean. How? By the labels on the bread wrappings, health-food packages, cookies, and other bakery products, delivered daily in trucks bearing the name of the organization producing these body-building products. For many, the avenue to the mind and heart is by way of gastronomic appeal.

A finished work

While visiting the medical superintendent of one of the church's large hospitals in Brazil, I was told that the medical staffs (all graduates of national medical universities and colleges and all on denominational salaries) are encouraging and sponsoring more than 100 young men and women in Argentina and Brazil alone, so that as they graduate from the medical schools they may join the force of missionary doctors. At present there are from five to 30 medical doctors, many of whom are specialists, serving in each of the ever-increasing number of our medical institutions. Surely these men who handle and study the red-bound books with familiarity, have a dream of a finished work, making use of a Spirit-guided imagination.

I also heard of Henry Niemann, president of the Upper Magdalena Conference in Colombia, who is an architect and builder, as well as a farmer and a beekeeper. All these talents have aided greatly in the establishment of a new academy and in the construction of numerous church buildings.

The influx of new members in this field has been far greater than the ability to provide physical facilities for them. Consider for a moment the series of meetings conducted this year in the city of Bucaramanga by Jose Osorio, union evangelist. There were two churches when the series began, but as a result of the 1,085 persons baptized, four new churches were organized. The administrators of the field are following a plan that demonstrates genuine foresight. The conference purchases an

appropriate lot, on which, where climatic conditions permit, a roof is constructed, so that the congregation can meet immediately, protected from the tropical sun and rains. Then a blueprint of the proposed building is given to the members, so that, with local labor and finances, the church may be completed. This plan is a challenge that the local church members accept with pleasure, and they take pride in the building when finished.

Room for originality

There is room for much originality of thought and activity on the part of those who are seeking to finish God's work on Planet Earth. Perhaps someone will come up with an idea that will, with the help and special blessing of God, become the means of finishing the work even more rapidly than anticipated. When this happens, it will be spurred on by the magnitude and intensity of cooperative endeavor.

But a negative factor is the tendency on the part of most Seventh-day Adventist church members to be satisfied with the status quo, especially in view of the fact that this church is considered conservative in its general standards. Such a feeling is certainly not appropriate for an organization that has been given the commission to proclaim to the entire world a redeeming message with the speed of flying angels.

True, innovations always invite opposition, for there are technical, financial, and other considerations that to many seem insurmountable. But the history of the church demonstrates that imagination, guided by the Spirit of God, has brought into use new methods that have proved invaluable. The educational, medical, and publishing institutions had their critics when they were first organized, but these institutions have proved and still are proving to be a great source of power for the church.

It took courage to pioneer, for example, in the field of radio and television communications, but these media have helped to accelerate the spreading of the message as a fulfillment of the command "Go ye into all the world, and preach the gospel" (Mark 16:15).

Nevertheless, there are still great areas of the world where the crucified Christ is not known, and because of this we are yet in our sin-cursed old world today. This is hardly a time for us to sit back and wait for God to call upon the stones to proclaim His love. There is still much room for new ideas, different concepts, and novel methods to be used, which, backed by divine Providence, can help to hasten the glad day to which we are all looking forward.

Certainly, people of imagination and ingenuity should not become discouraged in their attempts to discover more rapid means of accomplishing a great work, so long as these means are in accord with proper standards of dignity, within the scope of financial possibilities, and backed by unwavering faith.

With the church's large number of well-educated men and women, there are undoubtedly many who could offer new plans of operation that could prove highly successful. □

FOR THE YOUNGER SET

No birthday cake?

By DOROTHY SIMMS

"But, Shawna, we did pray!"

"I know, Mommy, but couldn't we pray again? My birthday is Wednesday! I can do without ice cream and cake, but I *would* like to have just *one* little gift! Maybe a little ball or something!"

"Honey, of course we will pray! I know how hard it must be to have a birthday without anything! We have hardly enough money for food since daddy's accident."

Two days and many prayers later—still nothing.

"Mommy? I don't think Jesus is listening to our prayers!"

"Oh, yes, honey! He is listening and He hears every word you say!" Mother didn't think she should remind Shawna at this time that Jesus sometimes answers No.

"But tomorrow is my birthday!" Shawna declared with eyes bright with unshed tears.

"There is still time for Jesus to answer your prayers. Get ready for bed and we'll pray again."

Late that night the doorbell rang insistently. Mother sleepily found her way to the door, switching on lights as she went.

"Mrs. Wade! Is anything

wrong?" asked mother.

"Oh, no! And I apologize for waking you, but tomorrow would have been too late!"

"Too late?" mother replied.

"Yes! You see, we had a family gathering tonight and we ordered too much ice cream. My freezer is full, so I really hope you won't be offended if I offer it to you."

"Offended? Oh, my, no, I—"

"I've also brought some cake!" Mrs. Wade interrupted. We've just had so much food!"

"Ice cream! Cake! Oh, Mrs. Wade! Oh, thank you so much!"

"Just one more thing and I'll let you get back to bed," Mrs. Wade continued.

"While doing some cleaning the other day, I found a few toys that were my daughter's when she was young."

Closing the door after Mrs. Wade, mother turned around to see Shawna standing there.

"Who was that, Mo—? Mommy, oh, Mommy!" Shawna squealed. "Ice cream, cake, and toys, too! Was Jesus at the door?"

"No, dear," mother answered softly, "but His servant was."



A neighbor helped answer Shawna's prayer, just in time for her birthday the next day.

Please help me help you raise your children

Parents can do much to help
the teacher of their children
make his/her tasks easier
and more effective.

By RUBY RATZLAFF

I, the church school teacher, have almost as much to do with raising your school-age children as do you, their parents. For approximately half their waking hours each day, 175 days a year, your children are under my direct influence. You rightfully expect me to teach them to spell, do long division, and develop a respect for and a sensitivity to the rights and feelings of others; you expect me to guide your children in gaining a knowledge of God and an unshakable commitment to His will in their personal lives.

And all this I try to do, while bandaging and comforting Susie* with her scraped knee, answering Todd's question, "How do I do my math? I forgot my book at home," and pausing in the middle of telling the story of Christ in Gethsemane to take from Andy the toy car he is playing with on his desk top.

The task I have of guiding 10, 20, or 30 children of different backgrounds, personalities, and dispositions is difficult enough at its easiest—difficult enough when all the children are alert, cooperative, and in top physical condition. But when your children are sick, or troubled, or disobedient, then teaching them those things you want them taught—those things for which you pay your money to send them to church school to learn—becomes practically impossible. But you parents are in a position to make my life much easier. You can do much to help me as I help you raise your children.

The most important way you can help is by teaching your children to obey. The child who comes to school willing to sit down when he is asked to sit down, willing to open his math book and work on his math when he should, even though the teacher may be busy teaching another group—this child has a distinct learning advan-

tage over the child who ignores all instructions unless force is applied. But this teaching of obedience ideally must have begun long before the child is old enough for school.

Ellen White says, "One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus, to a great degree, may be prevented those later conflicts between will and authority that do so much to create alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine."—*Education*, p. 287.

Yes, instilling within your children a respect for authority, and a cooperative attitude, is probably the greatest contribution you can make toward their school success. But you can do other things too, things that will make so much more effective all my efforts to help you raise your children to be men and women of whom you can be proud. Let me mention a few ways you can help me help you.

Sometimes in late morning your girl Betty has seemed completely uninterested in her schoolwork and incapable of understanding the plainest material. Occasionally I have asked her, "What did you have for breakfast this morning?" Sometimes the answer has been, "Nothing." I have seen the improvement in Betty's mental alertness when you have sent her to school after a good breakfast. And so I know you will get more for your tuition money if a nutritious breakfast is part of Betty's morning routine.

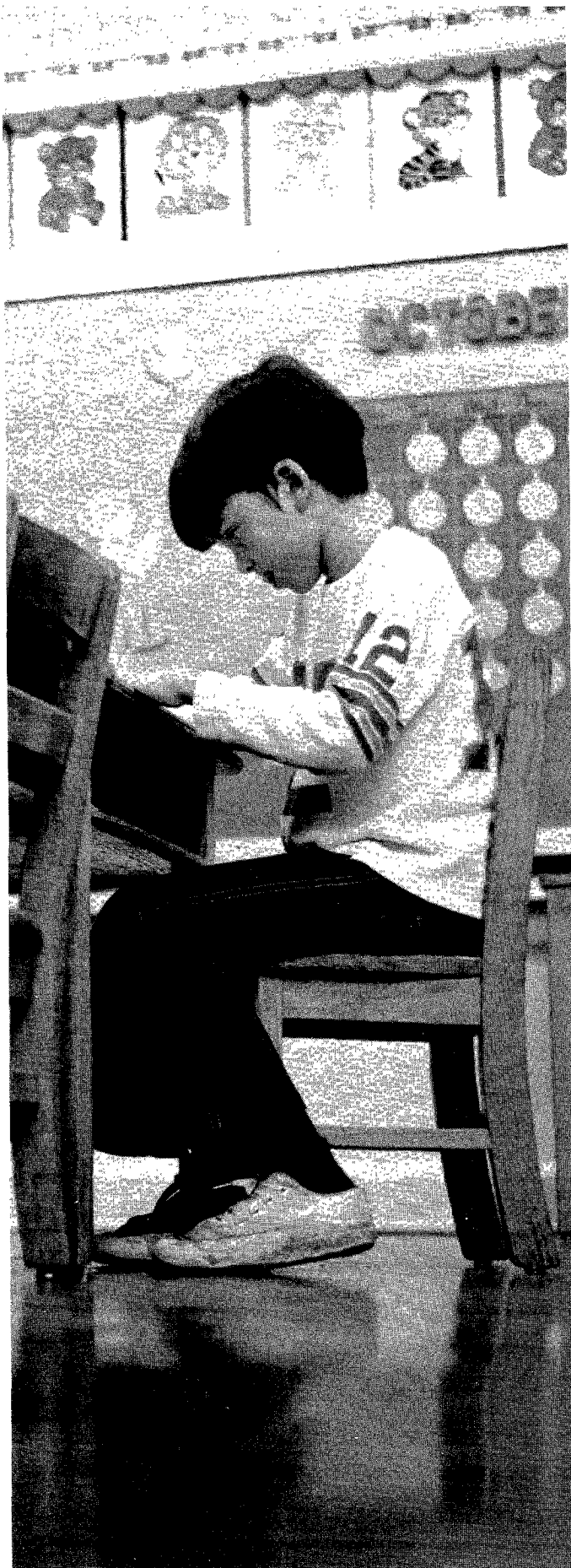
Also, your boy Bernie's morning routine has definitely affected his classroom behavior, and thus his scholastic progress. Bernie has a real desire to do what is right, to be a Christian. And on days when he takes time at home for personal Bible study and prayer, he is generally cooperative, kind, and thoughtful in the classroom and on the playground. On those days when he forgets, Bernie is disobedient, unkind, and has to be repeatedly reminded to do his assignments. Could you help him remember to take time with Jesus?

Proper diet important

According to Ellen White, what your children eat is going to affect their mentality, disposition, physical health, and spirituality. Since this is true, "parents should make it their first business to understand the laws of life and health, that nothing shall be done by them in the preparation of food, or through any other habits, which will develop wrong tendencies in their children. How carefully should mothers study to prepare their tables with the most simple, healthful food, that the digestive organs may not be weakened, the nervous forces unbalanced, and the instruction which they should give their children counteracted, by the food placed before them. . . . What a sacred trust is committed to parents, to guard the physical and moral constitutions of their children, so that the nervous system may be well balanced, and the soul not be endangered!"—*Counsels on Diet and Foods*, p. 237. Your children's behavior in school and their mental strength are going to be vitally affected by what you set on your table.

One small thing you could do to help me as I help you

* Names of all children have been changed.



raise your children is to check each winter morning as they go out the door to see that their clothing and wraps are warm enough for playground comfort. When your little girl comes to school on a cold morning with bare legs, or your little boy wears only a light sweater, I am faced with insisting that they either go out and play at the risk of injuring health by getting chilled or stay in the classroom where it is warm but where they won't get the vigorous exercise their bodies need for their minds to operate at peak efficiency.

Your children are under my direct influence for about half their waking hours. Of the remainder of their time, many spend a sizable portion watching television. Your control of what they see is going to influence directly what they get out of school the next day. Most of you parents do care about television and what it does to your children. You don't want them to view programs that will hurt them, but neither do you want to deprive them of the fun of watching harmless programs. And often you are puzzled as to where to draw the line.

I have seen a bit of the damage that the unquestionably harmful programs can do to children. One recess I stood on the playground surrounded by a group of children as they told one scary story after another they had seen on TV. As I looked into their faces as they talked, and saw a trace of the terror of those programs mirrored there, I knew their television viewing had damaged them.

One simple question

But that doesn't answer the question as to where to draw the line. From my viewpoint—the church school teacher's viewpoint—I suggest you ask yourself one simple question as you try to decide whether to let your children watch a certain program: How would the reading class be affected tomorrow if the attitudes and behavior of this program were to be acted out in the classroom?

Your boy Jackie continually talked about a certain well-known television star. I had never watched this entertainer on TV and thus didn't know what his program was like. But day after day I was puzzled by Jackie's behavior. Some of the things he did simply didn't seem to make sense. At the same time his actions seriously disrupted the classroom. Then one evening I decided to watch his favorite program. And there I saw portrayed the same attitudes, the same behavior patterns, that I had seen Jackie act out in the classroom day after day.

Your daughter Annie enjoyed watching a cartoon series each morning before she came to school. And each day I saw a replay of the smarty, sassy attitudes of those cartoon characters. So please, could you limit your children's television viewing to those personalities who would be welcome in a Christian classroom?

The amount of sleep your child gets at night, your teaching him to respect the property of others, your habit of reading to him from babyhood so as to foster in him an appreciation for books, the cheerfulness pervading your home during the hour or so before he leaves for school in the morning—all these affect his performance in school.

Teaching is a weighty responsibility. Eternal destinies depend on what goes on in my classroom, as well as on what happens in your home. Please do all you can to help me as I help you raise your precious children. □

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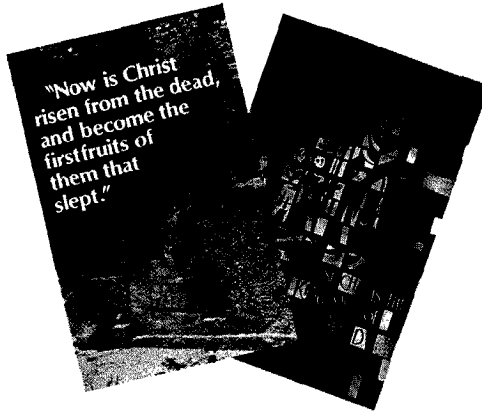


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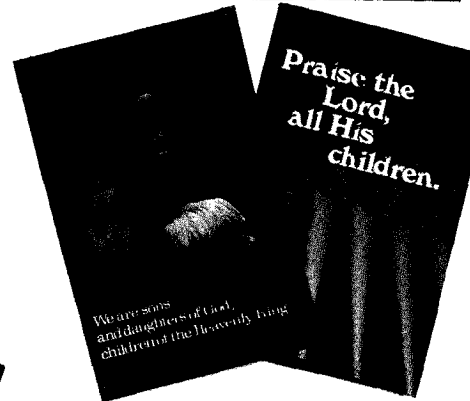
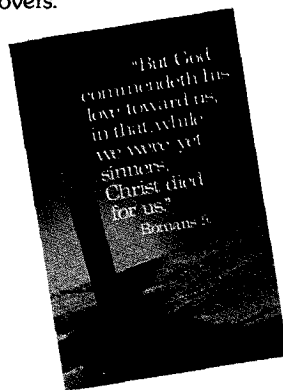


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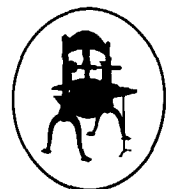
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Postscript on perfection

During our preaching and camp meeting itinerary this summer, we were asked questions on numerous Biblical topics—as is expected at such gatherings. The three main areas into which such questions fell were: justification and sanctification, perfection and the Second Coming, and the nature of Christ. In this and subsequent editorials we will attempt to give some guidelines for studying these topics, remembering that light continues to shine on God's Word as we study together.

It is important that each one study truth for himself. We need to know truth individually and collectively. Let us not forget that the Bible was designed by God primarily for the common people, not the scholar. And the interpretation arrived at by the people more often than not accords with the true meaning of Scripture (see *Testimonies*, vol. 5, p. 331). Each one can claim Christ's promise when He said, "If any man willeth to do his will, he shall know of the teaching" (John 7:17, R.V.).

Since we have written five editorials on perfection (June 15, 29; July 6, 20; August 3), it seems best to begin with this postscript. After these editorials, devoted to answering questions from camp meetings, we want to devote future editorial space to other areas of study and comment. Overstudy of one Biblical subject to the neglect of other subjects is like eating too much of one kind of food—one does not receive a balanced diet. And in addition to providing a balanced spiritual diet for ourselves, we should share our faith with those not of our persuasion if we want to be happy, healthy Christians. There are millions who have not given their hearts to Christ. If we do nothing but study, we soon lose all purpose for study except to walk in the sparks of our own kindling.

Surrender and maturity

Previous editorials pointed out that Biblical perfection does not necessarily mean flawlessness, a concept often associated with the English word *perfection*. The Hebrew and Greek terms translated "perfect" or "perfection" emphasize surrender and maturity. Those who in Scripture are spoken of as being perfect accepted their God-given responsibilities as they understood them (see Gen. 6:9; 1 Kings 11:4; 15:11-14). They may not have executed these responsibilities flawlessly, but they did them wholeheartedly. It is in this light that we add this postscript on perfection.

Several aspects of a mature Christian experience come to mind as we contemplate what is implied in the Biblical terms translated "perfect" and "perfection." The one whom the Bible describes as "perfect":

Grows in Grace. "Jesus considered as a man was

perfect. Yet He grew in grace."—Ellen G. White, in *Review and Herald*, May 6, 1862.

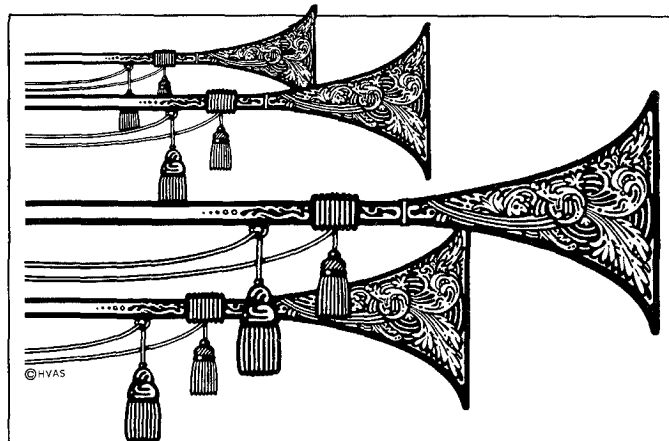
Obeys. "Christ was obedient to every requirement of the law. . . . By His perfect obedience He has made it possible for every human being to obey God's commandments."—*Christ's Object Lessons*, p. 312.

Overcomes by Faith. "In those dreadful hours He [Christ] had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor."—*The Desire of Ages*, p. 756. So it may be with us (*ibid.*, p. 123).

Clings to Jesus. "We should not make self the center and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul, 'I live; yet not I, but Christ liveth in me.'"—*Steps to Christ*, p. 72.

The surrender and maturity called for in the Bible:

Is Not Unreasonable. Of William Miller's experience Ellen White says, "Broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. . . . God suffered him to fall under the power of Satan, the dominion of death,



Come quickly, Jesus!

By GERALD R. STUMPF

I pray for the Saviour's returning
And listen for music on high;
My faith and my trust cause the yearning
To see Him in glory come nigh.

I know when the trumpets shall thunder
To gather His lambs to the fold
I'll join in the anthem of wonder,
En route to the city of gold.

and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—*Early Writings*, p. 258.

Is Not Permissive. Of Lucifer's experience Ellen White writes, "He was not immediately dethroned when he first ventured to indulge the spirit of discontent and insubordination, nor even when he began to present his false claim and lying representations before the loyal angels. Long was he retained in Heaven. Again and again was he offered pardon on condition of repentance and submission. Such efforts as God alone could make, were made to convince him of his error, and restore him to the path of rectitude. God would preserve the order of the heavens, and had Lucifer been willing to return to his allegiance, humble and obedient, he would have been re-established in his office as covering cherub. But as he stubbornly justified his course, and maintained that he had no need of repentance, it became necessary for the Lord of Heaven to vindicate His justice and the honor of His throne; and Satan and all who sympathized with him were cast out."—*The Spirit of Prophecy*, vol. 4, pp. 319, 320.

Is Not Without Human Weakness. "As He [Jesus]

neared Gethsemane He became strangely silent. His disciples were perplexed, and anxiously regarded His countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen Him depressed, but never before so utterly sad and silent. As He proceeded, this strange sadness increased; yet they dared not question Him as to the cause. His form swayed as if He was about to fall. His disciples looked anxiously for His usual place of retirement, that their Master might rest.

"Upon entering the garden He said to His companions, 'Sit ye here, while I go and pray yonder.' Selecting Peter, James, and John to accompany Him, He proceeded farther into the recesses of the garden. He had been accustomed to brace His spirit for trial and duty by fervent prayer in this retreat."—*Ibid.*, vol. 3, p. 94.

Is Not Without Hope. "Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."—*Steps to Christ*, p. 70.

J. J. B.

How do you really feel about your church?

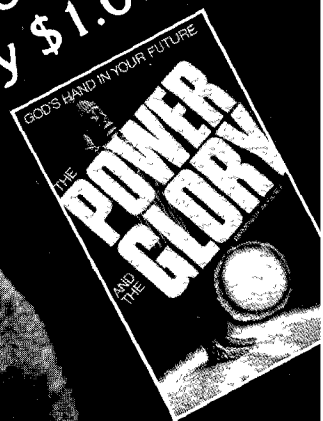
Tabulation of responses to survey conducted by Heart to Heart column. See REVIEW, February 9, 1978. See also page 3 of present issue. Results reflect responses received through May 15, 1978. Responses came from 427 male church members, 579 female church members, 1,006 total. Respondents represent all States except Hawaii, Vermont, and Wyoming, and 21 countries outside the United States were heard from.

| | NO | YES | | NO | YES |
|---|-----|-----|---|-----|-----|
| Change: | | | Saving Money: | | |
| Standards too high? | 115 | 1 | Workers travel too much? | 26 | 162 |
| Standards too low? | | 232 | Too much time at meetings away from conference or church? | 9 | 98 |
| Too much stress on externals? | 39 | 58 | School, church, office buildings too extravagant? | 20 | 220 |
| More stress needed on separateness? | 10 | 154 | | | |
| Spirit of Prophecy: | | | Lay Involvement: | | |
| Too much emphasis? | 313 | 53 | Are lay members having as great a part in decision-making of the church as they should? | 142 | 58 |
| More emphasis needed? | | 93 | Fair representation on boards and committees? | 105 | 34 |
| Role of Women: | | | Sabbath School: | | |
| Women discriminated against? | 299 | 71 | Change format? | 155 | 62 |
| Should be ordained, deacons and elders? | 401 | 116 | Some items not relevant to our age? | 9 | 7 |
| Should be ordained as ministers? | 394 | 86 | All continue to study same lesson? | 12 | 272 |
| Should preach? | 320 | 124 | Too much income channeled to missions? | 92 | 12 |
| Should be department leaders? | 238 | 145 | | | |
| Should serve as officers? | 242 | 117 | Services of the Church: | | |
| Educational Institutions: | | | Change format of worship service? | 66 | 43 |
| Satisfied with them? | 206 | 87 | Change format of prayer meeting? | 25 | 41 |
| Too much money spent on them? | 80 | 92 | More testimony meetings? | 7 | 125 |
| Should use tithe for educational program? | 130 | 106 | Is pastor feeding flock? | 40 | 129 |
| Should teachers have complete academic freedom? | 433 | 13 | | | |

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review publications

Student colporteur returns to Andaman Islands

By ASHLEY KONGARI

Nearing the Andaman Islands for the second time, I stood on the deck of the boat and watched as Port Blair came into sight. How could I not return to the Andamans to sell books? I thought, with a twinge of nostalgia. This time I had my brother Ajit with me. Being too full of emotion to say more, I turned to him and said simply, "This is it."

On my first visit last summer to these islands in the Bay of Bengal, I met with numerous difficulties, and I had dismissed the thought of returning this summer. But since "books will reach those who can be reached in no other way" (*Colporteur Ministry*, p. 39), I returned to the Andamans with more books, expecting great things from God.

On the first day of work I was excited to visit old friends and meet new ones. But that day, in spite of hard work, I made no sales. I was disappointed for two reasons. First, I had never before returned to my room at the end of a day's work without having made a sale. Second, I had hoped that my example would help my younger brother to become a good student literature evangelist. Disappointed though I was, I could not lose courage. I clung to God's promise: "The Lord has given men tact and capabilities. Those who use these entrusted talents to His glory, weaving Bible principles into the web, will be given success."—*Ibid.*, p. 25. With this promise in our hearts we pressed on, and God gave us success.

We sold books to former customers, as well as to new ones. Having been refused entry into the Nicobar Islands, we stayed in the Andaman Islands, traveling by an inter-island boat.

Ashley Kongari is a student at Spicer Memorial College, Poona, India.

This summer we sold more religious books than I did last summer, most of them to non-Christians. We sold 11 sets of *Footprints of Jesus* (volumes 1 to 4), 50 copies of *Happiness Homemade*, 30 copies of *Prince and Rebel*, and a number of other books and magazines. Our sales amounted to 21,000 rupees (US\$2,625), but we were even happier for the interest people showed in the Seventh-day Adventist message than for our sales.

One afternoon we met Mrs. Mandrelle, who had heard about Seventh-day Adventists and Spicer Memorial College. When she learned that we were students at Spicer she asked us to explain to her why we worship on the Sabbath. We gave her a short Bible study.

One morning we met a deputy commissioner for the islands, who wanted to know what the Adventists are doing for his people. I explained that Adventists would be happy to open a school there. He promised land for the school, free of cost.

In the course of our literature work in the Andaman Islands we felt the guidance of God and His holy angels. I strongly believe that the Lord blessed us abundantly because we trusted in Him.

CAPE VERDE ISLANDS

Mission project becomes reality

A new evangelistic center, with its school, library, and worship room, has been built in Praia, capital city of the young Republic of Cape Verde.

This new building has brought fresh enthusiasm to the Adventist members, who desire to tell others about their faith. Official inaugura-

tion of the building has not yet taken place, but already there has been a baptism in the new chapel.

The new building replaces an old evangelistic center that had become unfit for use. Mice had overrun the first floor and threatened to take over the second floor, where the worship room was situated. It also had become dangerous to climb the worm-eaten wooden stairs. Though the old building was situated in the center of town, it was little known by local residents. Church members prayed that God would help provide a new center to which they could invite the public.

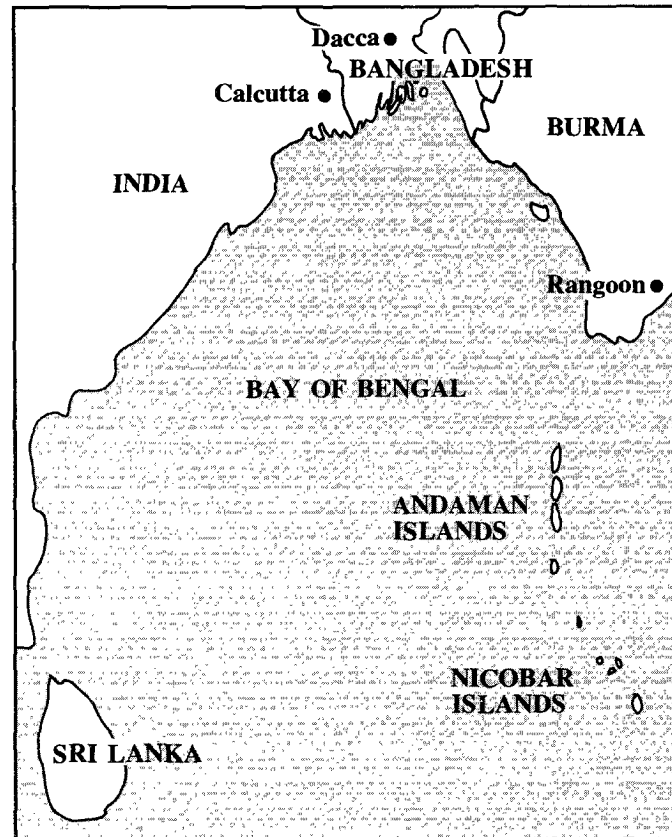
Before construction could begin, cement and iron had to be secured. These building materials are rare throughout the whole 15-island archipelago of Cape Verde. In addition, customs duties for imports are excessive. After prayer, members made a request for an exemption of excessive import fees, and had the exemption granted. But by the time the order was sent to Dakar, the capital of Senegal, to the only cement factory in that area, there was a temporary restriction on the export of material.

Members believe that once again God intervened, and arrangements were made to purchase several tons of cement, iron, a small truck, and a concrete mixer. Since there is no regular shipping between Senegal and Cape Verde, rather than waiting several months, the mission rented a small boat and transported the goods.

As the months passed, the new evangelistic center, together with the school, an apartment for the pastor and his family, a hall for the worship services, and new rooms for the community activities took shape.

For the islands of Cape Verde this construction has been a miracle. Members there are thankful to all who contributed to a recent Mission Extension Offering from which they received assistance for their project.

GUISEPPE CARBONE
Expatriate Worker
Cape Verde Islands



4,000 baptized annually through Voice of Prophecy

By ELDEN WALTER

A few years ago a mother and her 2-year-old son were walking across a street in North Dakota when a motorcycle hit them. The son was killed, and the mother was seriously injured. Afterward the older sister, 18, wrote to the Voice of Prophecy: "That night I couldn't sleep. I turned on the radio near my bed and for the first time I heard the Voice of Prophecy radio program. The sermon was refreshing. I enrolled in the Bible course, and these lessons are helping me a lot. I know now what Romans 8:28 means, and I believe it. I know God has a plan for me and I know these lessons are preparing me for His purpose."

Of the 25,000 who graduate from the VOP Bible courses each year, about 4,000 are baptized, many with experiences similar to that of this 18-year-old youth. The VOP calls young people like this one by telephone and guides them into fellowship with God's Sabbathkeeping people in their hometowns. The correspondence school also puts them in touch with the Adventist pastors there, who will help prepare them for baptism.

More people are baptized each year from VOP Bible school interests than are baptized in any single conference in North America, and more than in seven of the ten union conferences! The Voice of Prophecy offering dollar is effectively winning others to Christ.

Enthusiastic letters pour into the VOP office daily. One person writes, "I thank God for that little book and the study you sent me about the Sabbath day. Before I studied your New Life course, I was confused, but not anymore! The Lord has

given me a clear understanding that Saturday is the true Sabbath."

Another student says: "I know that someday soon all of Christ's sincere followers will be keeping the seventh-day Sabbath."

A piano player for a gospel group tuned in to the Voice of Prophecy radiobroadcast on WCVO in Columbus, Ohio. He began the New Life Bible course in October of 1977, and his study of the Sabbath question confirmed a subconscious conviction that Saturday was the Bible Sabbath.

Near Tulsa, Oklahoma, a pastor "seeded" a dark-county area with New Life Bible enrollment cards, preparatory to an evangelistic thrust aimed at organizing a church in that county. A man and his wife sent in for the course and began months of in-depth study. They made frequent trips to the library, checking source books of all kinds to verify what the lessons taught. In a beautifully written letter this couple said: "From birth to death one of the main reasons for life is to know. . . . More important than scientific knowledge and skill is education in the moral and spiritual realm."

A young teacher was enrolled in the Bible school by an Adventist colleague. She then attended an evangelistic crusade in the Charlotte, North Carolina, Regional church, with her twin sister. At the close of the meetings, both were baptized, along with another friend.

Eighteen months ago a printer in Virginia was intrigued by the subject of "The Famine of the Word of God," by H. M. S. Richards, Jr., on station WOR. As a church leader and Sunday school teacher for young adults, he wanted an in-depth, systematic study of the Bible. He listened for more than a year, each time check-

ing the Bible on what was presented, before enrolling in the Bible course. A few weeks ago, he studied about the Sabbath. He was amazed at the clarity of Sabbath texts that he had skimmed over for years—texts that he had taken to refer to Sunday observance. His wife, mother, and many of his Sunday school class members are now enrolled in the Bible course with him.

A fundamentalist preacher in Albuquerque, New Mexico, is eloquent as he tells of

his experience while studying the Bible course: "I find it hard to believe how cleverly the devil has substituted another day of worship! I see it so clearly now."

These stories of God's grace and enlightenment are not all finished. They are real-life dramas in the dynamic hours of "right now," and illustrate how the Voice of Prophecy is reaching people with God's Word. The annual offering for the Voice of Prophecy will be taken on October 14.



Visual aids help German members

In place of a church paper, the Adventists in the German Democratic Republic are currently preparing a special series of slides, twice annually, entitled "The Adventist Church in Sound and Picture." By this means members are informed of church activities such as conference meetings, church dedications, and Bible weeks, as well as the growth of God's work around the world.

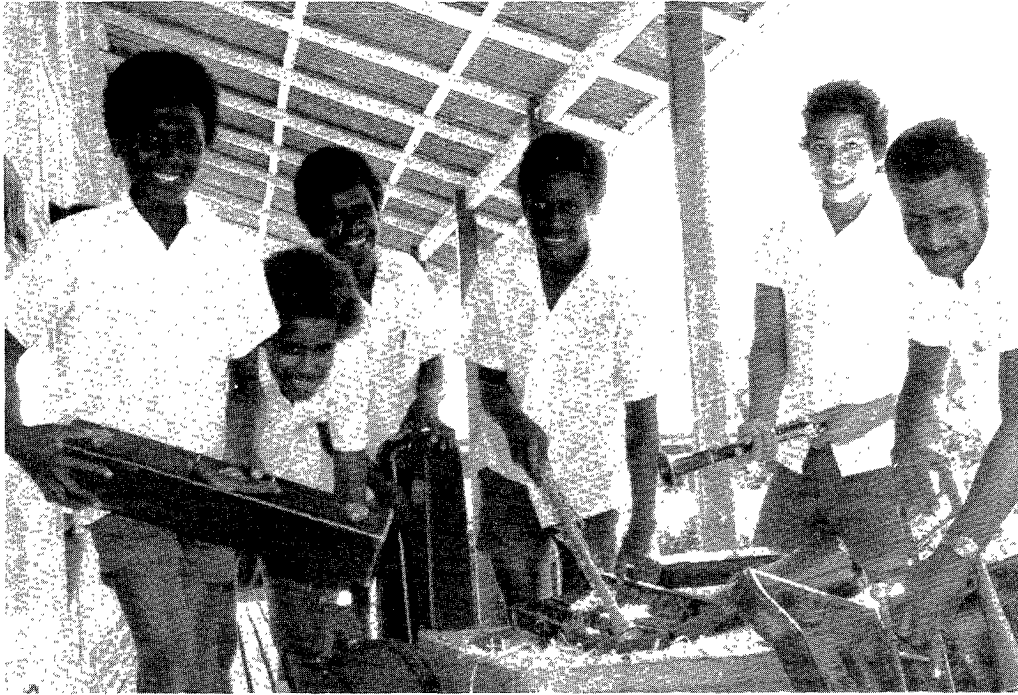
The program began in a modest way at the end of World War II. Then Karl Gotzinger and Johannes Kohler came together on July 17, 1953, to make the first series of information pictures for the German Democratic Republic Union Conference. As the requests came pouring in, the activities of this production team increased. Since it took weeks for color film to be processed in commercial laboratories, they set up a processing room in Friedensau Seminary. Then in 1960 they set up a sound studio.

Twice each year Adventist ministers go to Friedensau to share their pictures. There the production team critically examines these pictures, make changes if necessary, and duplicate them. The slides are then added to the conference stock to be available for workers to use in their churches.

When Robert H. Pierson, General Conference president, visited Friedensau and inspected the studio, he suggested that its services be made available to ministers in Czechoslovakia and Poland. Since then church members from these two countries have been part of the production team.

EDWARD E. WHITE
REVIEW Correspondent

Elden Walter is Bible school director for the Voice of Prophecy.



Students at Honiara Adventist High School in the Solomon Islands unpack instruments sent from the U.S.A.

SOLOMON ISLANDS

Amateur radio assists band

An amateur-radio contact between California and the Solomon Islands began a new musical venture for Betikama Adventist High School in Honiara.

"Victor Romeo Four Bravo Charlie, this is Whiskey Delta Six Bravo Delta Zulu . . ." The voice crackled from the receiver, establishing contact between H. M. S. Richards, Jr., in Glendale, California, and Allan Butler, of the Western Pacific Union Mission in Honiara. Pastor Richards had let it be known through the amateur-radio network that he wanted to speak to someone in the Adventist Church in the Solomons, and on the evening of May 4 Mr. Butler and Dennis Steley, of Betikama, were at the home of Mark Lewis, manager of the Guadalcanal Bus Service, to receive the call.

The burden of Pastor Richards' communication was that some used band instruments were available in the States. Would Betikama or a church

somewhere in the Solomons like them?

Less than a month before this radio exchange, John Burroughs, of the Association of Retired and Reserve Members of the United States Marine Band, had visited Honiara to assist the Solomon Island Police Band in preparing their program for their independence celebrations. While visiting Betikama, he tried to convince the school administration to form a brass band. The call from WD6BDZ offered part of the means for that to become a reality.

The crate of instruments arrived by air freight some weeks after the conversation with Pastor Richards. Two trombones, a French horn, a trumpet, and four clarinets in their individual cases lay inside the shipping crate.

Under the direction of Graeme Blackburne, the school's science master and amateur clarinetist, and with the aid of Bill Webster, registrar and trumpet tutor, Betikama's band has launched its own "Big Band Era."

RICHARD A. STONE
Betikama Adventist High School

HAITI

Teachers hold first unionwide convention

The first unionwide teachers' convention in the Franco-Haitian Union was recently held at the *Seminaire Adventiste Franco-Haitien*, Port-au-Prince, Haiti. Initiated by the union president, R. Kloosterhuis, and the union education director, A. Bossou, the convention was organized as one of the highlights of Adventist Education Year '78.

Some 150 teachers and educational administrators representing the French-speaking areas of the Inter-American Division flew in from French Guiana, Guadeloupe, and Martinique to join their educational counterparts from the North Haiti and South Haiti missions for the six-day session.

"Jesus Christ, the Master Teacher," was the theme for the meetings. How to permeate schools and classrooms with the concept of Adventist education was the underlying goal at each of the sessions.

Guest speakers included Charles B. Hirsch, General Conference associate education director, and Merle Bennett, professor of education at West Indies College.

The Franco-Haitian Union Mission is the second-largest French-speaking union conference in the world. It has a membership of nearly 80,000, and for the first six months of this year has recorded more than 3,000 baptisms.

CHARLES B. HIRSCH

NIGERIA

Workers meet for classes

Approximately 50 workers from all the fields in the Nigerian Union Mission took part in a ten-day ministerial workshop, beginning July 10. The program was directed by Arturo Schmidt, of the General Conference Ministerial Association, who taught practical soul-winning methods. He was assisted by Roger Coon, of Takoma Park, Maryland, and Lester Lonergan, a retired professor from the Loma Linda University School of Health.

The meetings ended with the celebration of the Lord's Supper.

CALEB O. ADEGUN
Secretary Nigerian Union Mission

BRAZIL

Colporteurs sell on the Amazon

The literature work in Brazil is presently flowing with the current—of the Amazon, that is. Believing in the importance of the printed page, the North Brazil Mission is operating six launches on the river for the church's literature evangelists.

The Amazon, chief river of South America, stretches eastward from Peru clear across northern Brazil to Brazil's northeastern coast. It has a total length of approximately 3,900 miles. The widely-branched river net-

work covers an area two thirds as large as the United States. The more than 200 branches that feed into it help to extend it to more than 90 miles in width at its mouth.

Along these waterways thousands of people have settled, presenting a real challenge to the Advent message. The easiest and most economical way to reach these people is by boat. And that's exactly what Brazilian literature evangelists are doing.

Day after day these faithful missionaries of the printed page are searching for the people along these waterways. Very often they are away from home for weeks, performing their duties. Individual literature evangelists pay for the diesel fuel, while the mission maintains the launches.

While I was visiting the South American Division I had an unforgettable experience one day—canvassing on the Amazon. Nelci Viegas, publishing director of the South American Division, accompanied me. Our starting point was Belem, northern Brazil. A busy day filled with excitement was ahead of us. Quickly everything was arranged, and we headed for one of the arms of the Amazon.

First we inspected the latest addition to the fleet of launches to be dedicated the following Sunday, a well-built boat with all the equipment for medical service. The money was donated by one of our members in Germany.

After our books were loaded, we crossed the rather wide arm of the river and turned into a small branch. Right on the corner was the first house. It had been built on stilts, since the water level rises when the tides influence the rather lazy river. Right behind this settlement stood the jungle with its mystery and beauty.

Mud surrounded the entire house, but the family dog didn't seem to care. Soon the children came jumping out of the house, wading through the mud to take a dive into the river.

We managed to keep our balance as we stepped on the stumps of small trees that provided the only clean access to the home. We were received warmly by two men in shorts and were invited onto the platform in front of the house.

Elder Viegas talked with them about our literature. With great interest the two men followed his presentation of *The Bible Story*. The heart

of the owner of the house was touched, and he said, "I want the whole set of ten." He signed the order in the prospectus as it is done in South America.

We had made friends with people who need Jesus Christ. As we went on our way, my thoughts centered upon this family reading in *The Bible Story* about the love of Jesus Christ. I was thinking about their reactions when they learn about the great sacrifice of Jesus on the cross. New hope will come to their hearts when they learn about the soon-returning Saviour.

Now home again, thousands of miles away from the

great Amazon, I feel closely connected through prayer with the literature evangelists going up and down this river with their burden for souls.

Our mission on the Amazon has great needs. Vast areas of the Amazon cannot be visited at present. We need more launches to send the evangelists with the printed page to these people. Literature evangelists there, as in other parts of the world, respond to the call of the Master to bring the printed page to the remotest corners of the world.

RUDI H. HENNING
Associate Publishing
Director
General Conference



The North Brazil Mission operates six launches on the Amazon for its literature evangelists. Two of these are shown with a medical launch.

Syrian radiologist vows never to smoke again

Jack Mahon, Afro-Mideast Division temperance director, lectured on July 4 to a large group of Syrian doctors and dentists in Damascus, the capital city. Other lecturers were R. Kahaleh, radiologist, and Hischam Birhani, president of the National Dental Society and director of School Health for Syria.

Dr. Kahaleh is well known throughout Syria because during a television broadcast of the Five-Day Plan held in the Syrian capital in March, 1973, he stated that he would never smoke again. On that occasion 20,000 schoolchildren were brought in buses to a central auditorium, where the temperance team was presenting in English and Arabic a teaching unit on smoking and health.

Dr. Kahaleh's dramatic gesture might have been interpreted by the viewing public as mere showmanship. But at the time of his public vow he was president of the Syrian Cancer Society and he testified to the large group of doctors that he had found himself helpless to give up the smoking habit. He smoked heavily and had had an operation for a polyp on the larynx. While the threat of surgery hung over him he had stopped smoking for a time, but soon found himself disoriented and depressed. When he

resumed smoking, the polyp returned, and he had to have more surgery. As a doctor, he realized that continued smoking would endanger his life. At this time the temperance team came to Damascus. Dr. Kahaleh took the Five-Day Plan to Stop Smoking and still is grateful to the men who helped him in his time of need.

Dr. Kahaleh, a lively man in his mid-fifties, is still an enthusiastic member of the Syrian Cancer Society and is happy that he no longer has to say to his smoking patients, "Do as I say, not as I do!" Now he tells them, "I stopped smoking, and you can too, the same way I did." He then gives them a regimen similar to the Five-Day Plan—no coffee, no alcohol—and has his patients report to him each day.

Additional temperance activities are planned in Syria for October, when Bernard F. Kinman, a visiting lecturer from England, will be sponsored by Dr. Birhani. Mr. Kinman, who has for many years been temperance director of the British Union, is the first Adventist to be appointed secretary of the United Kingdom Alliance, an organization that unites the various temperance organizations in the British Isles.

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Loma Linda's new Sizzle Burgers capture the flavor and texture of real burgers so well that you don't have to be a vegetarian to enjoy them.

That's because they contain Loma Linda's own special ingredient, combining two different vegetable proteins. This special blend gives Sizzle Burgers more of a real burger texture, plus a more favorable nutritional balance, with no cholesterol or animal fat.

Loma Linda's new Sizzle Burgers are precooked, then quick frozen to capture all the good flavor. So all you do is heat and serve them.

Put Sizzle Burgers between a bun, add the fixings

and you've got the all American burger without all the animal fat and cholesterol.

Serve it open-faced on a platter with vegetables and you've got a hearty main dish entree.

Or cut them into bite-sized portions and top them with your favorite sauce to make excitingly different hors d'oeuvres. In fact, the only thing about Loma Linda's new Sizzle Burgers that's unbelievable is the taste.

Loma Linda Foods
SINCE 1906



UNITED STATES

Church leaders take field trip

Forty-two Adventist science teachers, editors, and ministers completed the fifth Geoscience Research Field Conference, July 16 to August 12.

Sponsored by the Geoscience Research Institute and led by Robert Brown, institute director, the participants, many with their families, traveled in a caravan of 20 cars and campers to examine firsthand many of the phenomena that evolutionary scientists cite as evidence that life has been evolving for hundreds of millions of years.

The group climbed a mountain in the rain to study the fossil forests of Yellowstone; observed dinosaur footprints in the roof of a Utah coal mine; scrambled down the cliffs bordering Flaming Gorge reservoir in northeastern Utah to find fossil fish in the Green River shale; and hiked four miles down—and four miles back up—the Grand Canyon's Kaibab Trail to see at eye level a presumed 130-

million-year time gap in the colorful strata.

The General Conference established the Geoscience Research Institute in 1958 to gather and evaluate data and attempt to show whether the evidence can be satisfactorily explained in a scientific manner in harmony with the Creation-Flood account.

Although many questions remain to be answered, the Geoscience staff members are increasingly successful in searching out the most accurate data available. More and more, the evidence they are turning up gives scientific support for Creation and the Flood.

LAWRENCE MAXWELL
Editor
Signs of the Times

POLAND

Session meets in Warsaw

The Polish Union Conference session was held in Warsaw, Poland, June 2 to 4. Session reports emphasized evangelistic outreach and church growth. A number of church members from the

Soviet Union joined the more than 1,500 Polish members for special Sabbath services.

The literature ministry in Poland over the past four years has been intensively active. Books and magazines are normally sold out in weeks even though some editions consist of as many as 10,000 volumes. Published works include a three-volume set entitled *Ecumenism, Catholicism, and Adventism* by Stanislaw Dabrowski, union president. Spirit of Prophecy books are translated and published continuously.

Currently the M. B. Czechowski Spiritual Seminary near Warsaw is being rebuilt, and the Old People's Home in Polish Silesia is being enlarged.

Reelected for a further term were Pastor Dabrowski; Z. Lyko, secretary; and Jan Janiewicz, departmental director. Ireneusz Kenra, formerly treasurer of the Polish Publishing House, was elected union treasurer, and Wladyslaw Kosowski an additional departmental director.

W. R. L. SCRAGG
President
Northern Europe-West
Africa Division



Member turns 101

Flora M. Snow celebrated her 101st birthday on Sunday, June 18, at the West Springfield, Massachusetts, Nursing Home, where she is recovering from a broken hip. Mrs. Snow was baptized into the Springfield, Massachusetts, church in 1950. She makes her home with her daughter, Myrtle White, in Bromfield, Massachusetts.

GERALDINE I. GROUT
REVIEW Correspondent



Andrews University conducts class in trust procedures

Andrews University conducted its first specialized seminar in the basic concepts of trust procedures on the university campus August 7 to 17.

Some 50 representatives of denominational trust services from North America and two overseas divisions participated in the training session and were awarded certificates of graduation upon the completion of their basic training in this specialized service.

The program, structured and directed by David Johnston, merited three hours of university credit in charitable-trust development and management. To meet the challenge of a

rapidly expanding program of denominational trust services for North America, it has become increasingly necessary to implement a detailed and well-organized program of continuing education and training for those engaged in this spiritual and technical service to the church.

Faculty participating in the instruction were Alva R. Appel, Columbia Union Conference; G. Tom Carter, General Conference; Kendall E. Hill, Andrews University; Richard Huff, attorney, Berrien Springs, Michigan; H. Reese Jenkins, Loma Linda University; David E. Johnston, Andrews University; and A. C. McKee, General Conference.

LAKE UNION

Health service includes long-term care

Great Lakes Adventist Health Services, organized to meet the needs of the entire health-care delivery system of the Lake Union Conference, has completed its first year of operation. It is the only health-services corporation in North America that has as an integral part of its organization a long-term-care division, Mid-American Health Services.

This division has assumed its role as a full denominational institution, and in this first year of operation Great Lakes Adventist Health Services has been able to earn this

status for Mid-American.

Mid-American Health Services was established in 1949, when Norris and Harold Howard, father and son, purchased the property of the old Wisconsin Academy at Bethel, Wisconsin, and converted the dormitories into nursing-home facilities. Through the 1950's and 1960's the operation grew, and today eight communities are served by the Mid-American facilities. Plans are underway to expand into all areas of the Lake Union. The nursing homes range in size from 89 to 238 beds. In all the operations there are a total of 1,022 nursing-home beds, with three 60-unit apartment complexes soon to be opened.

In the early 1970's the Howard family began contemplating turning over their

entire operation to the church. They contacted Glenn Aufderhar, then Wisconsin Conference trust services director. A nonprofit organization was established to receive the gift, and on December 31, 1974, the transfer was completed. Net worth of the corporation at the time of transfer was established at \$5,341,737, making this one of the largest gifts ever received by the church. When the operation came under the control of the Wisconsin Conference full denominational status was not yet accomplished; certain organizational and procedural changes were necessary before Mid-American could become a full Seventh-day Adventist operation.

Under the direction of Lowell Bock, Lake Union Conference president and the president of the Great Lakes Adventist Health Services, and Irwin Hansen, chief administrative officer of the Great Lakes Adventist Health Services and executive vice-president, the details were completed in 1977 and Mid-American Health Services achieved full denominational recognition.

Mid-American provides management and accounting services to each of its ten subsidiary operations through a corporate office situated in Marshfield, Wisconsin. Each facility has an administrator or manager. The corporation is headed by a president, Gary C. Whitworth, and a vice-president, Paul C. Cinquemani.

Great Lakes Adventist Health Services has an interest in developing the long-term-care potential for the Lake Union territory through Mid-American Health Services. Currently, the corporation is exploring the potential of either acquiring or building nursing homes in Indiana, Illinois, and Michigan.

Today Mid-American Health Services stands as a monument to the care of the aged and the witness of a soon-coming Saviour.

JOEL W. HASS
Vice-president
Great Lakes Adventist
Health Services

Religious Newsbriefs

from Religious News Service

● **High school study on "pot":** Marijuana use among teen-agers has risen sharply since 1975, and many refuse to view "pot" as a harmful drug. A University of Michigan survey based on a national sampling of students from 125 high schools reveals that one of 11 seniors smokes marijuana daily. The study showed that the percentage of American high school seniors who smoked pot daily was 6 percent in 1975—about the same rate as the 5.7 percent who were daily users of alcohol. The percentages of regular alcohol users has remained relatively unchanged, rising to 6.1 percent in 1977. But the percentage of daily marijuana smokers has increased to 9.1 percent.

● **Church museums to be built:** The Greek Government has agreed to build museums for the Orthodox Church of Greece to centralize and safeguard Byzantine icons and other historical church treasures in the different diocesan seats. Danger from robbery, damage, fire, and other threats were cited as the reason for the plan.

● **Michigan to assist agencies aiding abused persons:** Churches, charitable organizations, and other private groups will be eligible for State money and planning assistance in establishing shelters for abused persons under a new law signed by Michigan Governor William Milliken. The law, effective October 1, is part of a package of statutes relating to spouse and domestic abuse enacted recently.

● **Youth suicide rate rising:** The suicide rate among young people in the United States has tripled since 1955, and an estimated 5,000 youths between ages 15 and 24 commit suicide each year. Statistics of the Public Health Service reveal that the suicide rate for 15- to 24-year-olds has increased from four per 100,000 people in 1955 to 11.8 per 100,000 in 1975.

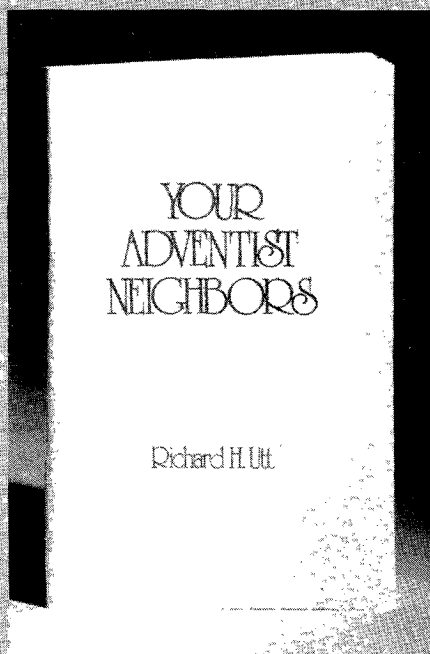


Mid-American Health Services, a chain of nursing homes, is an integral part of Great Lakes Adventist Health Services. Wilbur Neff, chaplain of the Lancaster, Wisconsin, nursing home, visits with a patient.



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have started,
and your friends
and neighbors
want to know
about Seventh-
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This book is not a recital of statistics or of denominational accomplishments. It is a capsule statement of what Adventists believe and why, along with an invitation to join us. The author has employed winsome and



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Euro-Africa

• The half-yearly statistical report reveals that approximately 5,000 members have been added to the church in the Euro-Africa Division. This represents 40 percent of the projected goal for the year. Angola has already reached 80 percent of its annual goal.

• Four workers on the Volunteer Service Plan have asked to serve for an additional year in their respective fields—Portugal, Spain, Senegal, and La Reunion.

Far Eastern

• The coordinated evangelistic thrust in the South China Island Union Mission, involving all departments, has resulted in some sections' realizing an increase in baptisms that exceeds all records for the past ten years.

• More than 400 young people from Mountain View College and Philippine Union College used vacation time to participate in Voice of Youth evangelistic meetings, during which many were baptized and hundreds began taking Bible studies.

• F. P. Langingi, president of the South Sulawesi Mission, Indonesia, recently visited a remote mountain area, where, he says "thousands and thousands still live in darkness and are absolutely heathen." Village chiefs pleaded with him to send workers to "teach us to know and follow God."

• In March an eye clinic was established in the Palau Islands by Dr. and Mrs. Robert Baker, of the Guam Clinic.

• The new Taipei City church, Taiwan, has been able to extend its outreach with new facilities. Church Pastor Robert Bird says that the new reading room is well patronized and the Dorcas facilities are being used for cooking classes and health lectures. Almost 150 students are attending English-language classes, and the church

has already established one branch church in a Taipei suburb.

• The Singapore Voice of Prophecy has released "Golden Gems," its thirtieth anniversary, pictorial, heart-to-heart album of moving conversion stories. The album will be made available to VOP donors.

Inter-American

• Since the Central Dominican Conference acquired a mobile clinic, its medical staff has examined 15,903 persons. One day recently Dr. Moreta and his assistants cared for 700 patients in San Juan de la Maguana.

• Student-colporteur institutes were conducted recently in Mexico at the Mexican Pacific Academy, Linda Vista Academy, and Montemorelos University. Participating in the institutes were Benjamin Riffel of the Pacific Press, Vicente Madrigal and Isai Villarreal of the Mexican Union, and the administrators of the institutions mentioned.

• The walkway from the men's dormitory to the main building at Antillian College received a new façade and widened roof this summer, not only to protect students from the rain but also to improve the physical appearance of the college.

• Thirty-two persons were baptized recently as a result of the work of Víctor Ruiz, a literature evangelist of the South Mexican Conference.

• Three summer camps were held this year at Camp Elias Burgos in the West Puerto Rico Conference, for juniors and youth, and also a Medical Cadet camp. The attendance was the highest on record for this field, 570 campers and counselors.

• Evangelist J. Arcadio Gonzalez has completed a series of meetings in La Ceiba, Honduras, which resulted in 108 baptisms and 355 persons graduating from the Faith of Jesus Bible Course. Before this crusade there was one church and a

branch Sabbath school in La Ceiba; two more Sabbath schools have now been organized.

Northern Europe-West Africa

• Walter R. L. Scragg, Northern Europe-West Africa Division president, attended a special service to mark the independence of the Solomon Islands, held in Westminster Abbey, July 7. A large percentage of Solomon Islanders are Adventists.

• "Adventist Education: The Ministry of Teaching" was the theme for the convention of 700 teachers and education administrators from the European section of the division held at Newbold College, England, August 1 to 5.

• Sabbath school workshops are held with increasing regularity in the Nigerian Union to help those who teach the 98,422 members who attend the union's 672 Sabbath schools.

South American

• Tithes received in the South American Division during the first half of the year showed an increase of 22.87 percent over the same period last year. Austral Union's increase of 57.82 percent was the highest, while North Brazil Union was second with 50.73 percent. After the first half of last year, the division had received US\$6,615,894, while the total for the same period this year stands at US\$8,128,930. The total at the end of the year is expected to reach approximately US\$17 million.

• Sabbath school offerings for the first half of the year, as compared to the same period in 1977, showed an increase of 13.71 percent. Last year's June figure was \$558,118, while during the same period this year nearly US\$635,000 has been received.

• Pastor Jose Cavaliere won 403 persons through an evan-

gelistic crusade in Vitoria da Conquista, a city in the Bahia-Sergipe Mission, part of the East Brazil Union.

• Sergio Celis, evangelist of the North Chile Mission, is holding a successful series of meetings in the Antofagasta church.

• In Calama, a city in northern Chile, 120 students attend the church school, where Juan Carlos Varela serves as principal.

Southern Asia

• The twenty-fifth Adventist church company in Bangalore was recently organized. Bangalore has the highest concentration of Adventist membership in any of the cities of Southern Asia.

• Ten Five-Day Plans to Stop Smoking have been conducted in Pakistan thus far this year, and another six are planned. More than 300 people have stopped smoking.

• Three of the films used in the Five-Day Plans to Stop Smoking have been aired on nationwide television in Pakistan.

• Southern Asia's missionary to Fiji in the Pacific Islands, P. Mundu, reports that 90 Indian Adventists attended a special series of meetings in Lautoka on August 5. This is the first time that regional meetings have been organized for the Indian believers in the area.

North American

Atlantic Union

• Ethan Owen, of St. Johnsbury, Vermont, has been appointed assistant director of the Northern New England Conference publishing department.

• The Keene, New Hampshire, and Brattleboro and West Townshend, Vermont, churches sponsored a booth at the Cheshire Fair in Keene, August 1 to 6.

• Atlantic Union College conferred 44 degrees during

its summer commencement exercises on August 13. Betty Stirling, provost at the University of Baltimore, was the commencement speaker.

- Ronald Blank, a dentist, and Marvin Blank, a dental technician, recently held open house for their new dental office near Rome, New York, to help further strengthen the medical ministry there.

Canadian Union

- Motivated by attendance at the Festival of the Word held in Hope, British Columbia, young people from the Warburg, Alberta, church have found 35 people interested in taking Bible studies.

- Nine students from the Lacombe, Alberta, elementary school received awards in the National Women's Christian Temperance Union Scientific Instruction Contest.

- Ten baptisms were reported in the Alberta Conference recently—four in Stettler, three in Hanna, and three in Beiseker.

- Wayne Gzowski, baptized recently in the Camson River of the Northwest Territories, joined the church through the fellowship of the Physical Fitness Club operated by Pastor and Mrs. J. R. Conran, of the SDA Mission in Yellowknife.

Central Union

- Dale and Jesslyn Brusett, Central Union evangelists, recently concluded an evangelistic crusade in Denver, Colorado, with the baptism of 185 persons.

- The annual Central Union Pathfinder Camporee was held in Teton National Forest, August 16 to 20, for 550 Pathfinders. The theme was "The wonderful life in God's big outdoors." Jim Tucker, editor of junior reading-course books, naturalist, and secretary-editor of the American Birding Association, conducted the evening campfire programs. Leo Ranzolin, General Conference associate youth director, also spoke to the Pathfinders. In addition to participating in field events,

many of the Pathfinders went horseback riding, hiking, and white-water rafting down the Snake River.

Columbia Union

- Philip Richley, mayor, who cut the ribbon to open the new Community Services center in Youngstown, Ohio, on Monday, June 26, honored 92-year-old Mabel Catlin, a charter Dorcas Society member of that church. The Youngstown Center is the six-hundredth Community Services center operated by Adventists in the United States.

- Susan Waterman, who collected 25 cents each from those who signed her cast, turned the tragedy of breaking her arm into an Investment project that netted \$21 for the Trenton, New Jersey, Sabbath school.

- Thirty-five of the 40 who completed a Five-Day Plan to Stop Smoking in Camden-Clark Hospital in Parkersburg, West Virginia, received "I Quit" buttons to announce their victory.

Lake Union

- Dedication services for the Plymouth, Michigan, church, completed in 1963, were held recently.

- As a result of reading literature in the office of Detroit physician Donald Ballard, two young couples were baptized and joined the Oakwood Seventh-day Adventist church in Detroit.

- Two young people were baptized on July 2 at Plymouth, Indiana.

- The River Pines Better Living Center, Stevens Point, Wisconsin, held its first live-in stop-smoking program June 11 through 16. Fourteen people from Illinois, Indiana, Minnesota, and Wisconsin participated in the intensive five-day program designed to help them break the smoking habit. Two more live-in programs are scheduled this fall.

- The North Street church in Flint, Michigan, was severely damaged by fire on August 2.

North Pacific Union

- Five Walla Walla College graduates have been chosen as ministerial interns by the Upper Columbia Conference, according to Richard D. Fearing, conference president. They are Peter Beck, Spokane Linwood church; John Cress, Yakima church; Roy Hager, Pasco church; Ron Schultz, Wenatchee church; and Steve Walikonis, Spokane Valley church.

- The Quiet Bay church is the name of a new congregation organized recently in southeastern Alaska. Made up of people who work in logging camps at Whale Pass, the new group has 23 charter members.

Northern Union

- Pulpit-exchange evangelism will take place in North Dakota during the first quarter of 1979. The plan calls for meetings in 20 districts, with pastors holding reciprocal meetings in each other's churches.

- Twenty-three members joined the Cedar Rapids, Iowa, congregation as a result of witnessing by church members and meetings recently completed by John Morrison.

Pacific Union

- Processed contract sales for literature evangelists continue to show an approximate 30 percent gain over the same period in 1977, according to Home Health Education Service manager Everett Tetz. Other announcements at the early September retreat for the five-State Pacific Union were the naming of Olimpo Lozano and Jane Barker as Literature Evangelist Man and Woman of the Year. Such recognition is given annually to those who meet set qualifications, not necessarily highest sales. Mrs. Barker, of Camarillo, works in southern California, while Mr. Lozano works in southeastern California. Already this year he has led 18 persons to join the church.

- Marlene Sawyer, new assistant publishing director of the Northern California Conference, is the first woman to hold such a position in the Pacific Union. Literature Evangelist Woman of the Year during 1977, Mrs. Sawyer has been in the literature ministry for six years.

- Paradise [California] Adventist School is the new name of Paradise Junior Academy now that 12 grades are being offered. The higher grades are taught in cooperation with Rio Lindo Adventist Academy in Healdsburg.

Southern Union

- The Columbia, Tennessee, church held opening services for its newly constructed sanctuary the weekend of August 26, with more than 250 persons packed into the 125-seat facility. The building, erected in eight weeks at a cost of \$50,000, is appraised at \$75,000.

- Three day-camp programs were conducted this summer by Greater Birmingham Junior Academy in Alabama. The eight-day sessions were geared to non-SDA youth in the area of the school. Robert Bengé, academy physical-education director, was the camp director.

- The Georgia-Cumberland Conference ordered 22,111 subscriptions during the recent *These Times* campaign.

Southwestern Union

- Dedication services and open house for Beavers Memorial Junior Academy, Ardmore, Oklahoma, were held Sunday, April 16. The new facilities were made possible by a contribution from the late Nelle Beavers in memory of her husband, Charles A. Beavers. Mrs. Beavers, a retired school teacher who strongly believed in Christian education, died a few months before the school opened.

- According to Bradley Galambos, pastor of the New Orleans, Louisiana, Central church, 32 persons have been baptized as the result of Union Evangelist Dan Collins' meetings.

Notices

Information wanted on Adventists in Middle East

Among the specialists from abroad working in the oil-rich lands of the Middle East and in Africa are approximately 100 Seventh-day Adventists, with whom the Afro-Mideast Division would like to keep in touch. At the division's request, the Middle East Union has contacted all the Adventists in its field whose whereabouts are known, and the union reports that church services are being held in several places, literature is being sent to isolated persons, and union personnel visit these church members whenever possible.

The division would like information on others who may not have been contacted. REVIEW readers knowing of Adventists in the Middle Eastern countries of Kuwait, Saudi Arabia, Iran, Iraq, Bahrain, United Arab Emirates, Qatar, or in Ethiopia, Uganda, Kenya, or Tanzania, are asked to write to the Afro-Mideast Division secretary, F. G. Thomas, at Box 1984, Nicosia, Cyprus.

The division also would like to be notified of positions available in these areas that could be filled by qualified Adventist lay persons.

Deaths

CHEN, Philip Stanley—b. Aug. 17, 1903, near Shanghai, China; d. July 29, 1978, Camarillo, Calif. After completing his B.S. degree at Emmanuel Missionary College, and Master's and Ph.D. degrees at Michigan State College, he headed the chemistry department at Madison College. Here he continued his research on the nutritional value and methods of using the soybean. In 1938 he was called to serve as chairman of the chemistry department of

Atlantic Union College, which post he held until 1971, when he retired. He authored more than a dozen books and a number of scientific papers. Survivors include his wife, Helen; two daughters, Helen and Ruth; four sons, Philip, John, George, and Sam; and a sister living in Peking.

GADE, Alitia—d. July 22, 1978, Tamavua, Fiji. She first served as a missionary in Papua New Guinea from 1908 to 1918 with her husband, Beni Tavodi. Pastor Beni died of a snakebite while on active service in Papua New Guinea. She returned to Fiji, where later she married Semiti Gade. Together they returned to Papua New Guinea, where they served many years as workers.

GREEN, Rawson J.—b. April 15, 1875; d. June 9, 1978, Miami, Fla. He graduated as a nurse from Battle Creek, Michigan, and knew Dr. Kellogg very well. He also witnessed the Battle Creek fire. He worked as a therapist until his eightieth year. Survivors include his wife, Josephine, also 103 years old; one daughter, Bertha Romaine; one son, Rawson Jr.; and two grandchildren.

HANSON, Iva May—b. April 4, 1900, Forman, N. Dak.; d. June 23, 1978, in Oregon. Mrs. Hanson served the denomination as a teacher at Mt. Ellis Academy, Canadian Junior College, and at Spion Kop College (forerunner of Helderberg College) in South Africa. For more than 20 years she compiled textbooks for the elementary mission schools. Altogether the Hansons spent 41 years in Africa in educational work. For several years she was director of the Voice of Prophecy Bible School in Nairobi, where she authored Bible lessons for the various courses. Besides working in education, she was at one time secretary in the Trans-Africa Division office in Salisbury.

Survivors include her husband, Elder Ernest D. Hanson; three daughters, Corina R. Piercey, Wretha Olivier, and Ardyce M. Kegley; ten grandchildren; and seven great-grandchildren.

HARVEY, Harold L.—88, of Orlando, Fla., d. June 23, 1978. He served

as an accountant for Florida Hospital. Survivors include his daughter, Anna Clare Gardner; eight grandchildren; and 11 great-grandchildren.

HODGKINS, Mary Frances—b. Dec. 2, 1882, Nova Scotia, Canada; d. Jan. 30, 1978, St. Helena, Calif. She was employed at the New England Sanitarium for three or four years around 1929. Survivors include her daughter, Dorothy Furman; son, Donald; 14 grandchildren, 16 great-grandchildren, and four great-great-grandchildren.

JUSTISS, Jacob—b. May 2, 1919, Mt. Pleasant, Tex.; d. April 23, 1978, Takoma Park, Md. During his 36-year ministry in the denomination he held several positions. He was widely published in several denominational magazines and was the author of the book *Angels of Ebony*. He was the pastor of the Dupont Park church when it was built, and was involved in the organization of the International Brotherhood church. Survivors include one daughter, Joan Tynes; one son, Jacob Justiss III; three sisters, Mrs. J. Hill, Ms. M. Justiss, and Dr. Valerie Vance; and one grandchild.

LANG, Gottlieb—b. Jan. 24, 1889, in Russia; d. June 12, 1978, Berrien Springs, Mich. He was a graduate of Clinton Theological Seminary and of Union College, and served on the faculty of Shyenne River Academy for 20 years, including a year as principal. He also served as registrar and accountant at Gem State Academy and Rogue River Academy. Survivors include a son, Harold; three sisters, Mary Remboldt, Lydia Kammerer, and Maggie Pellett; and three grandchildren.

MANN, Guy E.—b. July 24, 1894, Santa Barbara, Calif.; d. Aug. 6, 1978. He taught church school in Modesto and later in Fresno. He entered the ministry in central California and was ordained in 1932. He served one year as education and MV secretary of the Lake Titicaca Mission, and in 1927 was appointed education and MV secretary for the Southeastern California Conference. From 1934 to 1935 he served as credit manager for Loma

Linda Hospital. Survivors include his wife, Pearl; one daughter, Eloise; two grandsons and two great-granddaughters.

WEITZ, Audrey Aleen—b. April 19, 1916, Mulberry Grove, Ill.; d. Aug. 5, 1978, Napa, Calif. She served as a denominational teacher. Survivors include her husband, Ben; son, Bob; daughter, Margaret; mother, Mrs. W. S. McCully; two brothers, Paul and Charles; and four grandchildren.

Coming

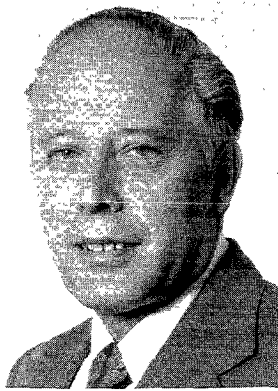
| | |
|-----------------|--|
| October | |
| 7 | Medical Missionary Work |
| 7-14 | Life & Health Emphasis Week |
| 7 | Church Lay Activities Offering |
| 14 | Voice of Prophecy Offering |
| 21 | Sabbath School Community Guest Day |
| 21 | Community Relations Day |
| 21 | Temperance Offering |
| 28 to | |
| Nov. 4 | Week of Prayer |
| November | |
| 4 | Annual Week of Sacrifice Offering |
| 11 to | |
| Jan. 6 | Ingathering Crusade |
| December | |
| 2 | Ingathering Emphasis |
| 2 | Church Lay Activities Offering |
| 9 | Stewardship Day |
| 23 | Thirteenth Sabbath Offering (Far Eastern Division) |
| 1979 | |
| January | |
| 6 | Soul-winning Commitment |
| 6 | Church Lay Activities Offering |
| 13-20 | Liberty Campaign |
| 20 | Religious Liberty Offering |
| 27 | Medical Missionary Day |
| February | |
| 3 | Bible Evangelism |
| 3 | Church Lay Activities Offering |
| 10 | Faith for Today Offering |
| 17 | Christian Home and Family Altar |
| 17-23 | Christian Home Week |
| 24 | Listen Campaign |



This month in LIFE & HEALTH

- Is There a Younger You Inside?
- What You Can Do to Cut Your Cancer Risk
- Understanding Loneliness
- Good Grub for Greedy Goblins
- They Painted Footprints
- Your Child Can Enjoy Dental Visits
- It's a Small World, After All
- Stop Being Your Own Jailor
- Reprieved From a Yellow-Jacket Death
- Discover the Fountain of Youth
- If Nothing Else Works—Read the Instructions
- Boxes of Fun for the Shut-in Child

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.



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Leo R. Van Dolson, M.P.H., Ph.D., Editor

LIFE & HEALTH

Dear Church Member:

In the light of the current emphasis being given this concept in the ADVENTIST REVIEW, you must be aware by now that our health message is an inseparable part of the three angel's messages and plays a vital role in God's work of sanctifying His remnant people.

When I became editor of our North American health journal last January, I was saddened to learn that only one out of every five Adventist homes in this Division receives LIFE & HEALTH regularly. That means that about 80 percent are not reading our magazine which is designed to keep you up-to-date on current and scientifically accurate health information and to enhance your spiritual growth. And this in spite of God's direct message through Ellen White that every family should read and obtain instruction from our health journal (Ms. 119,1901).

We're also apparently not meeting God's expectations in the way of making "earnest efforts to circulate it among our neighbors" (Ms. 113,1901) even though there is an explosion of interest in health topics and publications on the part of the American public.

Those connected with the LIFE & HEALTH staff have been earnestly studying the Spirit of Prophecy writings in order to find direction in doing our best to produce a journal that meets the divine specifications. If you are not now a subscriber, won't you reassess your own need of receiving this monthly emphasis on our health message? Please also consider prayerfully the question of providing copies for your friends and for the offices of health professionals in your area. Thank you.

Cordially,

Leo R. Van Dolson
Editor

Order your subscription today through your local Adventist Book Center.

Union dispute settled in Oregon

A far-reaching court decision with major implications for Adventists has been made in the U.S. District Court in Portland, Oregon.

In a decision on August 17, Judge James M. Burns ruled that a labor union must "attempt to make collective bargaining agreements sufficiently flexible so that an employer and union can attempt to accommodate the religious needs of the employee where possible without undue hardship."

The key portion of the decision dealt with the proposal that a person who works in a union shop can pay the equivalent of his union dues and fees to a mutually-agreed-upon, nonreligious, nonunion charity.

Judge Burns wrote that "such an accommodation did not constitute an undue hardship upon either the Defend-

ant Union or Defendant Company."

The case originated in Coos Bay, Oregon, with John Campbell, a member of the Adventist Church. Though an employee of a trucking company and a member of Local 57 of the Teamsters, his religious convictions led him to withdraw from the union and stop payment of his dues. At the same time he requested an accommodation of his religious beliefs and offered to pay an equivalent of what he would have paid in union dues to a charity.

Though the trucking company agreed to the proposal, the Teamsters Union denied his request, and Mr. Campbell's services were eventually terminated. With the aid of the North Pacific Union public affairs department, a complaint was filed in the U.S. Federal District Court of Oregon, claiming that the union and the company had discriminated against him because of his religion in viola-

tion of Title VII of the Civil Rights Act of 1964 and amended in 1972.

MORTEN JUBERG

SM to operate ambulance boat

For the first time a student missionary activity will include the operating of an ambulance launch. The 23-foot boat with its 200-horsepower engine will ply the waterways of Bangladesh, bringing critically ill patients to Gopalganj Hospital in Dacca in four hours rather than the 21 hours or more the trip takes by other means presently.

Plans called for the launch to be shipped from New York the end of September, about the time Student Missionary Fred Bennett, Jr., left for Bangladesh to make necessary preparation for operating the launch.

The launch is fully equipped for ambulance service, with two berths, an area for litters, stove, sink, sound system, lights, siren, and other necessary facilities. Nearly \$8,000 of the total cost of the boat was raised by students of Walla Walla College, with two faculty members, Fred Bennett and Ron Carter, student missionary sponsor, actively involved. The Quiet Hour radio program has given generously to this project.

CHARLES MARTIN

For the record

Youth evangelism in metro Manila planned: More than 300 Voice of Youth and lay evangelistic campaigns are being planned for March, 1979, in the greater metro area of Manila, according to Winston De Haven, youth director of the Far Eastern Division. This evangelistic thrust will involve hundreds of young people from the North Philippine Union.

Japan Union Pathfinder Camporee attracts 800: The second Japan Union Mission Pathfinder Camporee brought together 800 Pathfinders and staff members from all the islands of Japan, including Hokkaido in the north and Okinawa in the south. Of a total of 38 existing clubs in Japan, 33 were represented at the camporee, held near Osaka.

Review inspires prison inmate

Recently we received the following letter from an inmate in a Louisiana State prison.

Dear Editor:

Enclosed is a small article I'm submitting for publication. Being a member of the Baton Rouge SDA church, I receive the REVIEW free through our union conference. Glancing through the magazine today, I was struck by the happiness and peacefulness of the Adventists from all over the world pictured in it. By comparing their faces with the prisoners' around me, I noticed the differences between the eyes of my fellow inmates and those of the people pictured in the REVIEW. I tried first to write a poem describing the differences, but ended by writing a short essay instead. I hope you can use it. Thanks for the wonderful magazine, which has been a tremendous help to me.

If you haven't renewed your REVIEW subscription, do it now. (If you are on the Automatic Renewal Plan wait until you receive a notice from your ABC.) If your conference is on the REVIEW-union-paper plan support the plan by giving the equivalent of a subscription when the offering is received in your church. And if you know of any Adventists who are out of touch with the church, either because they are unable to attend or because they have drifted away, send them a gift subscription. Nothing will keep them in touch with the pulsebeat of the world church as will reading the REVIEW each week. And who knows, perhaps the Holy Spirit through this instrument will quicken them spiritually and restore them to full fellowship in the great Advent family.

J. J. B.

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

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VOP Offering on October 14

This past year nearly 4,000 persons were baptized as a result of the Voice of Prophecy radiobroadcast ministry; more than 8,500 persons indicated they would like to be visited by a pastor. By inviting friends and neighbors to listen and to enroll in the many Bible courses that are available, and by giving generously on October 14 when the Annual Voice of Prophecy Offering will be taken, members can help this radio ministry reach still more people in the year ahead.