

# Adventist Review

General Organ of the Seventh-day Adventist Church

February 22, 1979

## Death at 9

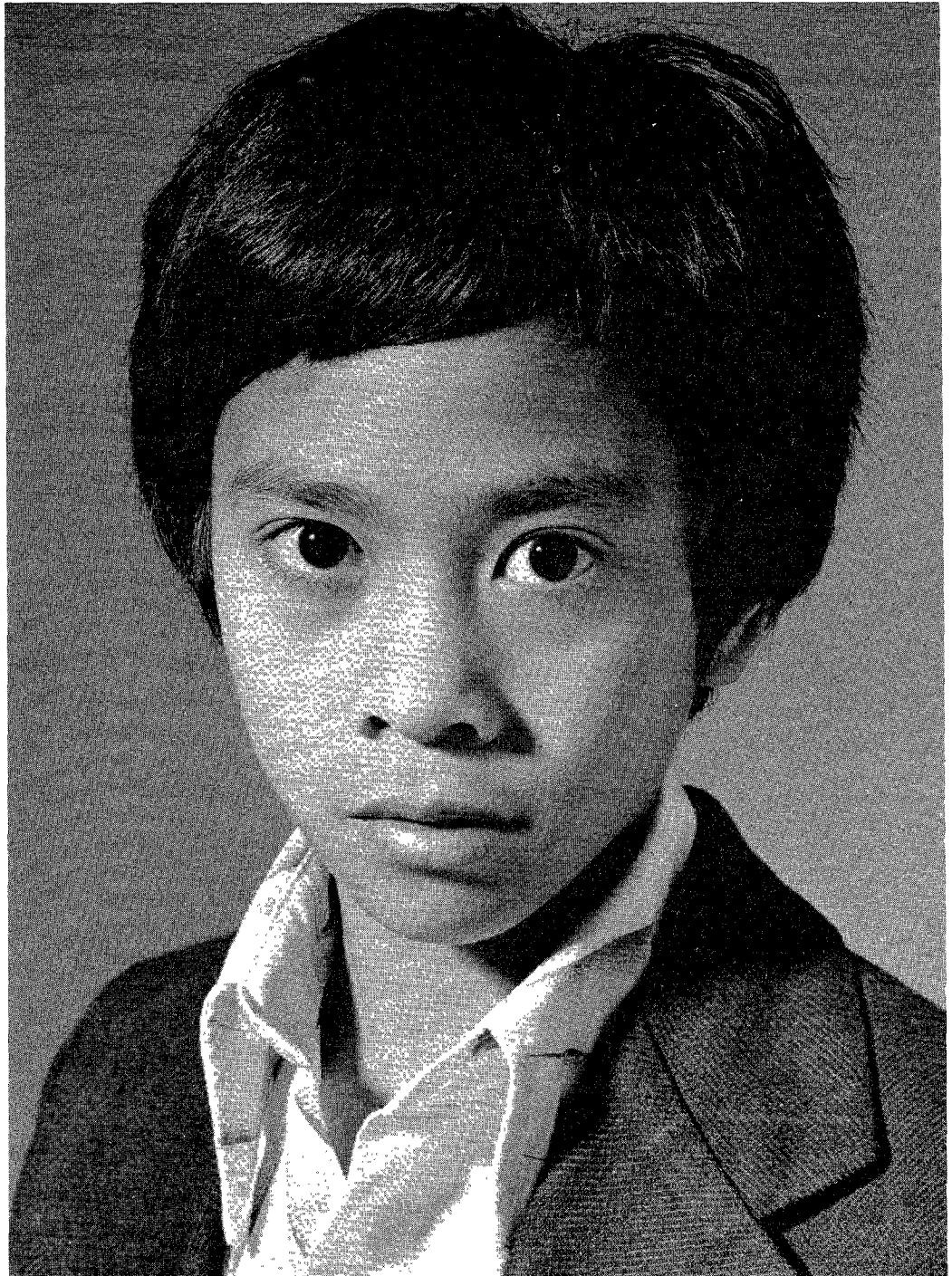
Cover story, page 6

## Cherubs, demons, or human beings?

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## Protests alter brewery plans

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When John's parents told him that he was too young to be baptized, he obediently complied, but during many secret hours his heavy heart overflowed with tears. His disappointment resulted in his spiritual death, which friends and family in his home church still mourn.

John's story begins on page 6.

## THIS WEEK

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**Magne Fuglheim**, author of "Infidel Turns Missionary" (p. 3), has a firsthand interest in the work in Scandinavia. Born to Adventist parents in the Faeroe Islands (an autonomous group of islands under the Danish crown in the Atlantic), Elder Fuglheim majored in theology at the Seventh-day Adventist seminary in Denmark. After pastoring in the Danish Conference he moved to the United States, attending Andrews University and graduating with a B.A., an M.A., and a B.D. degree. Presently he is on study leave at the University of Heidelberg, Germany, working on an advanced degree.

Elder Fuglheim's two-part series on J. G. Matteson tells how Matteson, who in his younger years disbelieved God,

was converted and how later he pioneered the Adventist work in Scandinavia.

**Because 1979** has been designated by the United Nations the International Year of the Child, two articles in this issue appropriately focus on children.

Paulene Barnett, associate Sabbath school director of the Far Eastern Division, wrote "Death at 9" (p. 6), telling of the urgent need for child evangelism in our church. Since surveys "indicate that 85 percent or more of those who accept Christ do so before they are 15 or 16 years of age," it behooves Adventists to take a long and serious look at the ways in which to reach children around the world.

Joseph J. Battistone, pastor of the Fletcher, North Carolina, church, and a former teacher of religion at Andrews University, wrote our Family Living article, "Cherubs, Demons, or Human Beings?" (p. 8). Discussing three different views of children, Dr. Battistone shows how children are neither cherubs nor demons, but human beings, and gives examples of how better to discipline the little people left in our care, that they might grow

up to be responsible big people.

**A rightly directed protest** does have an effect on large companies, as Matthew A. Dopp's article, "Protests From Virginia Alter Brewery Plans" (p. 18), indicates.

**When we mailed** author's copies of the February 1 issue to Clair and Vicky Howard, authors of "They Loved Us," we asked them whether Karyl Fisher, also pictured on the cover of that issue and a friend of the Howards, and Vicky had ever been told they look alike. In his reply Clair Howard said, "Yes, indeed! Vicky and Karyl have often been mistaken for each other or thought of as twins." He further remarked, "Your artist did a fine job, for most of our friends recognized us by the cover sketches. I was particularly pleased to find other articles in the same issue suitable for sharing with our non-Adventist friends and family. For us, this issue could be an important tool for reaching all these loved ones."

**Art and photo credits:** Cover, Ed Greene; p. 9, Terry Crews; all other photos, courtesy of the respective authors.

## LETTERS

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

### New look complimented

I like your new look. The color photos, particularly those from the mission field, add immeasurably to the appreciation of these accounts.

I am sure the bright, fresh new look will help add new, younger readers. I solicited a reaction from our student assistant, with this result: "I like it! It looks as if it has more articles, and I like that. I can still tell it's the *REVIEW*, and that's nice."

ALETHA H. FLETCHER

Editor

Seventh-day Adventist Periodical Index

Loma Linda, California

I don't know who should be complimented for the new cover and layout, but the person or

persons deserve a round of applause.

The *REVIEW* now has the appearance of a magazine to be read, one that invites the reader to open it.

DAN BETTLE

Pierre, South Dakota

### "Wham" writes

I am 14 years old and belong to the Adventist Amateur Radio Network.

I want to thank you for publishing the annual call list of SDA "Whams."

GREGORY FRITZ

North St. Paul, Minnesota

### Short articles

I wish to tell you how much I appreciate the shortness of most of the articles in the *REVIEW*. I read three issues today while on vacation and enjoyed them immensely.

JUANITA SIMPSON

Phoenix, Arizona

### Jonestown

Besides the eight lessons that the editor drew from the Jonestown tragedy (Jan. 11), we

should draw one other. In some European newspaper reports and editorials on this ghastly event, Seventh-day Adventists were mentioned as also being among cults in Guyana (e.g., *The Economist*, November 25).

A cult is often defined as a group not maintaining belief in the basic elements of the Christian faith and having an extra-Biblical authority to which its devotees pay respect.

Seventh-day Adventists do have an extra-Biblical authority. We believe that Ellen G. White was inspired, and on this account critics sometimes call us a cult. But in spite of the frequency with which Adventists look for their authority in a statement of Ellen White, they believe, as Ellen White herself did (see *Selected Messages*, book 1, p. 416), in the Bible and the Bible alone as their creed. The Jonestown reports remind us that this basic belief needs greater emphasis among us.

As we give "the greater light" and "the lesser light" their rightful places in Sabbath school

*Continued on page 12*

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Vol. 156, No. 8.

# Infidel turns missionary

Few would have believed that this slightly crippled post-office clerk would one day be Adventism's first missionary to Scandinavia.

By MAGNE FUGLHEIM

Although perplexed about the reason for the visit, Philander Cady, an Adventist living in Wisconsin in the frontier days of the mid-1800's, was happy to see J. G. Matteson, a Baptist minister from the area.

"I have come to talk to you about the Sabbath," Matteson said as he took out his Bible. Then he read and expounded all the major texts in the Bible for keeping the Sabbath, from Genesis 2:2 to Revelation 22:14, finally concluding that the seventh day of the week is the right day of worship.

Cady was surprised. He had expected a heated discussion and the opposite conclusion. Not having had a chance to say a word up to this point, he asked cautiously, "Does this mean that you now intend to keep the Sabbath?"

Matteson arose and said, "Yes, I'm going to keep the Sabbath. This is my first Sabbath, and I've come to celebrate it with you."

Cady jumped to his feet and embraced Matteson, praising God for the first person who had decided to become a Sabbathkeeper through him. He recalled a vastly different visit from Matteson six months earlier.

At that time, while Cady and his family had been worshiping in the Sabbath twilight, Matteson and a Mr. Jensen had come to visit them in their log cabin outside of Poy Sippi, Wisconsin. After a few pleasantries the conversation had focused on why the Cadys kept the Sabbath.

Matteson had let the others do the talking while he had tried to find the text in the New Testament that states that Jews rest on the seventh day, but Christians should keep the first day of the week.

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*Magne Fuglheim, pastor for a number of years in both Denmark and Washington State, is now on study leave at the University of Heidelberg, West Germany.*

Later, recalling this incident, Matteson wrote:

"When I came home I searched my Bible and the dictionary to find proofs that the first day of the week was the Sabbath, but to my surprise I did not find any. . . . I then took the position that all days are equal, and that one could keep the day most convenient. As a result my spiritual life and my relationship to God suffered."<sup>1</sup>

About six months later, in August, 1863, Matteson read a series of articles on the Sabbath in the *Review and Herald* that affected him deeply. For a week he spent much time in prayer. He wanted to do the right thing. When sunset came Friday night, he had made up his mind to observe the seventh-day Sabbath. He walked the six miles from Brushville, where he lived, to Cady's cabin to announce his decision, greatly surprising Mr. Cady.

Few, if any, who had known him some eight years earlier in 1854, when, as a slightly crippled post-office clerk, he had migrated with his parents and two sisters from the Danish island of Langeland to the rough frontiers of Wisconsin, would have believed that he would one day become a religious reformer.

Least of all 20-year-old Johannes Gottlieb Mathiesen. (He later changed his name to John G. Matteson.) He was at this time practically an infidel, scorning and making fun of the church.

Matteson was an intelligent young man. He had finished Danish high school, which in those days was considered a good education and the privilege of only a few. And the hard frontier work did not quench his thirst for knowledge.

One day he found in the library the religious novel *Ironthorpe*. It so fascinated him that he asked himself, "Shouldn't I also become a Christian?"

He began to read his Bible with interest.

An injury to his foot, sending him to bed for some days, gave him extra time to read the New Testament. He decided that when he became well he would hold a religious meeting to share his new religious convictions. The next Sunday he gave his first public testimony in a friend's house.

A small revival resulted, and since Matteson could not go along with the Lutheran Church's practice of child baptism, he and his group joined the Baptist Church.

The desire for more education led Matteson to Chicago. With 25 cents in his pocket and dressed so plainly that the students thought he was a hungry backwoods carpenter looking for work, he entered Douglas University (now the University of Chicago).

After two years of intense study and hard work, his health broke, making it impossible for him to graduate. With his bride, Anna Sivertsen (from Tromso, Norway), he went to Bloomfield, Waushara County, Wisconsin, where he became minister for the Danish Baptist church.

Shortly afterward, however, Matteson broke with the Baptist Church. Through intensive Bible study he had come to the conclusion that the second coming of Christ is imminent, that the dead are not conscious, and that the

ceremony of the washing of the feet ought to precede the Lord's Supper. Consequently he established a Danish Free Will Baptist church in Brushville, and later an American one in Poy Sippi. Most of the Bloomfield Danish Baptists followed Matteson to his new church.

### A Seventh-day Adventist

All Matteson needed now to become a Seventh-day Adventist was to keep the Sabbath and become acquainted with the work and the writings of Ellen White.

I have already told the story of how the Sabbath question was settled for him. Matteson read Ellen White's *A Sketch of the Christian Experience* about two months after beginning to keep the Sabbath, and he became convinced that the author was inspired by God. He translated the book into Danish (probably the first translation of Ellen White's writings) and circulated it among the first Scandinavian Adventists.

Shortly after this, Matteson wrote his first letter to the *Review and Herald*: "I am a native of Denmark, and as I endeavor to spread the truth among my countrymen, I often feel the want of tracts in that language. . . . I sincerely hope that the Lord will open some way to have such tracts printed and scattered among the people of God before the last message of mercy shall be finished." 2

Matteson did spread the truth among his countrymen, but for the tracts he had to wait a while. First he worked with his own family and congregation. On May 16, 1864, the Poy Sippi Danish Seventh-day Adventist church was established with all but one of the families of Matteson's Free Will Baptist church as charter members.

Then he went to the Scandinavians outside his own city. Less than a year after his conversion to Adventism, Matteson threw a slim carpetbag over his slightly crippled shoulders and went on his first "missionary journey." Yet he was not licensed to preach. He did not receive a salary. In fact, he was reimbursed only \$20 for his first four years of work for the Seventh-day Adventist denomination.

Like the apostle Paul, Matteson during these years worked with his hands to support his family and missionary endeavors. He cut timber in Wisconsin, mowed wheat in Kansas, or caught muskrats in Iowa. In the evening he usually held evangelistic meetings in the schoolhouse or made calls. If no one invited him to stay overnight, he would sleep on the floor of the schoolhouse with a couple of books as a pillow and his coat as a blanket.

The need for tracts in the Danish language so he could work more effectively among his immigrant countrymen drove Matteson in 1866 to denominational headquarters in Battle Creek, Michigan, with a tract he had written about the Sabbath. The General Conference leaders received him cordially, listened to him, had him translate his tract orally, and referred him to the *Review and Herald* Publishing House. If he could get the *Review* to print it, it was all right with them.

The *Review* manager turned Matteson down. He didn't want another unsalable tract cluttering up his shelves, and he had no one who could set it in the Danish language.

"I would be glad to try myself," said Matteson, who did not always take No for an answer.

"It would be of no use," the manager replied. "We have had foreigners in the shop before, and none of them could do a satisfactory job."

"Let me try anyway," insisted Matteson, although his fingers had never touched type.

"All right, come back tomorrow."

Matteson spent most of the day and the evening in prayer that God would help him to do an acceptable job.

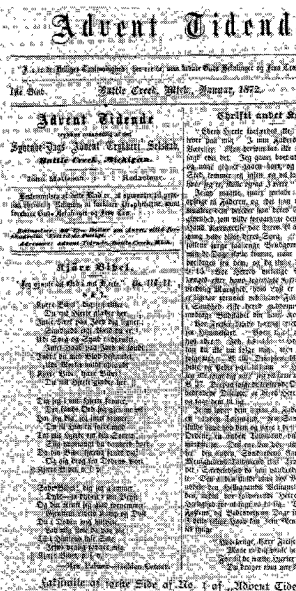
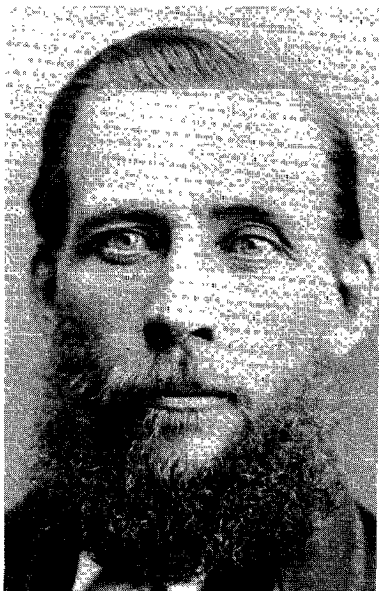
When the foreman gave him the box with type and a composing stick, he said, "You just wait and see; there will be so many mistakes in the few lines you will be able to set this morning that we won't be able to count them!"

When the proof was read in the afternoon, the foreman found only three errors. After that he helped Matteson in every way, and in a short time 1,000 copies of the 16-page tract were printed. This pamphlet, *The Sabbath of the New Testament*, was later enlarged and reprinted many times. Considered the best tract on the subject, it is still used in Denmark more than 100 years later.

His appetite being whetted, Matteson wrote and set several other tracts, a Danish hymnbook (1868), as well as a 300-page book, *Liv og Dod* ("Life and Death," 1872), which was distributed all over the United States and Scandinavia.

Matteson was an excellent writer and translator of hymns. Of the 500 hymns in the Danish-Norwegian *Salmer og Lovsange*, printed after Matteson's death, 17 were authored by Matteson and 112 translated by him.

In 1872 Matteson initiated the first foreign-language periodical among the Seventh-day Adventists—the Danish *Advent Tidende* ("Advent Herald"). He remained as its editor until his death.



In the first 11 years of his church membership he journeyed to ten States, and as a result he established a number of churches, particularly for Americans of Scandinavian descent in Wisconsin, Minnesota, and Kansas.

Matteson also worked in the cities. In 1870 he conducted evangelistic meetings in Chicago, then established a Danish-Norwegian church there. The following year the congregation erected a church building at 269 West Erie Street, the first Adventist sanctuary in a large city.

### Matteson considers going to Denmark

About the middle of the 1870's when Matteson prayed—often alone in the woods—it was as if the Lord impressed him to go to Scandinavia as a missionary. The conviction deepened, but so did his feeling that he was not the best person to send—someone younger and with better health ought to go.

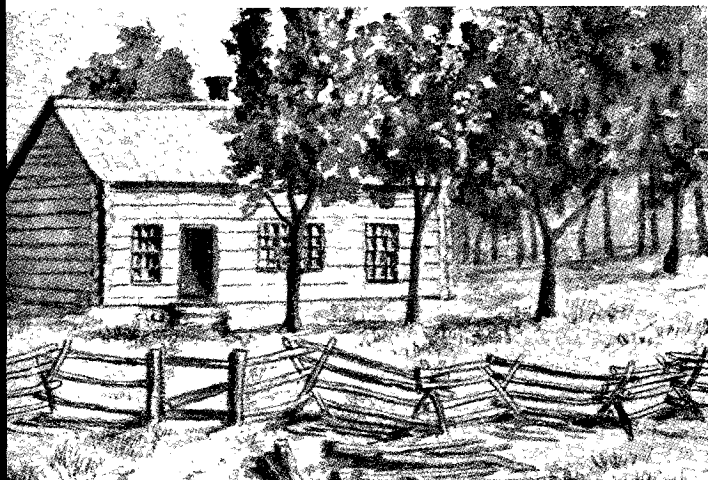
But who was there to send? Who but Matteson could introduce Adventism to the old countries?

On March 23, 1877, Matteson wrote James White: "I think the time has come when I must get ready to go to Denmark, to labor in the interest of the last message. . . .

"It is a great sacrifice on my part to go. . . . But everything seems to point in that direction now, and I am afraid that the Lord will not bless my labor if I refuse to go. . . .

"Our Danish-Norwegian people have already donated and sent to the office about \$200 for this mission, although we have made *no call* for money." <sup>3</sup>

James White replied on behalf of the General Conference in the *Review and Herald* that he was happy for Matteson's initiative, and he promised support: "This movement of sending our ablest live ministers to Europe will give all our people greater interest in our worldwide message." <sup>4</sup>



J. G. Matteson (far left), pioneer missionary to Scandinavia, typeset the first foreign-language Adventist journal, *Advent Tidende* (left), in Danish without ever having worked in a print shop. Elder Matteson, an infidel who had become a Baptist minister and then had begun his own church, kept his first Sabbath in this log cabin (above).

Only 14 years earlier, when the Danish minister had become an Adventist, there were only a handful of Norwegian Adventists in Oakland, Wisconsin. Largely through his efforts he could leave more than 800 Scandinavian Adventists in the United States—approximately one out of every 15 Adventists at that time.

### Departure for Denmark

On May 24, 1877, Elder and Mrs. Matteson left New York on the S.S. *Pomerania* with a 250-pound trunk of Adventist tracts and books in the Danish language.

"Tears flowed fast as the great waters commenced to separate us from our dear children," Matteson wrote from the boat. The Mattesons had sold their home and all their belongings for about half of their value, so that they could have some money with which to start the Danish mission. They had left their three youngest children in care of a family in Oakland, and their two oldest girls, the oldest of whom they would never see again, with some friends in Neenah, Wisconsin.

On June 7, Matteson and his wife detrained in Vejle, Denmark, where they knew from correspondence that some people were interested in the Adventist message. The first thing Matteson did upon arrival was to arrange for the printing of a 64-page Danish hymnal.

The next day Matteson walked six miles outside the city and found the first Sabbathkeeper in Denmark, a Mr. Melkjaer. What a joy for both of them! Matteson conducted meetings over the weekend in another place outside Vejle, where about 30 people gathered in a home to hear him preach. Because little interest was shown for the Advent message there, Matteson heeded a call to Alstrup, 130 miles north of Vejle.

Alstrup was only a small village, but Matteson soon aroused considerable interest in his meetings, which were conducted mostly in private homes. Because school buildings and other public places were closed to Matteson, he rented a house for five years in Alstrup in which he arranged for a small meeting hall and an apartment upstairs for himself and his wife.

As interest in Matteson's meetings increased, he had to conduct many of them in barns. Sometimes more than 200 people attended, compared to the dozen or so who attended the local Lutheran church. This aroused the anger of the minister, who challenged Matteson to a debate. He had asked the wrong man. Soon he had to acknowledge bitter defeat. At that point, Matteson recalled, "I began to talk to the congregation about the true Christian faith. I talked about the love of Jesus and His willingness to save souls. This made a good impression on the congregation, and tears streamed down the chin of the priest, as well as many others. All present left with a good impression of blessed truth of the gospel." <sup>5</sup> □

*Concluded next week*

#### REFERENCES

- <sup>1</sup> J. G. Matteson, *Mattesons Liv* (College View, Nebraska: International Publishing Association, 1908), p. 98.
- <sup>2</sup> *Review and Herald*, Nov. 10, 1863.
- <sup>3</sup> *Ibid.*, April 19, 1877.
- <sup>4</sup> *Ibid.*
- <sup>5</sup> Matteson, *Mattesons Liv*, p. 188.

# DEATH AT 9

By PAULENE BARNETT

“God wants every child of tender age.”

—*Counsels to Parents and Teachers*, p. 169.

“Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood.”

—*The Ministry of Healing*, p. 44.

“He [Jesus] knew that these children would listen to Him and accept Him . . . far more readily than would the grown people.”

—*Counsels to Parents and Teachers*, p. 180.

Little John's heart pounded with excitement and joy. He believed now was his opportunity. Now he could show Jesus how much he loved Him in return for His great love for him. Quickly he walked down the aisle with the others who also responded to the minister's invitation to dedicate themselves *for life* to the One who had done so much for them. With thoughts crowding his mind of how he could witness for God and show his love for Him, John walked forward with determination.

“Just a minute, sonny. Where are you going? Sit here beside me.” The man smiled kindly but maintained a firm grip on John's arm.

“I want to be baptized. The preacher asked us to come to the front. I must go down,” explained John hurriedly.

“That's for older people, sonny. There are many things you don't understand. You had better talk with your parents first. Just sit right here beside me now.”

Trained to obey, John sank into the seat and his heavy heart sank lower and lower in disappointment. The minute church was dismissed John ran to his parents, and with tearful voice poured out his great desire to be baptized and become a worker for God.

His Adventist parents had an immediate answer. “You are too young now, John. Wait until you are 12, then you can be baptized.”

All the way home John begged and reasoned. Nothing could convince him that his loving God didn't want 9-year-old boys *now*. But when all pleading failed, John obediently complied. During many secret hours his heavy heart overflowed into tears. Sabbath after Sabbath he sat with the family at church. The loud, clear pleadings of the Holy Spirit brought only confusion and distress of mind as he obeyed the wishes of his elders and postponed his public dedication to God. No one seemed to understand the disappointment that filled his mind. His 9-year-old solution to this great conflict was simply to run away from it. John began to slip out of Sabbath school to find other enjoyable activities that

seemed not to bring confusion and frustration.

Month after month John's absence from church became more and more frequent. At first he was not missed by his parents, Sabbath school division leaders, or teachers, since no weekly individual attendance records were kept. After a time John's absence was noticed. By the time he was 12 he could not be persuaded to go to Sabbath school. Other interests completely occupied his mind. The growing concern and pleadings of John's parents and church friends failed to bring him back to church.

Today John is a successful young businessman. He doesn't live in the Far East now, having exchanged his Oriental home and parents for a different life and new set of friends in America. John appears not to hear anymore the quiet voice of the Holy Spirit. Friends and family back in the home church still mourn the spiritual death that claimed little John, who at 9 begged with tears to give his life to God.

Child evangelism—what challenge to the church is inherent in that two-word phrase! Nations of the world today are taking a new look at the needs of the child. Should not the church do the same?

The year 1979 has been declared the International Year of the Child, and the United Nations invites parents to renew their concern for children. The Philippine Government has proclaimed the years 1977 to 1987 as the Decade of the Filipino Child, which is to be observed nationwide.

In an address to more than 20,000 Seventh-day Adventist delegates at a recent Sabbath school congress in Manila, the First Lady of the Philippines, Madam Imelda Marcos, said, “The basic objective of this ten-year plan is to transform within the decade the status of Filipino children. . . . We are therefore called upon to provide them with social and spiritual development in which they can realize their full potential . . . , for in them lies our hope for the survival of the future.”

Could we not add, in them lies our hope for the survival of the church? In an old copy of *Time* magazine is an article by Dr. Franklin Clark Fry, who at the time of writing was

*Paulene Barnett is associate Sabbath school director for the Far Eastern Division.*

## What the church can do to meet the challenge of the United Nations International Year of the Child

president of the Lutheran Church. In it he warned that the time is coming for world Christian missions to "press the panic button," because Christianity is dying out, is losing its position as "the major power of the earth" since its membership is becoming less and less. He urged Christian missions to face the emergency of its dwindling membership. Does child evangelism, soul-winning work for children, hold any solution to this emergency of dwindling membership?

### Diminishing rate of conversions

Surveys by various religious organizations indicate that 85 percent or more of those who accept Christ do so before they are 15 or 16 years of age. The same surveys show tremendous drops in the number of those who accept Christianity after that age. Perhaps the most shocking are those that indicate that between the ages of 25 and 45 only one in 10,000 non-Christians will accept Christianity. Beyond the age of 45 the ratio is even more unbelievable—one in 200,000.

Ask the United Nations why an International Year of the Child is needed, and its answer is: "In many cases the children's needs are not being adequately met. Because the quality of tomorrow's world—or survival—will be determined by the development of children today, because children are wholly dependent upon adults, we owe them the best we have to give."

How does the church view the child's needs? What is its responsibility? What would a thorough investigation reveal about the needs of the children? Could it be possible that the following words penned many years ago still apply to the church today?

"The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth. The church is asleep and does not realize the magnitude of this matter."—*Testimonies*, vol. 6, p. 197.

"The church is asleep, and does not realize the magnitude of this matter of educating the children and youth."—*Counsels to Parents and Teachers*, p. 43.

"It is not the ministers alone who have

neglected this solemn work of saving the youth; the members of the churches will have to settle with the Master for their indifference and neglect of duty."—*Counsels on Sabbath School Work*, p. 77.

During 1979 the United Nations' plan is to "focus on children, and put them in their proper place: at the center of world concern. . . . Work together in concrete, constructive, practical programmes for the benefit of children."

Can you imagine what might happen if the church set up its plans for an all-out effort to meet the spiritual needs of the child during the next year, five years, or even ten years? What "concrete, constructive, practical programmes for the benefit of the children" are needed in the church today?

"Our meetings should be made intensely interesting. . . . [The] service should be made interesting and attractive and not be allowed to degenerate into a dry form."—*Testimonies*, vol. 5, p. 609.

"Never rest till every child in your class is brought to the saving knowledge of Christ."—*Counsels on Sabbath School Work*, p. 125.

If the church truly followed such a plan of action, it would be hard to imagine that the church could continue to have so many church buildings without even one room in which the children can meet. We should see printed soul-winning program helps and visual aids go into thousands of churches where young untrained leaders have never even so much as seen a properly run Sabbath school. We should see Sabbath school lesson quarterlies for the children not just in the hands of the leader but in the home of every church member. Could the Sabbath school not become the most appealing and exciting thing the child experiences?

"God wants every child of tender age to be His child, to be adopted into His family."—*Counsels to Parents and Teachers*, p. 169.

"Unless great pains . . . [are] taken to build up around them [the youth] barriers to shield them from Satan's devices, they are subject to his temptations and are led captive by him at his will."—*Testimonies*, vol. 5, p. 329. □

"Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion."

—*Testimonies*, vol. 1, p. 400.

"With increase of years it is probable that there will be a decrease of sensibility to . . . the influences of religion. Every day Satan works to fasten them [the youth] in their habits of disobedience, their spirit of impenitence, and there is less probability that they will become Christians."  
—*Counsels on Sabbath School Work*, p. 80.

# Cherubs, demons, or human beings?

Child rearing can be a stimulating, refreshing, and creative assignment with numerous opportunities for joy and wholesome delight.

By JOSEPH J. BATTISTONE

Julie, 5, was sent upstairs to bed 20 times in the same night. First she was down for a glass of water. Second for her teddy bear. Then the bathroom. Next a kiss to Grandmother. Then the bathroom again. A second kiss to Grandmother. Throughout this performance her mother remained sweetly reasonable. At the nineteenth request she exploded, "How many times have I told you it's time for bed?" Her gentle tones had become a roar. She was now shaking with rage.

Five minutes later the final blow came. A curly head peeped over the bannister. "If you'd only said No in the first place," Julie explained piously, "this wouldn't have happened."

What did Julie's mother do wrong? Was Julie justified in making that retort or was she simply impudent?

To some parents child rearing is drudgery—a tiresome task with few rewards. Others find it challenging in a refreshing and creative way. One reason for the contrasting attitudes may be traced to different concepts about children—concepts with theological overtones. Parents fail either by neglecting to discipline their children or by punishing them when they think they are disciplining.

Both failures stem from common fallacies about children. First is the notion that children are cherubs. This is known as the fallacy of the innocent child. According to this view, little children grow beautifully and naturally if parents allow them to, without interference. As with little plants, tender loving care is believed to be sufficient. Such an ideal picture of children is admirable but entirely inaccurate. It is inaccurate because it rests on naive

assumptions about the world and human nature. It fails to consider the fact that evil, as well as good, permeates our environment with enticing temptations and snares. It also ignores the child's own vulnerability to danger when he or she is left to romp about with ease and delight with no instruction or sense of responsibility.

Under the illusion of the "cherub child concept" parents fail to recognize that children may have socially unacceptable impulses, which, if left unrestrained, more than likely will get them into trouble. That's what happened with little Julie.

"Give children an inch and they'll take a yard," one parent said in exasperation. The fact is simply this: Children need direction. They need to have adults set limits and enforce them appropriately. Once children transgress those limits they need to experience the consequences. In this way they have opportunities to acquire a sense of responsibility and an awareness of power, both of which are essential to character development and self-esteem.

The philosophy of permissiveness, along with the notion of the innocent child, severely impairs the character development and self-esteem of children. Children need limits. They need assurance that their parents will protect them from engaging in activities that might bring results beyond their understanding and control. They must be taught through experience that overstepping limits does not pay. One effective teaching procedure is to let children experience the unpleasant but logical consequence of their behavior. The Bible offers parents numerous accounts that can easily be geared to a child's understanding. The story of the creation of Adam and Eve, their disobedience of an express command of God, and their tragic expulsion from the Garden of Eden because of their disobedience is an example of one such account.

## Positive ways to make a point

There are positive ways of driving home a particular point. Stephen, four, was told by his mother that he was now old enough to make his bed, take out the trash, and clear his dishes at dinnertime. She explained that doing these things would help make him happier when he became an adult. But Stephen failed to grasp the significance of his mother's explanation. She then focused on his present needs and explained that his work would give her more time to spend with him, and by failing to do his work, he would forfeit the special time with her.

Once Stephen perceived this fact, he recognized the value of his work and assumed his responsibilities without delay. Stephen's mother was thus able to drive home an important lesson about the limits of time—a lesson that gave Stephen an opportunity to develop a sense of responsibility about his own use of time and the time of others.

Another common fallacy about children is the notion of the bad child (the demon fallacy). This fallacy arises from the conviction that children are born with original

*Joseph J. Battistone, Ph.D., is a pastor in Fletcher, North Carolina.*



sin and are therefore basically evil. And because they are bad they must have the badness beaten out of them. Unfortunately, the child is punished rather than disciplined. Sometimes this punishment takes the form of abusive treatment. It arises from not only a distorted sense of good and evil but also a parent's acute feelings of guilt.

The mother of an illegitimate child, or sometimes one of a child who is mentally retarded or has a congenital defect, may experience enormous guilt and vent her rage on her offspring. Compelled by a distorted sense of good and evil, she inflicts punishment as a means of expiating a sin. She sees the child, not simply as the consequence of her sin, but as an extension of herself, and punishes the child in an effort to atone for her sin.

This distorted sense of good and evil is closely associated with paranoid thinking. The parent believes that punishment is necessary to wipe out an evil deed and so castigates the child whenever he behaves contrary to her expectations. When the child misbehaves the parent interprets this as a personal failure and attacks the child with murderous rage.

Abusing parents tend to have unreasonable expectations and hence impose unreasonable demands on their children—demands that are very difficult, if not impossible, to meet. One suspects that these parents unconsciously believe that their children are destined to failure, and then proceed to set up those very conditions that will confirm what they believe. The children's failure gives parents permission to punish them, not simply for misbehaving, but because they are believed to be intrinsically evil.

The notion of the bad child comes to the surface in the parent's value judgments about the child's own self. A father, suspecting that his adolescent daughter is behaving promiscuously, explodes with the caustic denunciation, "You little harlot, you will never amount to anything but trash!" Often the violent rage toward the child arises from feelings of guilt. The father sees his child acting out his own hidden lusts, is angered and humiliated by the disclosure, and seeks to take revenge.

Children are abused by stern, authoritarian parents who virtually deny their offspring opportunities to experience and express personal power. They subscribe to the view that "power corrupts" and interpret the child's will to power as an expression of his sinful nature. Like the disposition of a wild horse, the child's will must be broken, parents believe. And so they prevent the child from asserting himself, from displaying anger openly and directly, or from talking back. The child is deprived of any power or sense of control. In essence he is made "spiritless."

If child rearing is a drudgery it may well be a result of the parents' own misunderstanding and guilt. Rather than despair over mistakes or wallow in remorse, we can change our beliefs and correct our behavior. First, we must understand that our children are neither cherubs nor demons, but simply human beings with potential for

## FOR THE YOUNGER SET

# Slingshot blackmail

By VIRGINIA HANSEN

Johnny couldn't seem to hit a thing with his slingshot. He aimed at a can. Missed it. He squinted his eyes and set his sights for a fence post. Missed it. With the next rock he tried to hit a big tree trunk. You guessed it. He missed it.

"Well," he said in disgust, "I guess I can't hit the side of a barn with this sling."

Just then Grandma's pet duck waddled into view. Hardly thinking, he stretched his slingshot and aimed it in the general direction of the duck.

"Oh, no!" Johnny cried as the rock landed with a thud right on the duck's head.

Mouth open, eyes filled with fright, Johnny watched Grandma's pet duck slump to the ground—dead.

Johnny looked around. There was no one in sight. No one needs to find out, he said to himself. Grabbing the dead duck, he dragged it into the woods and buried it under dirt and leaves.

That night after supper, when Grandma asked Johnny's sister Mary to wash the supper dishes, Mary whispered to Johnny, "I saw you kill Grandma's duck." Johnny's face paled. He had been so sure nobody saw him.

"Oh, Grandma," Mary's wily voice called out sweetly to Grandma's back

disappearing into the kitchen, "Johnny loves to wash dishes—don't you, Johnny?" And she looked at Johnny with mischief in her eyes.

"Sure, sure, Grandma, I love to wash dishes," Johnny stammered.

So Mary grinned and went into the living room to watch television while Johnny washed the dishes.

The next day Grandma called from the barn, "Johnny, do you want to go with me for a tractor ride?"

Loving to go out into the fields with Grandma, riding high on his big tractor, Johnny was delighted to go.

But in the meantime Grandma had asked Mary to help prepare string beans for their dinner, and Mary wasn't too thrilled with the idea.

Loudly she called to Grandma, so Johnny could hear, "Grandma, Johnny loves to fix string beans, don't you Johnny?" Johnny saw that blackmail look in Mary's eyes again, and he sighed and said, "Sure, Grandma, I'd love to help you fix string beans."

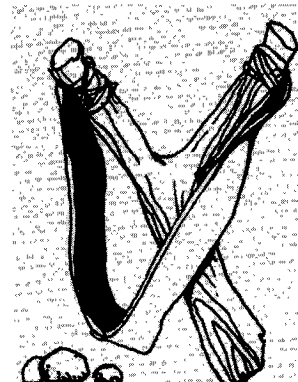
So Mary went for a ride on Grandma's tractor while Johnny helped prepare the string beans for their dinner.

This went on for several days until Johnny decided he had had enough. With trembling lips, he told Grandma, "Grandma, I killed your pet duck with my slingshot. I shouldn't have shot at it and I'm awfully sorry."

Grandma's smile was warm as she put her arms around him.

"Johnny, I saw it happen and I know you really didn't mean to kill it. I forgive you, dear, just as Jesus will always forgive us if we confess our sins to Him."

What a relief! Johnny felt ashamed for having tried to conceal his act. He decided that in the future he would always confess right away.



good or for evil. As children (especially the very young), they have not as yet acquired the mental or emotional equipment to make sound choices, and therefore they need the help of older persons. They need to have adults set limits, but not without love. Without love, limits are often cold, legalistic, and cruel. Without love, limits are made arbitrary and repressive. Love *protects* parents against making unreasonable demands; it *prevents* parents from destroying the child's spirit through stern, repressive measures; and it *provides* parents with a basis and sense of direction for setting limits.

On the other hand, love without limits—the permissive way of rearing children—develops spineless, irresponsible persons. Without limits children are ill-prepared for the real world. This fact alone causes one to wonder whether parents can truly love their children without setting limits.

Second, when children make mistakes or misbehave they are to be taught the difference between a reason and an excuse. A reason may explain why something has happened without providing justification for the act. In this age of popular psychology, it is common to find people rationalizing their mistakes by appealing to circumstances “beyond their control.” Children must be taught at an early age that they are responsible to God, to

themselves, and to others for their actions. This means, of course, that they are taught to exercise *power* in appropriate ways. By saying No to temptation and Yes to a call for help, children develop patterns of self-control, self-restraint, and self-denial, and actualize their potential for good in creative, productive, and beneficial ways.

Third, when children misbehave they should be disciplined in a way that will help them. If the “punishment” does not match “the crime,” the child is likely to be confused and not profit at all, especially if he is punished severely. Essential to a healthy personality is the development of self-esteem and esteem in the eyes of others. In discipline children should not be humiliated or robbed of dignity; they can experience and express genuine repentance without being psychologically destroyed or ruined. The child must understand why he is being disciplined and how the discipline can help him develop positive and admirable character traits. He is thus given an opportunity to learn from his mistakes and to take corrective action.

Child rearing cannot be taken lightly; it is no easy task. But it can be a stimulating, refreshing, and creative assignment with numerous opportunities for joy and wholesome delight. Its rewards are many in this life and in the world to come. □

## ESPECIALLY FOR WOMEN By BETTY HOLBROOK

# The aftermath

“I want to be free!” Dana’s eyes flashed the defiance in her voice. “I’m tired of struggling and I don’t want to be married to Dan anymore. I wish divorce went more quickly.”

Divorce. It would be such a simple, final solution. Her life would be less complicated—no one to disagree with, no one to whom she would have to adjust her life. She would be free for the first time in 16 years! She was grateful now that they had no children.

But Dana hadn’t reckoned with the changes she would have to deal with, changes that divorce, much like death, brings and that have to be faced through stages of denial (this can’t be happening to me!), anger (at husband, friends, herself, and God), depression (tranquilizers, compulsive snacking, or shopping

binges), and, finally, acceptance. What are some of these changes?

1. How does she let people (family, friends, employer, et cetera) know? Does she submerge herself in self-pity, justification, or will she take a matter-of-fact stance?

2. How will people react to her new social status? Will she still be welcomed by friends for special occasions, dinners, outings, a visit? Or will friends feel they are taking sides if they invite her and not Dan?

3. How is Dana going to relate to people—men and women? Will she be suspect around men? Will her married women friends accept her now?

4. How does she deal with the sense of failure in this most intimate and important relationship? Will she live in a world of could-

have-done’s and might-have-been’s?

5. It was true, her marriage to Dan was not the greatest, but now there is no one to talk it out with. Saturday nights? Dating? Loneliness? Sexual needs? How will Dana meet them? And how about those major decisions that have to be made—with no one to help make them?

6. There will be financial changes too. Dan and Dana have always lived on two incomes—his and hers. The house will have to go. Will she adjust to apartment life? Can she maintain her car? Supply her personal needs? Provide the security of savings?

Divorce. A simple word, but a lifetime of adjustments, regrets, and oftentimes guilt. Sometimes it’s worse than death, because the other party is still around, appearing in unexpected places and times, perhaps married happily to someone else. If children are involved, all of that is compounded, but that’s a whole new subject. Nor am I writing now on the rightness or wrongness of divorce—just the aftermath,

the part that people ignore when they get the freedom glint in their eyes.

Marriage cannot be taken lightly. It was instituted in Eden, sanctioned by Jesus as He began His ministry. It’s a oneness that requires tremendous investments—physical, mental, spiritual. It’s a “blending of two lives into one” (*The Adventist Home*, p. 102).

“Blending!” No wonder it’s so difficult to pull a marriage apart. Can you see yourself trying to separate ingredients that have been thoroughly combined by your electric blender? Ingredients that were to have produced some culinary delight? It can’t be done. Nor is there any way to pull the ingredients out of a marriage and put them back on the shelf, sealed, untouched, undamaged.

Divorce isn’t simple. In fact, it may be even more difficult than adding a few new ingredients to that whirring blender—like warmth, understanding, kindness, unselfishness. And with the help of the Master Blender the final product could even yet turn out to be a delight.

## To avoid “unhappy news” . . .

Recently we received a letter that began, “We have some unhappy news for you.” The letter was from the publisher of *Your Place* magazine. We read on, expecting that the letter would say that our subscription had expired, that the publisher could no longer keep our name on the list, and that we would no longer be receiving the magazine.

But we were mistaken. The unhappy news was more serious. Said the letter: “*Your Place* magazine is forced to discontinue publication due to the tremendous burden of increasing postage, paper, and printing costs. We tried, but we simply can’t continue publishing in the face of mounting costs.” The letter concluded by saying that the publisher had made arrangements with another magazine for subscription fulfillment, then added, “We want to thank you for your interest and we’ve appreciated the opportunity to serve you.”

As we put the letter down, we thought of another letter we had received a few days earlier, from the plant superintendent of our own publishing house, the Review and Herald. In the letter the superintendent pointed out that during 1978 the price of paper increased almost 26 percent. He said that he had “tried to stock as much paper as possible in anticipation of these staggering increases. However, paper supplies in stock can last only a limited time. As a result, you can expect to see our periodicals and books increase in cost at a surprising rate during the first quarter of 1979.”

REVIEW subscribers know that inflation is making everything cost more. In the past few months gasoline prices have risen approximately five cents a gallon. Some boxes of breakfast cereals cost almost \$1.25 each. Clothing prices have virtually doubled in the past few years. Automobile prices go up hundreds of dollars each year. Prices of magazines and books keep rising. Recently we purchased a 627-page book from a non-Adventist publisher, and paid \$25! The *Washington Post*, daily and Sunday, is \$70 per year delivered to one’s home, but when mailed within the United States or its territories, it is \$159.50!

### “High, but worth it”

A few months ago we sent a questionnaire to a random group of REVIEW subscribers. One of the questions was “How do you feel about the subscription price of the REVIEW?” Three possible answers were suggested: (1) “It’s low compared with similar magazines,” (2) “It’s

high, but worth it,” and (3) “I would like to subscribe, but can’t afford it.” A whopping 59 percent said the price is “high, but worth it.” We agree that the price is high, although not when compared with similar magazines (*Christianity Today*, for example, costs \$18 per year, even though it publishes only 22 issues a year). But we have no doubt that the REVIEW is worth every cent it costs, and then some.

For several years we have tried to economize in every way possible to offset expenses over which we have no control—postage rates, rising prices of paper and ink, and higher labor costs. And we have succeeded remarkably well. The price of the magazine for 1979 is the same as it was three years ago.

We think we should state, however, that if present economic trends continue, it will be necessary for us to raise the price of the REVIEW soon. We shall do so reluctantly, but we believe that raising the price is preferable to sending out a letter to subscribers that begins, “We have some unhappy news for you.” We know you agree.

K. H. W.

## “The Holy Bible”

“The Holy Bible” is the title given to an Associated Press dispatch announcing the *Reader’s Digest’s* new project of condensing the Bible. The term “holey” has reference to the holes that will be left when the 800,000-word Revised Standard Version of the Bible will be condensed to an easy-to-read 720-page book just over an inch thick. The Old Testament will be cut by about half, and the New Testament by about one fourth.

The dispatch quotes Herbert Lieberman, executive editor of condensed-book projects, as saying, “We intend to include all the 66 books. The structure will remain unchanged and the language will be absolutely very close to the R.S.V. At most, the most minimal kind of transitional word might be used.”

Explaining that the new Bible will not be an abridgment in the sense of other shortened Bibles that have appeared, which have cut out large blocks, Lieberman says that the *Reader’s Digest* will basically do “line by line cutting.”

We can see good being accomplished by the project. *Reader’s Digest* condensed books have been widely accepted and read. Advanced marketing and advertising techniques used by the association will assure a wide circulation. Many will read the shorter Bible who otherwise might never look into a standard version. Certainly the Holy Spirit would follow up any awakened interest in the divine message.

There is, of course, the danger that the Biblical message will become garbled. But where the original wording is retained and, as Mr. Lieberman suggests, only “the most minimal kind of transitional word” will be used, the danger is not great. Nevertheless, it is possible

that parts not exegetically related may be thrown together. But it is hoped that the condensation, when completed, will be submitted to a group of competent Biblical scholars who could detect possible garblings.

There have been shortened versions of the Bible in the past, for example, the Dartmouth Bible and the Oxford Shorter Bible. But these are more correctly called abridgments. They leave out large sections, whereas the *Reader's Digest* condensation will be done line by line.

### Tatian's Diatessaron

We are reminded also of another abridgment, or condensation, that was produced early in the Christian era. It is the work of Tatian, who died about A.D. 180. A convert to Christianity and a disciple of Justin Martyr, he produced a harmony of the Gospels known as the *Diatessaron*, a Greek term meaning "harmony of the four." Eusebius, the great church historian, calls it "a sort of patchwork combination of the Gospels." Thus the idea of a shortened Bible goes back many centuries.

It is a new day when the Scriptures are being circulated not only by large and powerful Bible societies but by

highly successful distributors of secular books. Today no one has any excuse for ignorance of the Scriptures. Because of the changed situation, Satan has had to change his tactics. There was a time he sought to keep people in ignorance of the Scriptures by preventing its circulation. "In order for Satan to maintain his sway over men, . . . he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses."—*The Great Controversy*, p. 51.

The Reformation and more recently Vatican II have changed all this, and now Satan is seeking to nullify the Bible's influence by attacking its authority. Nevertheless, sincere seekers for truth, having access to the Bible, cannot be prevented from finding Jesus as the "way, the truth, and the life" (John 14:6). And doubtless what has been dubbed "the holey Bible" will play a part in leading earnest seekers to salvation. D. F. N.

### LETTERS Continued from page 2

lessons, sermons, editorials, and even in the wording of resolutions at church sessions, the world will come to recognize that, far from being a cult, Adventists espouse the full Christian gospel of our Lord Jesus as taught in Scripture.

VICTOR H. COOPER  
Washington, D.C.

"Jonestown in Retrospect" (Jan. 11) was indeed a topic Christians the world over should contemplate. Certainly many lessons were learned from the tragedy. The editorial mentioned eight; I'm sure many more could have been listed if space had permitted.

As I ponder the events in Guyana, I can only come to one conclusion: I thank the Lord that we serve a God who permits His children to possess one of the greatest gifts ever given, freedom of choice. God desires that His creatures should serve Him out of love, not fear.

JOHN TREOLO  
Angwin, California

### Caesar's cash

Re "Caesar's Cash, but Not His Controls" (Jan. 18).

When we do not obey a plain "Thus saith the Lord," but rather substitute our ideas, we cannot expect the Lord to bless. The best of our ideas, if they do not follow the Lord's plan, never will succeed and never will have

His blessing. God would rather that we have schools with only one percent the enrollment we now have and follow His Word, than to have us disregard His plain command.

There are no easy solutions to this problem, but we agree that violation of God's Word is no solution at all. The Lord is a good leader; we must be willing to follow.

DON AND MARY LOU STEIN-  
WEG  
Calistoga, California

What will happen to our schools when the national Sunday law goes into effect? Will they be able to function without the help of the government? Or are they going to bend the rules and standards to get the money they need to operate? It does make one think.

DOLORES J. ADAMS  
Gentry, Arkansas

We were impressed the most by your concluding paragraph, which ended with the sentence, "And only those denominational administrators and educational leaders who conduct truly Adventist schools will hear the Master say 'Well done' when He calls them to give account of their stewardship."

It encourages us to see church leaders promoting a return to Bible-oriented religion, or, as Ellen White calls it, "primitive

godliness," which must come along with simpler living as we prepare for the return of Jesus.

WILLIAM E. NEWTON, D.D.S.  
Cleburne, Texas

### Fat facts

Re "How Much Fat Is Safe?" (Jan. 11).

Many believe that the counsel "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet" (*Counsels on Health*, p. 115) is sufficient support for a no-free-oil diet. The Spirit of Prophecy reason given against food cooked in grease is that it hinders digestion (*ibid.*, p. 114).

It is believed that free liquid fat, as well as solid fat, coats the carbohydrate and protein food particles and thus interferes, to a greater or lesser degree, with their normal partial digestion in the stomach. The problem is not so much delay in digestion of the free oil, but delay in the digestion of the protein and carbohydrate particles coated by the free fat. The passage of undigested food into the intestine could possibly be a factor in food allergies. The delay in digestion also aids in possible putrefaction of the food.

There is ample scientific evidence that the diet of the developed countries is too rich in total

calories and that this is an important factor in several serious health problems. All fat, whether liquid, solid, free, or found naturally in food, is approximately twice as rich in calories as any protein or carbohydrate. Thus, the custom of extracting, concentrating, and then unnaturally adding free fat to our foods quickly adds excess calories to our diet.

VERNON C. SPARKS, M.D.  
Knoxville, Tennessee

"How Much Fat Is Safe?" covered a very timely subject, since many sincere Seventh-day Adventists have been experimenting with the "no-free-oil diet," thinking that this is the perfect diet.

In treating patients who have been following this diet I frequently have found them to be anemic, pale, and generally not physically fit. It seems to have a weakening, adverse effect on those using it.

I agree with the author that rich desserts and flesh food should be discarded from our diet. The safest course to follow is to eat a wide variety of fresh fruits, vegetables, nuts, and grains. In order to have good health, one also must follow a consistent physical-fitness program of outdoor exercise.

RONALD W. FLECK, M.D.  
Sheridan, Oregon

## Church grows in Indian "rock of granite" state

By R. D. RICHES

During October, I visited Adventists in the mountainous jungle area of south-western Orissa, on the eastern coast of India, with E. A. Hetke, assistant secretary of the Southern Asia Division. Travel was tedious: two nights and a day by train from Bombay, eight hours in a tightly packed bus up rough mountain roads, 40 miles by jeep into the jungles, and the last two miles on foot, across the rivers to the village of Attalaguda, cut out of two teak jungles that still surround it.

Elder Hetke was guest speaker at the dedication of a new Adventist church in the village—the first in this tribal area. It was a festive occasion with every member joyously taking part. We found the village clean and the people simple and hardworking. Adventist work has been organized in the area for only three years.

Orissa's 300 miles of seashore runs south from Calcutta. Forty percent of the state's 156,000 square kilometers are covered with forests, ranging from thick tropical rain forests to the stunted growth of mangrove swamps. Much of the state is mountainous. The whole area is subjected at regular intervals to famine and flood, both of which have contributed greatly to the poverty of its people.

One quarter of the population are tribal people living in the hill range tracts. Although most of these people have taken to agriculture, almost a quarter of a million are still completely unaffected by modern civilization.

From earliest times Orissa has been regarded by Indians as the special delight of the gods. From north to south it is a region of Hindu pilgrimage. For the Adventist evangelist,

Orissa has been a rock of granite that has hardly been cracked by more than 40 years of effort.

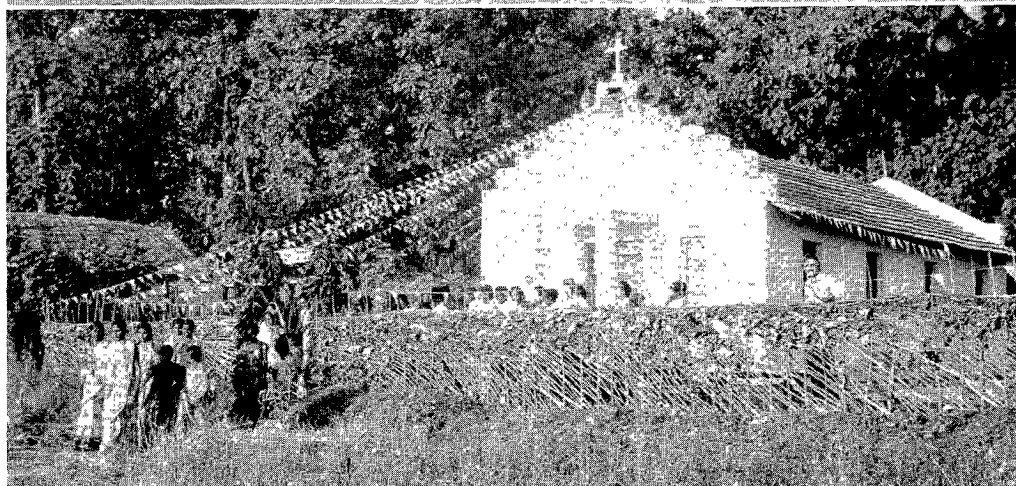
By 1975 there still were fewer than 100 members, with only two widely separated workers caring for four church groups. Growth since

then has been considerable and gives much promise for the future. Now there are 310 members. Eleven workers are serving 20 churches and companies. Five church buildings have been constructed, and two more are planned for 1979. A force of six literature evangelists has been set to work, and translation of Voice of Prophecy Bible and health courses has begun.

Fifteen miles from the first village we visited is the village of Konduguda, where we

went to lay the foundation stone for another jungle village church. A traditional peacock dance of welcome swept us happily into the community. Houses are built of split tree trunks set closely together as protection against both thieves and wild animals. Village goat pens are high off the ground to protect the animals from marauding leopards and tigers.

Beyond a low range of hills four miles away live the Bonda tribal people, comparatively few in number but



Top: Girls at the Khurda boarding school are living in a thatched hut that is threatening to collapse, although the boys moved into new quarters in 1977. Bottom: The new church in Attalaguda is one of five built since 1975.

R. D. Riches is president of the Central India Union.

greatly feared by other villagers. At night Bondas sweep down from the hills to steal cattle and harvested crops. They have allowed no Christian work to be carried on among them. The two new Adventist churches, so close to their retreats, we hope will be monuments to the love of Christ that is reaching out to them in invitation.

In 1975 a small boarding school was begun on the coastal plains of Orissa near the capital city of Bhubaneswar. Forty years earlier we bought an eight-acre site just outside the village of Khurda and built a bungalow on it. For 20 years this was leased to a business concern with headquarters in Calcutta. We obtained possession of this land in 1975. We placed two staff members and their families in the bungalow; added 18 small children, who ate, slept, studied, and worshiped on the veranda; and established the only Adventist school in the whole state. At first there was much opposition from the public, but now we have 99 students and the support of most leading people in the area.

As funds have become available we have built. A boys' hostel was opened in 1977. The girls, however, are still living in a thatched hut that is threatening collapse, since the white ants have eaten the rafters, and rats have used the straw. We do not know when we will be able to build a hostel, proper classroom facilities, or an administration block. We plan to build at least two good classrooms this year, and hope to be able to put an ant-proof roof over the heads of the girls. Principal James Rathnam and his wife and young staff have happily taken up this pioneer challenge. The future of Adventist work in the whole state is closely linked with this small, struggling school.

Workers in Orissa, led by P. Devaprasad, regional director, are full of courage and bright vision. There are numerous openings, especially in the tribal areas. The greatest period of church growth in Orissa lies ahead.

## Evangelism is a priority in Australasian Division

By ROY F. WILLIAMS

With great anticipation, F. W. Wernick, a General Conference general vice-president, and I disembarked at the Papeete airport, Tahiti, early on the morning of November 13, to begin our year-end visit to the Australasian Division. The island of Tahiti has held a certain fascination for me ever since I read *Mutiny on the Bounty* and learned the interesting sequence of events that culminated in the populating of Pitcairn Island.

Papeete is headquarters of the French Polynesia Mission, which forms a part of the Central Pacific Union Mission. Though our introduction to the territory of the Australasian Division was via Tahiti, it was not until the last few days of our itinerary (December 11 and 12) that we attended the year-end planning session of the Central Pacific Union Mission held in Suva, Fiji.

At the Papeete airport we were met by R. C. Swendson, evangelist for the French Polynesia Mission, who is spearheading an awakening in evangelism on Tahiti. Although he preaches through an interpreter, many attend his evangelistic meetings, and the results have been excellent. Lazare Doom, president of the French Polynesia Mission, reported that 1978 was the mission's best year for soul winning. The mission's workers had set a goal of 262 baptisms, but indications were that they would baptize more than 300 in 1978.

This report and those from the Cook Islands, Fiji, Pitcairn Island, Samoa, and Tonga missions made it possible for D. E. G. Mitchell, president of the Central Pacific Union Mission, to report an anticipated total of 1,603 baptisms for 1978. Eight hundred and ten of these were

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

from the Fiji Mission, where evangelists have been holding tent crusades.

"Our evangelists are lined up waiting for the tent," said F. K. Beranaliva, mission president. "If we had two or three tents we could keep them busy. This will be our best year so far in soul winning." An aggressive program of evangelism is planned for 1979.

We also heard of Aisake Kabu holding a crusade in the city grandstand in Lautoka, Fiji, often preaching under an umbrella in the rain to crowds of more than 2,000. Laymen and students from Fulton College cooperated, and a baptismal class of more than 400 has been organized. Prior to the launching of this crusade a strong door-to-door witnessing program was carried on for two years.

### Work in Nairai

Recently work was started on the island of Nairai. Ten laymen left their jobs and their homes to work in a volunteer capacity with Epeli Turagakula, a pastor, for two months. Each day Pastor Turagakula conducted a training session before the group went out to visit the sick and help the needy. This approach quickly broke down prejudice, and capacity crowds attended from the beginning of the campaign. Twenty-two were baptized, and 60 more are being visited.

Our visit to Trans-Pacific Publishers in Suva, a small but efficiently run publishing house, revealed that under the direction of R. F. Stokes, manager, literature is being printed to fill the needs of the Pacific islanders, with appropriate artwork and illustrations.

It was gratifying to note that under the positive leadership of J. T. Knopper, Australasian Division publishing director, there are now

about 60 literature evangelists working in the Pacific Islands. They are currently responsible for one tenth of the literature sales in the division. The island subscription-book committee is planning for the printing of subscription books to meet the demands. It is working toward a Pacific Home Reference Library of 11 volumes.

Fulton College in Fiji, Beulah College in Tonga, and Kosena College in Samoa are all filling important roles in meeting the educational needs of the young people of the Central Pacific Union Mission. During 1977 there was a significant increase in the number of students enrolled in the ministerial and theology classes at Fulton College.

One young man applied at the government college in Tonga, but because there was no space available, his father took him to Beulah College, where he spent one month. During that short time the young man noticed that this school was different from the government schools.

Later on, while traveling by bus, he met one of the young men from Beulah College who had his Bible with him. The two engaged in conversation, and the Adventist student enrolled the other in a Bible course. This encouraged him in his determination to return to Beulah College.

When he finished there he enrolled at Fulton College, took the ministerial course, became a Seventh-day Adventist worker, and today is an ordained minister. Recently three young men won to Christ through this worker were ordained to the gospel ministry. The young man who had enrolled the non-Adventist in the Bible course also was ordained.

The second portion of our itinerary took us into the territory of the Trans-Tasman Union Conference on November 15, having "lost" a day crossing the international date line. Auckland, New Zealand, was decked in the beautiful colors of springtime. We soon learned from our cordial host, Ian Johnston, that 85.6 percent of

breakfast cereals sold in New Zealand are produced by the Sanitarium Health Food Company.

As we visited the factory in Auckland we were impressed with the wonderful way in which the Lord is blessing this total operation in New Zealand and Australia, not only in providing healthful foods for thousands but also in providing for the 1979 budget of the Australasian Division almost 2.5 million Australian dollars for base and special appropriations.

Auckland Adventist Hospital, in its fifth year of operation, fills an important role in breaking down prejudice and in winning friends. The work of the hospital was highlighted in the 1978 *Appeal for Missions*, and in one

case a negative response was changed to a positive one when the prospective donor learned that the appeal was being made by Seventh-day Adventists, who operate the Auckland Hospital. The donor's wife had been a patient at the hospital and was grateful for the kind, efficient attention she received. She is studying in preparation for baptism.

The North New Zealand Conference has successfully carried out Health and Revelation Seminars, similar to the Revelation Seminars used by George Vandeman. Two hundred have attended these New Zealand seminars, and 80 are receiving Bible studies.

In Christchurch, New Zealand, headquarters of the

South New Zealand Conference, we also found a great zeal for soul winning. The Bishopdale church set a goal of reaching 1,000 homes on a Sabbath afternoon, leaving a gift Bible in each home. When we were there 4,000 homes had been contacted, and as a result 160 homes were opened for Bible studies. In 1979 the church aims to reach 5,000 homes.

### At headquarters

Having crossed the Tasman Sea from Wellington, New Zealand, to Sydney, Australia, we found that at Wairoonga, headquarters of the Australasian Division, we were still in the territory of the Trans-Tasman Union. We were invited to attend the meetings of the Greater Sydney Conference biennial session on November 19. There at the Wairoonga church we met H. C. Barritt, Trans-Tasman Union president, and K. J. Bullock, Greater Sydney Conference president.

We found among these leaders a great concern not only for evangelizing the indigenous populations of New Zealand and Australia but also for reaching the large and growing population of migrants to these countries. Work already is being carried on for the Polish, Russian, Chinese, Yugoslavian, French, and Spanish immigrants. These efforts will be intensified, and plans are under study to reach out to others, such as Greeks and Lebanese.

Our attendance at the year-end meetings of the Australasian Division committee, November 21 to 23, helped us to catch a global picture of the well-established, well-organized work being conducted in this section of the world field under the leadership of K. S. Parmenter, president; R. W. Taylor, secretary; and L. L. Butler, treasurer.

Accessions to the church during 1977 were 9,173, and division membership was expected to approach 130,000 by the end of 1978. In cooperation with the theme "Harvesttime—1,000 a day," the committee set a faith objective of 16,525 baptisms for

1979. The committee was greatly cheered and gave thanks to God when the budget was voted for 1979—a total of A\$8,453,137 for base and special appropriations.

On November 27 we attended the year-end meetings of the Trans-Australian Union Conference, chaired by C. D. Judd, union president. There we learned the results of the nine Revelation Seminars held by George Vandeman in four of the five conferences in the union. Total attendance was estimated at 2,300. Fifty-nine follow-up seminars have been held, and so far 80 baptisms have been reported.

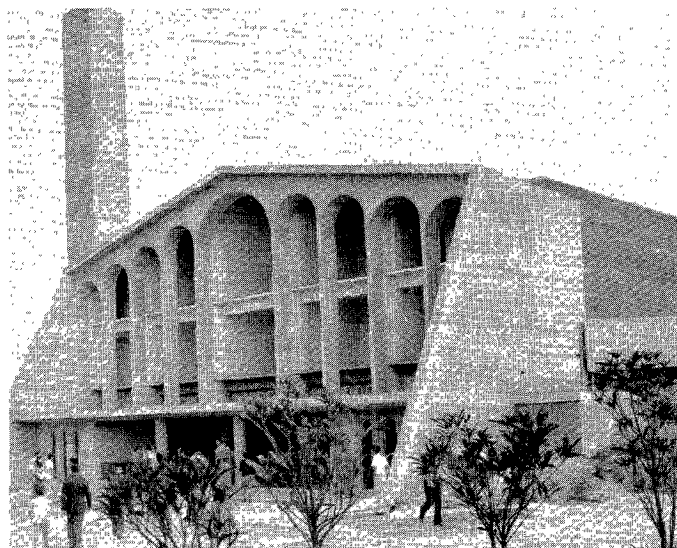
In the city of Adelaide, Geoff Youlden conducted a series of evangelistic meetings for eight months and baptized about 100.

J. J. Carter plans a large evangelistic crusade in Melbourne in 1979. TV spots advertising the meetings on prime time are planned.

While in Melbourne we visited Warburton, where the Warburton Sanitarium and Hospital, the Signs Publishing Company, and a branch of the Sanitarium Health Food Company are situated. These important institutions dominate the scene in this beautiful country location.

At the Warburton Sanitarium and Hospital we met a young man who was there to gain the victory over smoking, prior to becoming a member of the Seventh-day Adventist Church. He told us how his wife had seen some lectures on archeology advertised. She suggested that they attend, but he told her that the lectures were probably about religion. Nevertheless, they attended, and found the lectures so interesting that they went back night after night until they decided to accept Christ and become Adventists.

Brisbane, in the Trans-Tasman Union territory, was our last stop in Australia. While there we met at the conference headquarters E. C. Lemke, who had recently been elected president of the South Queensland Conference. With Graham Stacey we visited the Maranatha Youth Camp, where a group



## Brazil College builds new church

To have a church sanctuary at Brazil College in São Paulo, a dream for more than 70 years, has come true through the tireless work of several successive administrations. Many students have attended the school without having the privilege of worshipping God in a place exclusively for this purpose.

The new church, in its final stages of completion, has a seating capacity of 2,000. Walter Boger, president of the college, said, "The church fills a great need, since it is the students' desire to worship God, not in makeshift quarters, but in a place especially designed and dedicated for sacred activities."

Brazil College (Instituto Adventista de Ensino, formerly Colegio Adventista Brasileiro) had an enrollment of 2,200 dormitory and day students in 1978. The institution offers degrees in theology, education, nursing, and music.

ARTHUR S. VALLE  
Review Correspondent

of young workers of the South Queensland Conference were gathered for a special seminar on evangelism. We found inspiration and encouragement in their enthusiasm and dedication to the gospel commission.

Papua New Guinea, with its beautiful highlands and coastal areas, next absorbed our time and attention, and it was interesting to learn that, with more than 55,000 baptized members, this country has more Seventh-day Adventists than both Australia and New Zealand. Baptisms for 1978 totaled 3,565, but a faith objective of 9,250 was set for 1979.

While in Port Moresby we were taken to visit the Mount Diamond High School, where produce from vegetable gardens is sold to help cover operating expenses. Later on, as we visited the Kabiufa High School near Goroka, Eastern Highlands, we were impressed with the fine agricultural program operated there. Schools such as these will be feeders for the new territory-level institution planned for a site near Port Moresby. Division and union

leaders are wisely planning ahead so that young people in this union may be well trained for God's work.

While waiting in the Port Moresby airport to board a delayed flight to Goroka, we talked with a young American tour director who told us that one of the places of interest pointed out to tourists is the village of Angriman, on the Sepik River, which is largely made up of Seventh-day Adventists and is known as a model village.

### Meetings in Lae

The headquarters of the Papua New Guinea Union Mission is situated in Lae. There we attended the union year-end planning session, December 3 to 6, under the direction of L. A. Smith, union president, and heard reports of the progress of the work.

In a place called Daru the district pastor held special meetings in the local prison and baptized 15 persons. The prison superintendent watched the baptism and testified to the change that had come about in the lives of these men. He was so im-

pressed that he made plans to construct a chapel within the prison compound.

In West New Britain, province of Kimbe, evangelistic meetings were held for five weeks. In spite of much opposition, with stones falling often on the roof, the gospel message was preached with power, and 40 homes were opened up for Bible studies.

Hilda Rainda spoke enthusiastically of the challenges and opportunities in the health field. As medical officer of Sopas Adventist Hospital, she has been gratified to see many lives saved through proper health care coupled with God's healing power. One patient said to Dr. Rainda, "Twice I was about to die, and your God pulled me through." Experiences like this help to break down prejudice and bring invitations to enter new villages.

On Sabbath, December 2, we witnessed a baptism of 30 persons in the Lae church.

The Wednesday night prayer meeting, December 6, at the Kukum church, Honiara, Guadalcanal, was an inspiring experience. The

church seats about 1,200, but they do not have their benches yet, so the audience sat on planks set on bricks. The church was full that Wednesday night, and we had a blessed time together.

The next morning we were transported in the union's twin-engine Aztec plane to Atoifi Adventist Hospital on Malaita. R. W. Townend, president of the New Hebrides Mission, was our pilot. The hospital is in a beautiful setting and fills a great need in the area. Haynes Posala, the first Solomon Island Seventh-day Adventist to complete medical training, is medical superintendent of the hospital, and has the support of a dedicated expatriate and indigenous staff.

D. E. Hay, president of the Western Pacific Union Mission, led out in the year-end meeting of the union executive committee on December 7, 8, and 10. One of the important items of business cared for was the appointment of officers, most of whom were reelected. New secretary-treasurers are: Eastern Solomon Islands Mission, Ani Noda; Malaita Mission, Rayboy Keremama; and Western Solomon Islands Mission, Ivan Tutuo. In the union departments, J. T. J. Banks is now communication director, and E. Gorapava is temperance director.

The reports and plans of each union departmental director and mission president highlighted the concern for soul winning. During 1977, 960 persons were baptized, but the net gain was only 151. In this context the problem of keeping track of members was discussed, as moves from one area to another and changes of names make this task difficult. Attention also was given to the need for thorough preparation of prospective members and for contacting former members. It was hoped that the union baptismal goal of 1,650 for 1978 would be reached.

The majority of the baptisms in the Solomon Islands are among the youth, and attention is being given to the training of youth leaders.

The publishing work was



## Twenty-one Korean pastors ordained

On December 16, during the Korean Union Mission business session, 21 men were ordained to the gospel ministry in the Seoul Adventist Hospital church. Sixty-seven ordained ministers participated in this service, the second-largest ordination in the union's history, and another 1,200 people were in the

congregation to observe this historic service.

Standing in front of the ministers who were ordained are the four people who officiated at the service: S. D. Kim, union Ministerial secretary; W. T. Clark, Far Eastern Division president; H. H. Lyu, union president; and E. K. Lew, union secretary. S. D. KIM



formally introduced in the Western Pacific Union Mission in 1977, and that year sales totaled only 1,516 Solomon Island dollars. From January to November, 1978, with ten literature evangelists, the value of literature sold was S\$10,886, an increase of 718 percent.

The work of the stewardship department also is relatively new in this union, but gradually good results are being experienced.

During our stay on Guadalcanal we visited the Betikama High School, near the union compound. Neville Tosen, principal, showed us around the school plant. Already, at the Honiara airport, we had been introduced to the carving and copper industries of Betikama by a sign inviting tourists to visit the school and purchase carvings and copper pictures. One of the urgent needs at Betikama is for a new dining room and kitchen.

Betikama is one of three high schools in the Western Pacific Union. There are also three vocational schools and five elementary schools. Of these schools the union education director, Paul Devine, said, "A good proportion of baptisms in this union are the direct result of the influence of our schools."

Sabbath, December 9, was truly a high day for our believers on Guadalcanal. Members from area churches filled the Kukum church, with many having to listen from the outside. The day's activities began with Sabbath school, followed by the worship service with Elder Wernick as the speaker. In the afternoon the people came back at four-thirty and stayed until nine-thirty, listening to reports from the field.

As we visited the islands of the Pacific Ocean I recalled the many times that "the isles," or islands, are mentioned in the Word of God. Particularly appropriate are the words of the prophet Isaiah: "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust" (chap. 51:5).



At a Sabbath afternoon Bible Story Hour, Shelly Barnier, student at Pioneer Valley Academy, gives a youngster scissors and some advice.

## MASSACHUSETTS PVA students vary their witnessing

Students at Pioneer Valley Academy, New Braintree, Massachusetts, have a choice of witnessing opportunities to suit each person's talents and preference. Early in the fall they staffed a Better Living booth at the Springfield Exposition, a six-State fair. Officials awarded the booth a blue ribbon and a special commendation for the active involvement of PVA's teens.

In another fall project, members of the choir, band, and Christian-witnessing class journeyed to Washington, New Hampshire, to invite area residents to an afternoon program at the church where the first Seventh-day Adventist services were conducted.

How thrilled they were to welcome 38 non-Seventh-day Adventist visitors to the historic church. After singing early-Advent hymns, accompanied by the old pump organ, the students performed various musical selections and narrated the rich heritage of the Washington church. Three members of the Christian-witnessing class re-enacted Rachel Oakes's confrontation with her Methodist

minister concerning the Sabbath. John Baker concluded the program with excerpts from an article by U.S. Congressman Don Clausen from the Friendship Issue of the *Adventist Review*.

Nearly all the visitors stayed to visit after the program, thanking the students for the opportunity to see the inside of the church and learn more about Adventists.

The PVA Christian-witnessing class has taken door-to-door religious surveys in several central Massachusetts towns, and as a result, students are now giving Bible studies to several families. They have assisted in a cooking school and a Five-Day Plan to Stop Smoking.

At a Sabbath afternoon Bible Story Hour, attended by about 50 children, PVA students direct the music, tell stories, help with crafts, and befriend the children. Another PVA ministry is the Student Literature Evangelist Club, in which students sell *Listen*, special issues of *These Times*, and a number of paperback books.

PVA students usually aren't found complaining that there's nothing to do. The problem here is: "So many ways to witness for Jesus. Which shall I choose?"

CINDY TUTSCH  
Lay Activities Director  
Pioneer Valley Academy

## Religious Newsbriefs

from Religious News Service

• **"Television church" spurs support of local churches:** A national survey indicates that The Christian Broadcasting Network, Inc. (CBN), doesn't take away financial support from local parishes, but rather tends to spur support of local churches. An independent survey of CBN supporters by Market Research Group, Inc., of Detroit, showed that for every dollar given to CBN, the supporters gave four dollars to other religious bodies, primarily the local church. "The results of this extensive study should dispel any misconceptions about the threats of CBN to the local churches' financial support," said M. G. Robertson, CBN president and founder.

• **Bible-smuggling into U.S.S.R. barred by Finland:** Finland's new customs laws now state that "all carriage and dispatching of the Bible and other religious printed matter" from Finland to the Soviet Union will be treated as "smuggling." Transport of Bibles and other religious matter from Finland to the U.S.S.R. has caused much friction between the two countries.

• **Food products in TV ads for children rated nutritionally unsound:** More than half of all television commercials directed at children are for food products that are rated nutritionally unsound by a U.S. Senate panel. According to a study commissioned by Action for Children's Television, nearly 60 percent of the ads were for products that conflict with one or more of the "dietary goals for the United States" established by the Senate Select Committee on Nutrition and Human Needs. The study, conducted by Boston University's Earle Barcus and Lucille McLaughlin, was submitted as part of the children's-television advocacy group's comments on the Federal Trade Commission's proposed advertising restrictions.



## Protests from Virginia alter brewery plans

The empty bottle I pulled from my newspaper delivery box resembled a beer bottle. Its foil wrapper told me that its name was Chelsea, that it was manufactured by a major brewing company, and that it contained a "not-so-soft" drink.

Children frequently walk up our hill on their way home from school, and one of them had discarded the bottle in my newspaper box. Was this not-so-soft drink giving youngsters a chance to sample something that looked and tasted like beer?

Other people apparently asked similar questions. Chelsea came to the attention of concerned adults when children in the test-marketing area of Richmond, Virginia, brought their "baby beer" to school. Chelsea's four tenths of one percent alcohol content and its presence on supermarket shelves made the drink available to anyone. Although its advertising campaign was aimed at adults over 25, the drink's beerlike foam head and malt flavoring appealed to youngsters who playfully staggered around their schoolrooms, pretending to be tipsy after drinking the beverage.

In late September, 1978, eight days after Chelsea hit the Staunton, Virginia, marketing area, the Virginia Nurses Association of District Nine made its opposition public by purchasing an ad in the Staunton newspaper.

At the Potomac Conference temperance department we felt that we should take a stand on the issue. Opposing any kind of drink that could start children on the road to alcoholism would give us an opportunity to present again our temperance message.

An article appeared on the front page of the Staunton newspaper describing the Potomac Conference's newly formed Citizens Committee for the Prevention of Alcoholism and outlining its stand against Chelsea. The committee then placed an ad in the paper, supporting the Nurses Association.

The day after the ad appeared, my telephone rang. The man on the other end was Chelsea's marketing manager in St. Louis, wanting to make an appointment to talk to us about our protest. This sales representative also wanted to find out how determined we were in our opposition. We assured him that we would do everything

in our power to help deter young people from taking up alcohol.

Meanwhile, the Chelsea controversy was attracting nationwide attention. In mid-October the Washington Post printed an article about the Staunton situation, that triggered nationwide newspaper coverage. Then the National Institute on Alcoholism and Alcohol Abuse released a long-awaited report on "Alcoholism in America."

Armed with this information, Joseph Califano, secretary of Health, Education and Welfare, warned that the United States faces an epidemic of alcoholism. Ten million Americans are problem drinkers or alcoholics; 205,000 deaths occur annually as a result of alcohol-related crimes or accidents. Not exactly a friendly atmosphere for a fledgling not-so-soft-drink marketing campaign.

The major TV networks' simultaneous coverage of the NIAAA report and the Chelsea controversy did not go unnoticed. Within a few days the brewery representative wrote to the Potomac Conference temperance department: "I just wanted you to know that the concerns you expressed to me on the telephone last week have been very seriously considered by . . . [our company]. As a result, we have suspended all advertising and promotion of our soft drink, Chelsea, and are taking steps to alter the product so that it does not resemble an alcoholic beverage."

The company moved rapidly with the basic changes in the beverage. The "new" Chelsea appeared with the head removed and major changes in the packaging. The alcohol had been removed, the drink now contained one-third less sugar than other soft drinks (and no caffeine), and the product had been pasteurized—eliminating the need for preservatives.

It is encouraging to see that results can be achieved when people who have convictions about such things as alcoholic beverages express them, even when their convictions bring them into conflict with a major brewery.

MATTHEW A. DOPP, M.S.P.H.  
Temperance and Health Director  
Potomac Conference

## WISCONSIN

### Non-SDA pastor is baptized

The pastor of an evangelical church in Wisconsin and his wife were baptized into the Seventh-day Adventist Church on December 30. A combination of Spirit-directed influences led to their decision to join the church and to prepare to serve in ministerial lines by attending Andrews University.

An Adventist physician's witness, combined with that of an Adventist couple and the professional and doctrinal appeal of *Ministry* magazine, led Pastor and Mrs. David C. Gran to change their church affiliation.

The doctor who made the first contact with them is G. Robert Rigsby, an obstetrician at New England Memorial Hospital, Stoneham, Massachusetts. He cared for the prenatal needs and the births of the two Gran children, Christine (now 4) and Karen (now 2). The parents were deeply moved when Dr. Rigsby prayed at the birth of each of their girls, and were also greatly impressed with the friendly personnel at the hospital.

The Adventist couple, Ted and Sharon Wasyliuk, responded to Pastor Gran's mailed request for a free Bible by also offering to study with the Grans. As the studies progressed, the truths being presented seemed incontestable to Pastor Gran. This caused him to become defensive and to throw away two books that the Wasyliuks had given him, *Steps to Christ* and *The Desire of Ages*. His wife, Deborah, literally tore up a third gift book.

Some time after the Bible lessons ended, the Grans transferred to a new congregation in Wisconsin. When, in January of 1978, they began to receive *Ministry* magazine, which was being sent to 250,000 pastors of all faiths, the conviction that had first filled their hearts in New England revived. On September 18, Pastor Gran wrote to the *Ministry* editor, J. R. Spangler, that the scripturally

sound articles pricked his conscience and that he was being led to reassess his ministry.

Fred Ellis, an Adventist pastor, and Robert L. Dale, Wisconsin Conference president, followed up the expressed interest, preparing the couple for baptism. It wasn't long until Pastor Gran announced to his church that he was keeping the seventh-day Sabbath. After the Christmas holidays, he announced that he was uniting with the Seventh-day Adventist Church and consequently would be leaving his pastorate there. The Grans say they are happy and contented in their newfound faith and long for a part in finishing God's work on earth.

W. B. QUIGLEY  
Field Representative  
Ministry

## INDIA

### Prisoner is book translator

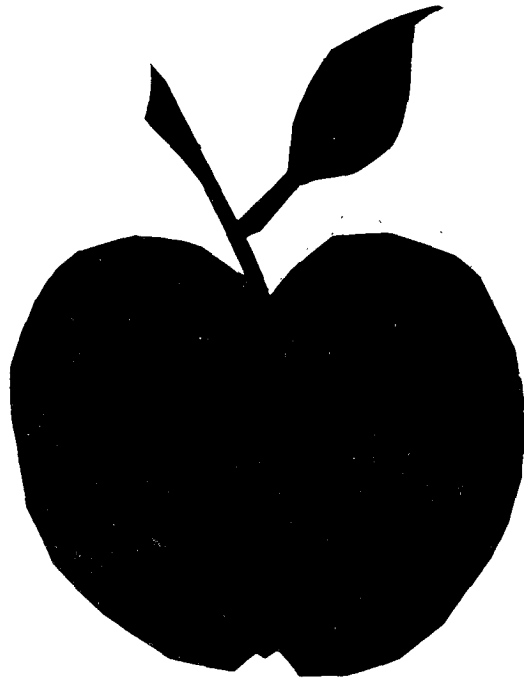
A book on Bible doctrines, *Bible Shongfa*, translated in an Indian jail from Tangkhul Naga into the Sema Naga language, was published recently. The translator was Mr. Honivi, a prisoner at the time he did his work.

Mr. Honivi was an underground Naga, fighting against the Indian Government for freedom for his state, which lies to the northeast of Bangladesh. Captured and jailed for seven years, Mr. Honivi met an Adventist, Samson Luikham, who studied with him and a number of other prisoners. The textbooks they used were the Bible and *Bible Shongfa*.

In May, 1976, when Mr. Honivi and other Naga prisoners were released, four of them were baptized by Yuimi Luikham, an Adventist pastor.

Other Sema Nagas have shown interest in the Adventist message, and it is for them that 5,000 copies of Mr. Honivi's translated book have been printed.

C. PHEIRIM  
Youth and Sabbath  
School Director  
Northern Union



## BACK TO THE BASICS

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## Afro-Mideast

● Although Tanzania's Arusha Adventist Seminary, once a Norwegian settler's farmhouse, has only a modest-sized multipurpose assembly room barely adequate for the community itself, this did not deter the members from entering wholeheartedly into the spirit of Good Neighbor Day. Teachers and students brought a total of 183 guests to enjoy a special Sabbath school program in which the children and seminary choir played an effective part. Going happily home after the program, the visitors carried with them copies of *Sikiliza*, the Kiswahili Adventist message magazine.

● Mila Calupiano, a nurse from the Philippines, has been welcomed at Makale Clinic in the North Ethiopia Field. She replaces Margaret Johnson, who is working on other health-oriented projects in that union.

● Sixty church members from four churches, under the leadership of Pastor S. J. Chesimet, conducted six crusades in an area of Nandi Hills, Kenya, where there were few Adventists. Their efforts were rewarded as they saw 230 persons take their stand for Christ.

## Euro-Africa

● The Sabbath school membership in Guinea-Bissau has risen from nine to 42 in six months, owing to the enthusiastic formation of branch Sabbath schools under the direction of Pastor Paulo Leitao, from Brazil. Another 40 persons are attending the three branch schools.

● Efforts are being made to reopen Bongo Hospital in Angola. Calls have been placed for two doctors, two nurses, and a technician.

● Alain Tieche has been called to serve at Koza Hospital, Cameroon, where he worked earlier after qualifying as a doctor to fulfill government requirements for alternative military service.

● On December 16 a German man, three men from India, and one man from Ghana were baptized in the Gelsenkirchen church, West Germany.

## Far Eastern

● Continuing education workshops in nursing were held recently for overseas and national nurse leaders in eight countries of the Far Eastern Division. A total of 475 nurses attended the sessions, with 163 enrolling for continuing education credit through Loma Linda University. The enrollees represented 12 religious persuasions, many being missionary nurses from other Christian faiths. The course, based on the theory of situational leadership, was taught by Marilyn J. Christian, dean and professor of the School of Nursing, Loma Linda University.

● The Iloilo Temperance Society, West Visayan Mission, Philippines, made history on October 5 by staging a demonstration against smoking, alcohol, and drug addiction in the heart of the city. More than 16,000 of the city's residents crowded the streets to witness the parade of 1,500 temperance-society members from the city and neighboring churches.

● Mountain View College's radio station, DXCR, on October 6 celebrated five years of continuous broadcasting, during which 414 persons were won to Christ. The station is on the air 72 hours a week.

## South American

● Two evangelistic meetings were necessary each night to accommodate the 1,500 people who came out to hear Juan Carlos Sicalo in Trujillo, Peru. Elder Sicalo, Inca Union evangelist, hopes to baptize more than 200 persons.

● The cornerstone for the new headquarters of the East Bolivia Mission in Santa Cruz de la Sierra was laid by Eduardo Cayrus, mission

president, and Genaro Tuesta, treasurer.

● Two million "Urgente" pamphlets have been ordered by the lay-activities department of the Inca Union for mass distribution. This attractive folder contains a beautiful color picture of the second coming of Christ, a short message, and a place where the recipient can sign up for the Bible course.

## North American

### Atlantic Union

● William Boyd, new publishing director of the New York Conference, formerly was a literature evangelist in that conference.

● After many months of renting quarters for their services, members of the Horeb church recently signed a contract for a church on East Flatbush Avenue, Brooklyn, New York.

● Ronald E. Lightbourne, sole Seventh-day Adventist physician in Bermuda, recently was given a plaque by Don Christman, of the General Conference Lay Activities Department, for outstanding service to Bermuda in community-service projects.

### Canadian Union

● Two members of the Victoria, British Columbia, church who became members through the It Is Written telecast were hostesses at the Revelation Seminar held in the Empress Hotel in Victoria recently. More than 200 persons attended the full day of Bible searching and fellowship and enjoyed the vegetarian meal.

● John W. Popowich, pastor of the Nanaimo-Port Alberni district, British Columbia, has been invited by radio station CHPQ to present a weekly devotional broadcast each Sabbath morning after the ten-o'clock news.

● A Community Services Award was given to Eva Harstad at the McBride, British Columbia, church re-

cently as part of the church's Community Relations Day service. Mrs. Harstad was chosen for her active participation in Alcoholics Anonymous, the local Red Cross chapter, the Women's Day of Prayer, and the Catholic Women's League.

### Central Union

● The Jack Bohannon and Sam Woods families, from the Colorado Conference, will join the Central Union Conference evangelistic team. Elder Bohannon will direct a new department called the Academy of Evangelism, whose purpose is to train selected young ministers in methods of public evangelism. This training program is to be worked out with the SDA Theological Seminary.

● Youth in eastern Missouri attended a youth rally in Bourbon, Missouri, in December. Reports were given on the youth work being done in the State, and the young people went on an outing to a nearby cave. The weekend was planned and coordinated by Kingsley Whitsett, conference youth director, and Bill Huff, Bourbon church youth sponsor.

● Bobby Potter has transferred from the Missouri Conference to the Kansas Conference, where he is pastor of the Pittsburg district.

### Columbia Union

● Some 36 ministers and chaplains attended Harding Hospital's annual Institute on Mental Health in Worthington, Ohio. They hope to make their ministry more effective by learning to understand themselves.

● Betty Culver and Elsie May Gang have teamed up to teach vegetarianism in the Better Living center of the Tranquility, New Jersey, church.

● After almost six years of operation, Hackettstown Community Hospital in New Jersey has outgrown every department within the facility, and has plans for expansion.

• The Fall History-Study Tour brought 21 students and faculty chaperons from Pine Forge Academy in Pennsylvania on a weekend trip that included Colonial Williamsburg and Jamestown, Virginia, plus the General Conference office in Washington, D.C.

• Students at Lake Erie Junior Academy in Pennsylvania relived the history of their town when they toured the historical sights and saw the giant kettle in which the body of "Mad Anthony" Wayne of Revolutionary War fame was boiled.

• Mayor Louis J. Tullio, of Erie, Pennsylvania, issued a proclamation to celebrate Adventist Education Year 1978 when nine students and their teacher from Lake Erie Junior Academy visited him in his office.

#### Lake Union

• The 35-member congregation in Menomonie, Wisconsin, bought a church building from the Missionary Alliance Church on January 11 for \$168,000.

• Twenty-nine persons were baptized at the end of a three-week series of meetings conducted in the Robbins, Illinois, church by James Wray, pastor of the Hyde Park church in Chicago.

• A chapter of the International Philosda Club was organized recently in Illinois, with Jim Herr as president.

#### North Pacific Union

• The Oregon Conference and Milo Academy have joined together in the purchase of a fire truck. It will be manned by a 15-member crew under the direction of Bill Rouse, industrial-arts teacher at the school. The truck will also serve the Milo community.

• Lepha Carter, 97, of Roseburg, Oregon, is still an active member of the local Community Services group. She was recently honored by her co-workers for her many years of faithful service. Lately her project has been

making lap robes, which are given to residents of local nursing homes.

• A children's day-care center has been opened by Walla Walla College. The center, which is staffed by education majors, charges an economical rate for those who utilize the service. A balanced hot-lunch menu has been formulated by second-year students and will be put into operation soon.

• Two Walla Walla College nursing teachers and two nursing graduates have been cited by the Lippincott Company for devising an emergency-service plan in Portland, Oregon. Nursing teachers Fred Troutman and Janice Chance, and nursing graduates Louise Penhalurick and Linda Finlayson, received the Creative Nursing Award. Theirs was one of seven projects from 150 applicants in the competition sponsored by the American Nurses Association.

#### Pacific Union

• Palm Springs, California, members have broken ground for a new church school in order to expand their one-teacher school in their church building. Ernestine Direux, teacher, and Robert L. Osmonson, pastor, participated in the groundbreaking with other church officials.

• Twelve members from San Luis Obispo, California, who branched out to Morro Bay in 1965, have grown into a 38-member congregation and have opened a new church. Sitting atop a hill overlooking the Pacific Ocean, the church is dedicated to being a light upon that hill for this growing community.

#### Southern Union

• Additions to the church in the Southern Union by baptism and profession of faith numbered 6,551 during 1978. Especially significant was the South Atlantic Conference's total, 2,024. Other conferences were: South Central, 1,272; Florida, 1,200; Georgia-Cumberland, 708; Kentucky-Tennessee, 573; Caro-

lina, 459; and Alabama-Mississippi, 315. South Atlantic also led in baptisms per pastor and evangelist, with 48, followed by South Central, with 41. Florida and Kentucky-Tennessee reported 13 each.

#### Southwestern Union

• The first Texas Conference parsonage-chapel, part of a plan for reaching out into new places and establishing churches, has been completed in Fredericksburg. Pastor and Mrs. Ernest Smith moved in on January 7. Roger Will, a literature evangelist, and his family also have moved to this historic Texas city, where there is a conference-owned 97-bed nursing home.

• W. C. Jones, Southwest Region Conference president, reports that Frederick Bauer and students of Southwestern Adventist College conduct church services in Waxahachie, Texas, each Sabbath morning and a community Story Hour in the afternoon. They recently collected \$135 and some staple foods from fellow college students for a family whose home was destroyed by fire in Waxahachie.

• The Southwest Region Conference recently purchased the Lone Star Youth Camp as a permanent campsite from the Texas Conference. Owing to the liberality of the believers, one half of the total cost will be paid by March 1.

• New medical staff officers at Huguley Memorial Hospital, Fort Worth, Texas, were elected at the recent annual medical staff banquet. The new officers, who will serve for two years, are Kenneth B. Pearce, chief of staff; Alex P. Bokovoy, vice-chief of staff; and Nelda Cunniff, medical-staff secretary.

• The Eagle Pass, Texas, church was organized Sabbath, December 23, with 44 charter members. Cyril Miller, Texas Conference president, Bob Wood, director of dark-area evangelism, and Rudy Juarez, pastor, directed the formalities that

made Eagle Pass the newest church in the conference.

• Wayne Hancock, Arkansas-Louisiana Conference education director, has been elected conference communication director, as well. He replaces P. A. Kostenko, who has held the post for the past seven years and who will continue as Sabbath school and lay activities director.

#### Andrews University

• Robert Kingman and Clark Rowland, of Andrews University's physics department, have been elected president and vice-president, respectively, of the newly formed Association of Adventist Physicists.

• A Piper Twin Aztec airplane was dedicated to mission service in Papua New Guinea on January 27 at Andrews University's Adventist Aviation Center. The plane, owned and operated by the Australasian Division, was flown across the Pacific Ocean to its destination by William Smith and Harry Lloyd, of the aviation center. After completing their mission, they held a four-day safety seminar in Sarawak for Far Eastern mission pilots.

• Roy E. Graham, new provost of Andrews University, will be the university's second-ranking administrative officer when he assumes the position March 15. He was named to the post by the board of trustees on January 15. The board also named Delmer I. Davis chairman of the English department and Marley H. Soper chairman of the library science department. In other actions, the board voted approval of an academic master plan calling for the establishment of a school of business, a school of education, a school of fine arts, and a school of law.

• Andrews is one of the 50 schools chosen to field test a national evaluation program for college seniors. The College Outcome Measures Project, developed by the American College Testing Program (ACT), is now in its second year of field trials.

**Health Personnel Needs**

**INTERNATIONAL**

Dentists: Guyana, Guam, Okinawa, Trinidad  
 Med. lab. tech. (instr.): Taiwan  
 Nurse (dir.): Lesotho, Zambia  
 Nurse (instr.): Korea, Jamaica  
 Phys. ther.: Brazil  
 Physician (anes.): Singapore, Okinawa  
 Physician (EENT): Puerto Rico  
 Physician (fam. practice): Zambia, Jamaica, Puerto Rico, Guam, Hong Kong, Okinawa, Taiwan  
 Physician (intern.): Thailand, Argentina  
 Physician (OB-gyn.): Argentina, Bangkok, Singapore, Montemorelos (instr.)  
 Physician (ophth.): Puerto Rico  
 Physician (surg.): Singapore, Bangkok, Nicaragua, Botswana, Hong Kong, Peru  
 Physician (surg. and mobile clinic): Ethiopia

For further information on any of these positions, write: The Secretariat, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW, Washington, D.C. 20012. Telephone (202) 723-0800, ext. 371 or 372. At night call (301) 572-7150.

**NORTH AMERICA**

Baker  
 Bus. mgr.  
 Carpenter/cabinetmaker  
 Controller  
 Cook  
 Dietitians  
 Dietary, gen.  
 Food-prod. superv.  
 Housepr., asst. exec.  
 Maint., gen.  
 Medical-rec. dir.  
 Med. technol.  
 Nurses (all areas)  
 Nursing serv. dir.  
 Painter  
 Patient-accts. mgr.  
 Pharmacist  
 Plumber  
 Progr. coord. (Sch. Med. Tech.)  
 Psychol., clin.  
 Radiol. technol.  
 Refrig. mech.  
 Secretary  
 Sec., exec.  
 Secur. offer.  
 Thers.—occupul., phys., and resp.

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, extension 337.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

**To New Posts**

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

**EURO-AFRICA DIVISION**

**Regular Missionary Service**

**David de Keuster** (and **Andree** and family), of Belgium, to serve as teacher, Ivory Coast Secondary School, West Africa, left September 20, 1978.

**Sylvain Jerome** (and **Andree** and family), of France, to serve as president, Ivory Coast Mission, West Africa, left September 7, 1978.

**Karl Johnson** (and **Ariane** and family), of Mauritius, to serve as Bible teacher, Adventist College for French-speaking Africa, Cameroun, left September 14, 1978.

**Winfried Kusel** (and **Cornelia**), of Germany, to serve as physician, Bere Maternity Dis-

pensary, Chad, left October 26, 1978.

**Jean-Luc Lezeau** (and **Eileen** and family), of France, to serve as administrator, Adventist College for French-speaking Africa, Cameroun, left November 30, 1978.

**Michel Lodier**, of France, to serve as teacher, Adventist College for French-speaking Africa, Cameroun, left September 10, 1978.

**Henri Rasolofomasoandro** (and **Gun** and family), of Madagascar, to serve as mathematics teacher, Adventist College for French-speaking Africa, Cameroun, left September 14, 1978.

**Jacques Ritlewski** (and **Elisabeth** and family), of France, to serve as construction worker, Adventist College for French-speaking Africa, Cameroun, left October 4, 1978.

**Volunteer Service**  
 Adventist Volunteer Service Corps Workers: 2

**FAR EASTERN DIVISION**

**Regular Missionary Service**

**Mila Calumpiano**, of the Philippine Islands, to serve as director, Makale Clinic, Ethiopia, left November 28, 1978.

**Lillian Caylan**, of the Philippine Islands, to serve as physician, Phuket Mission Hospital, Thailand, left September 3, 1978.

**Sarah Ninal**, of the Philippine Islands, to serve as science-mathematics teacher, Wollega Adventist Academy, Ethiopia, left September 21, 1978.

**Jose Olarte** (and **Flor** and family), of the Philippine Islands, to serve as director of maintenance and head of secretarial science department, respectively, Indonesia Union College, Java, left November 28, 1978.

**Merlin Oliva** (and **Marilyn** and family), of the Philippine Islands, to serve as medical technologist, Hongkong Adventist Hospital, left September 27, 1978.

**INTER-AMERICAN DIVISION**

**Regular Missionary Service**

**Josephus Allen** (and **Ambrozine** and family), of Jamaica, to serve as evangelism and religion teacher, Adventist Seminary of

West Africa, Nigeria, left August 1, 1978.

**Andre Celestin** (and **Marie Jacqueline** and family), of Haiti, to serve as physician, Davis Memorial Hospital, Guyana, left May 10, 1978.

**Jose de Gracia** (and **Rosa Linda** and family), of Panama, to serve as pastor-launch captain, Lower Amazon Mission, Brazil, left September 17, 1978.

**Claudio Ingleton** (and **Ruth** and family), of Guatemala, to serve as associate promoter for Inter-American Publications, Pacific Press Publishing Association, California, left August, 1978.

**NORTH AMERICAN DIVISION**

**Vernon L. Bretsch**, director, public relations, Voice of Prophecy, Newbury Park, California; formerly publishing department director, Far Eastern Division.

**Robert and Treva Burgess** have joined the staff in Northern California. Mr. Burgess is an insurance officer and director of loss control, while Mrs. Burgess is secretary for the Adventist Book Center.

**Robert L. Chism**, pastor, Grangeville, Idaho, district; formerly director of the SDA Servicemen's Center in Frankfurt, West Germany.

**Will L. Degeraty**, lay activities, Sabbath school, and health-temperance director, Montana Conference, formerly with the Hawaiian Mission.

**Jess Dixon**, pastor, Bozeman, Montana, church, formerly with the Wyoming Conference.

**George Grellmann**, pastor, Monroe and Snohomish, Washington, churches, formerly with the Illinois Conference.

**L. Clay Grice**, publishing department director, Pennsylvania Conference; formerly same position, Iowa Conference.

**Volunteer Service**

**Merardo Leon** (PUC '43) (SOS), to serve as Bible teacher, Panama Adventist Institute, La Concepcion, Chiriqui, Republic of Panama, and **Esther (Alva) Leon**, of Santa Ana, California, left Los Angeles, December 13, 1978.

**William Jerome Moore** (American International Col. '68) (AVSC), to serve as English teacher, Panama Adventist Institute, La Concepcion, Chiriqui,

Republic of Panama, and **Suzanne (Cook) Moore**, of Keene, N.H., left Miami, December 26, 1978.

**Robert Sammer** (PUC '71) (Special Service), of Maitland, Florida, to serve as builder, Zaire Union, Lubumbashi, Republic of Zaire, left Atlanta, December 18, 1978.

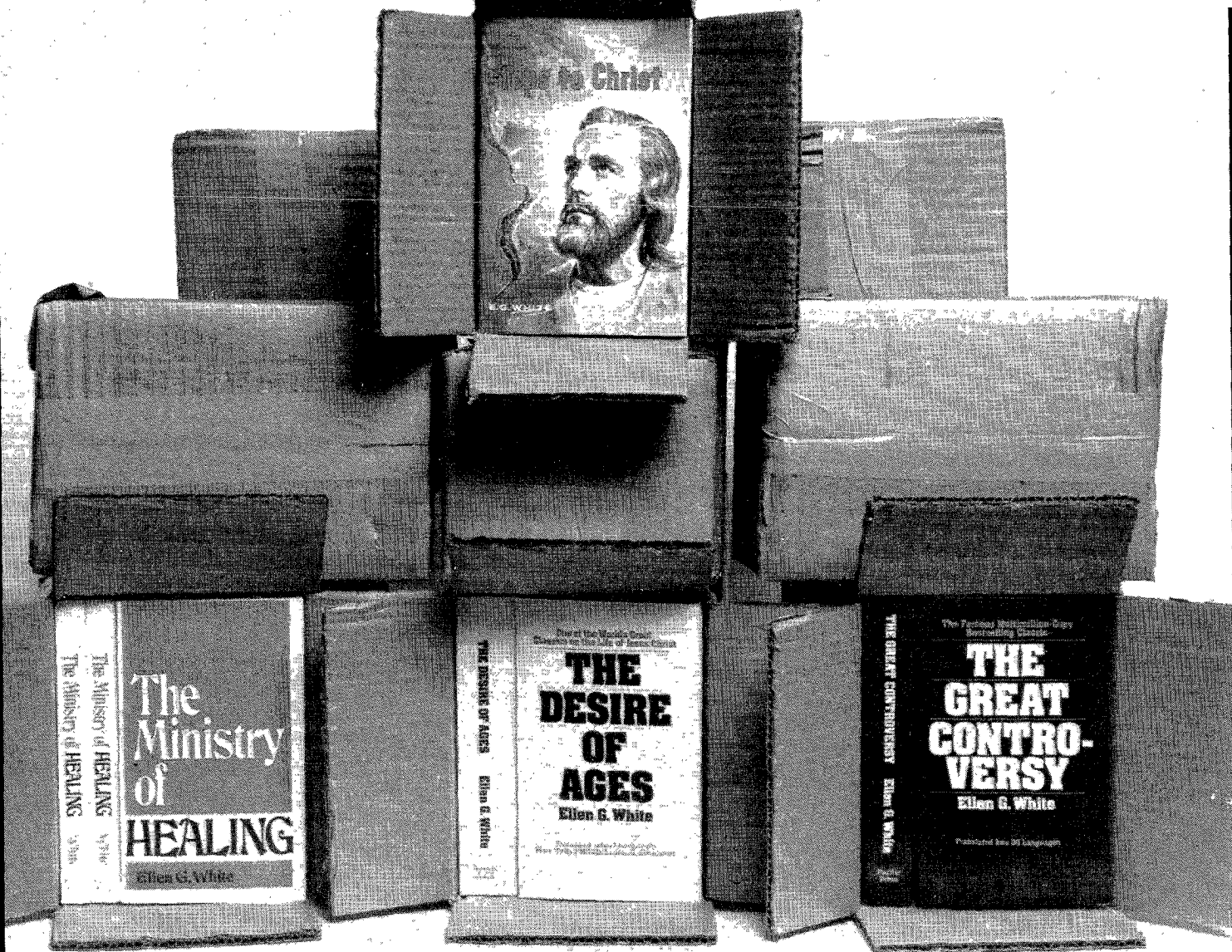
**Student Missionaries**

**Deborah Lee Dimick** (WWC), of Weston, Oregon, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Seattle, Washington, December 25, 1978.

**Deborah Louise Hall** (AU), of Berrien Springs, Michigan, to serve as teacher, Seventh-day Adventist Language Institutes, Korean Union Mission, Seoul, Korea, left San Francisco, December 26, 1978.

**Coming**

<b>February</b>	17-23 Christian Home Week
	24 Listen Campaign
<b>March</b>	3 Tract Evangelism
	3 Church Lay Activities Offering
	10-17 MV Week of Prayer
	10 MV Day
	17 Sabbath School Community Guest Day
	24 Spring Mission Offering
	31 Thirteenth Sabbath Offering (South American Division)
<b>April</b>	7 Missionary Magazine Campaign
	7 Church Lay Activities Offering
	14 Literature Evangelism Rally Day
	21 Loma Linda University Offering
	28 Educational Day and Elementary School Offering (Local Conference)
<b>May</b>	5 Community Services Evangelism
	5 Church Lay Activities Offering
	12 Disaster and Famine Relief Offering
	19 Spirit of Prophecy Day
<b>June</b>	2 Bible Correspondence School Emphasis
	2 Church Lay Activities Offering
	9 Inner City Offering
	16 North American Missions
	30 Thirteenth Sabbath Offering (Northern Europe-West Africa Division)
<b>July</b>	7 Vacation Witnessing
	7 Church Lay Activities Offering
	14 Christian Record Braille Foundation
<b>August</b>	4 Dark County Evangelism
	4 Church Lay Activities Offering
	11 Oakwood College Offering
<b>September</b>	1 Lay Preacher's Day
	1 Church Lay Activities Offering
	8 Missions Extension Offering



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## College president killed in accident

Hugo Visani and his youngest son, Edward, were killed in an automobile accident 80 kilometers (about 50 miles) south of Montemorelos, Mexico, on February 5, while on vacation. Elder Visani has been president of Central American Union College for a year. Prior to that he served as a departmental director of the Southern European Union Mission for five years. He is a native of Argentina, who before going to Europe worked in the South American Division.

Elder Visani's wife, Eva, and son Donald were seriously injured in the accident and are being cared for at Montemorelos Hospital. His oldest son, Hernan, is a student at Andrews University and was not with the family when the fatal accident occurred.

## Music at Dallas GC session

Musicians who wish to participate in the 1980 General Conference session in Dallas, Texas, are requested by the General Conference Session Music Committee to use an official card form when applying. This card may be obtained by writing to Charles L. Brooks, Music Committee Secretary, 6840 Eastern Avenue NW., Washington, D.C. 20012. When returned, these application cards must be accompanied by a cassette giving the selections and accompaniment that would be presented at Dallas.

Musicians will be considered and selected by the General Conference Session Music Committee. When accepted they will be notified and given a card telling the time the musical selection is to be given. The committee will give careful consideration to ethnic balance, international representation, and the type of music needed for each meeting.

Music must be in harmony with the General Conference Music Guidelines adopted by the Annual Council. Those desiring a copy of these guidelines may write to Elder Brooks.

JOHN H. HANCOCK

## USAID donates \$2 million for Africa

Maurice B. Musgrave, Trans-Africa Division treasurer, visited Washington, D.C., at the end of January for consultations regarding USAID's decision to donate funds through SAWS for Adventist work in Africa. He expects to receive \$2 million, which will be used for the following: health-care units and a nursing-training center at Kanye Hospital, Botswana; new equipment and modernization at Malamulo Hospital, Malawi; development of an inter-division nursing school, serving French-speaking areas of the Northern Europe-West Africa and Trans-Africa divisions, at Mugonero Hospital, Rwanda; and improvements at Songa Hospital in the war-torn Shaba province of Zaire.

In addition, the Alberta provincial and Canadian federal governments have provided grants totaling \$243,900, which will go toward an agricultural and irrigation project at Songa Hospital, a dental unit at Lubumbashi, Zaire, medicines and transportation facilities at Songa Hospital, and food for Zaire. VICTOR COOPER

## Maranatha plans busy year

Maranatha Flights International, a group of church members who specialize in building projects, has a busy 1979 schedule of mission projects for its volunteers. Having recently completed churches in Ensenada and Aqua Prieta, Mexico, the group plans projects for February and March in Guamu-chil and Tampico, Mexico,

and in Poptun, Guatemala. In April and May the volunteers will be at Spring Creek Institute in Arizona and a church in Atlanta, Georgia. In June they will be at Monument Valley, Utah. They plan three activities for July and August—their M.F.I. convention, and buildings in Weyburn, Saskatchewan, and Bozeman, Montana.

Their Azores project (September 13-October 8) has an interesting background. Mr. and Mrs. Frank Damazo, Sr., as young people, migrated to the United States from the Azores, became Adventists, met, and were married. They gave all ten of their children a Christian education, and as a result, all ten are active in the church today. The children in the Damazo family now want to leave a memorial to their parents (Mr. Damazo has died) and to Christian education—a small church and church school in the Azores on land owned by church members. Their proposition to M.F.I. was this: "If we raise the money, will Maranatha send a group over to build the church?"

Maranatha assured them that the group would be happy to do so. It is expected that 125 people will work on the Azores project, spending two weeks in constructing the church.

CARIS H. LAUDA

## New market for books

The new Stanborough Press-produced paperback edition of *The Great Controversy* (under the title *Confrontation*) is being retailed by Selfridges, Britain's largest department store, situated on London's Oxford Street.

This important book, which Ellen White states should have the widest possible circulation, occupies a prominent display position in the book department.

Arrangements were made by Ivan White, a church member from Chelmsford, who commutes daily to the city in connection with his business. S. J. ARTHUR

## For the record

**Reports of church growth:** M. S. Nigri, a General Conference vice-president who recently returned from a trip to South America, reports that pastors in the South American Division baptized 44,710 converts last year. Their goal for 1979 is 50,000. A total of 54,516 persons were baptized in the Inter-American Division last year, according to N. R. Dower, General Conference Ministerial Association secretary. From the Far East, W. T. Clark, division president, reports that baptisms in Korea for the quadrennium ending September 30, 1978, totaled 10,573. This is an increase of 35 percent over the previous quadrennium. There are now 306 organized churches in the Korean Union.

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