

Adventist Review

General Organ of the Seventh-day Adventist Church

May 3, 1979

Forever firmly an Adventist

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On being disliked

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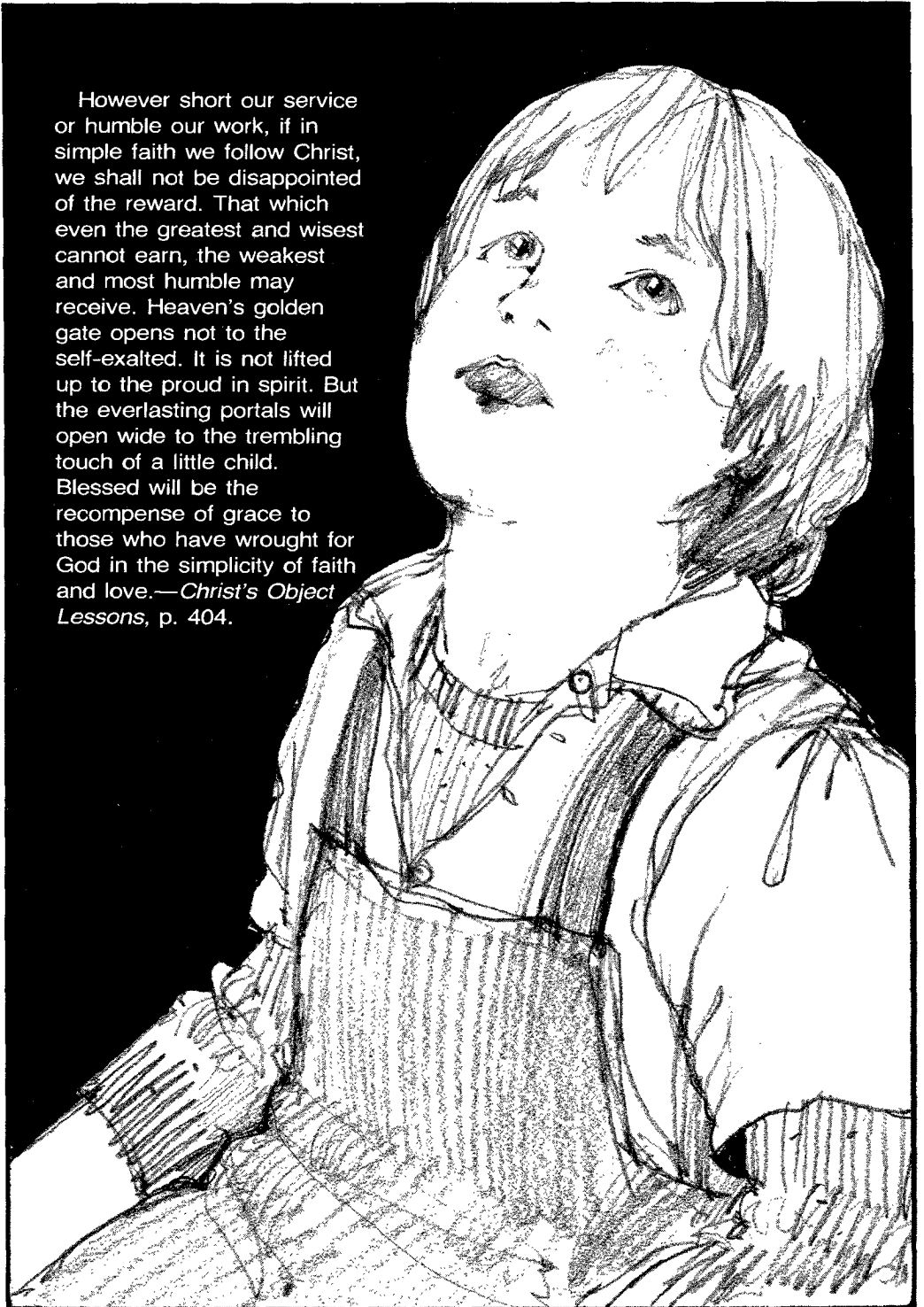
Eternal life now, immortality later

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How to beat boredom

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However short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.—*Christ's Object Lessons*, p. 404.



THIS WEEK

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In "Forever Firmly an Adventist" (p. 4) Linda M. Driscoll tells the story of the most unforgettable Adventist she ever knew, her grandmother. Reading her story, we are reminded of the countless faithful men and women who have passed on to their children, grandchildren, and others in their realm of influence, a priceless Adventist heritage.

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.

Austerity Year

I believe that the idea of an "Adventist Austerity Year" (Response From Readers, March 29) has God's stamp of approval.

Now, when meeting the needs of God's global work is more difficult than ever before, due to inflation and other causes, it is high time to increase our efficiency. Although the author has suggested that 1981 be designated International Adventist Austerity Year, surely God wants each of His children to start now to become better stewards.

After our work is done, there will be plenty of time for frills.

L. JUDY

Middletown, Pennsylvania

I sincerely hope the plan proposed will not be incorporated in the Dallas General Conference agenda. Our monetary remembrances given in the Lord's name, and for humanity's sake, should be freewill offerings. When it becomes necessary to issue a formal edict in order to rescue the unsaved, then we are in a sorry plight indeed.

Have you ever wondered why you didn't have more friends? For This Generation (p. 6) focuses on how to change this uncomfortable situation; the principles apply not only to students but to people in every walk of life.

"Young mothers seem especially susceptible to boredom. They tend to feel that life is just diapers, dishes, and drudgery," writes Patsy Murdoch in our Family Living article (p. 10). However, instead of helping young mothers wallow in self-pity, Mrs. Murdoch goes on to suggest five ways in which such boredom can be overcome.

The General Conference Committee voted recently to authorize the building of the University College of Eastern Africa, near Eldoret, Kenya. Jack Mahon, Afro-Mideast Division communication and temper-

Denying a poor shut-in a holiday greeting, foregoing trips to church-related meetings, or skipping the family reunion on Thanksgiving really add up to legalistic reasoning.

JERRY M. LUND

Fullerton, California

The proposed Adventist Austerity Year strikes a responsive chord in my heart. I second the suggestion that such an idea be discussed at the General Conference session, if not sooner.

LOIS MOORE

Keene, Texas

I liked the tone of the article that called for an Austerity Year, but I disagree with two points. I believe sending Christmas messages and cards should be encouraged, not discouraged. It is an ideal way to keep in touch with people we don't write to or see regularly. Also, non-Adventist friends and relatives are more receptive to a word about Christ at this season.

Second, animals can be an important part of the household, not a luxury. They can provide companionship to singles and a way of teaching growing children how to carry responsibilities.

What leaders do with the money once they have it is as important as members' being good stewards. A large congregation can waste enough money on an overly magnificent organ,

ance director, reports on the plans for the college on page 16.

Reuben Zima, 79, hasn't missed Sabbath school for 60 years (p. 19). Although the General Conference Sabbath School Department thinks this sets a record, they are not sure. They would be interested to hear whether anyone has attended Sabbath school every Sabbath for a longer period of time.

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stained-glass windows, and uneconomical architecture to pay for scores of jungle chapels or evangelistic series. But, unfortunately, the appeal for missions in many churches is as nothing compared to pressure applied for pledges toward new buildings and improvements.

ALVIN FISHER

Savannah, Tennessee

To the list of suggestions for austerity, I would add cooking frequent austerity meals; giving up soft drinks; and giving up chewing gum and snacks.

PEARL STRONG

Greenville, Kentucky

Suicide averted

► We asked Larenda Sivells for permission to print her letter, thinking her testimony might give courage to others in her situation. She freely gave it, pleased to think that God has found this unique place for her witness.

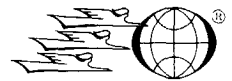
I was seriously contemplating suicide when my copy of the ADVENTIST REVIEW of February 8 arrived in the mail. When I read it, I found that many articles spoke directly to me.

I have often regarded God's hand in the affairs of humanity as did the author of "Dear Lord . . . I Desire Thy Leash." Now I know I'm not all alone in my thinking. I've underlined many passages in "The Christian and Mental Health." It helped me

Continued on page 14

Adventist Review

(ISSN 0161-1119)



129th Year of Continuous Publication

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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

The Adventist Review is published every Thursday. Copyright © 1979 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$15.95. Single copy, 45 cents.

Vol. 156, No. 18.

Conquering for Christ



Neal C. Wilson, president,
General Conference

Such words as *determined*, *resolved*, *persuaded*, and *convinced* have long characterized the lives of true followers of Jesus Christ. The dominant traits these words suggest were clearly evident in the lives of the patriarchs, the apostles, and the pioneers of the Seventh-day Adventist movement. Indeed, if any daring plan or worthwhile project is to succeed, at least one person, perhaps more, must be convinced

that theirs is a cause for which they are willing to sacrifice life itself.

Where would Seventh-day Adventists be today if they had not developed a determined conviction of mission as a result of accepting Jesus Christ as Saviour, thereby becoming His slaves, as well as debtors to all who do not know the gospel? Without a settled belief that we have a distinctive message and a unique mission, how would it be possible to inspire anyone to go, and to witness, and to minister to human needs?

Recently, Northern Europe-West Africa Division president W. R. L. Scragg and I fellowshipped with a large congregation of Adventists in the city of Oslo, Norway. Before I preached, we were welcomed by the East Norway Conference president, Rolf H. Kvinge, and introduced by the West Nordic Union president, Jens Madsen. During these preliminary formalities I was informed that Seventh-day Adventists in Scandinavia and northern Europe might not then be observing their centennial if John Gottlieb Matteson, with his wife and two daughters, had not been persuaded by the General Conference and the Holy Spirit to go to Europe in 1877, where he published and preached throughout Scandinavia.

First church-sponsored missionary

How soon we would have developed our work outside of North America if John Nevins Andrews had not been willing to go as our first church-sponsored missionary in 1874, it would be difficult to know. Perhaps much later the Advent message would have reached into the heart of Africa, where I lived as a boy, if W. H. Anderson had not, as a young man at Battle Creek College, resolved fearlessly to brave disease, wild animals, hostile tribes, and dangerous jungles in that expansive continent. We may never have heard the name of Anna Knight, intrepid servant of Christ from Mississippi, had she not followed the call of the Master and determined to defy all odds and

use her nursing and teaching skills to serve under the most forbidding circumstances in India and the southern United States.

As I celebrated a memorial service with fellow believers in Crespo, Argentina, where the first Seventh-day Adventist church in South America was established, I was impressed with the thought of how different the status of the church in Argentina might be if it had not been for the dauntless courage and conviction of the Westphal and Riffel families, and others who had been fully persuaded to follow the leading of God whatever the cost.

One more striking example involved the first General Conference president, John Byington, elected in his late sixties, who took strong positions on certain social issues. He resolved to do everything within his power to correct dehumanizing ideas and practices so long as what he did was honorable, ethical, and moral. He was outspoken on the question of slavery long before the Civil War. In speaking to a non-Adventist group he said, "Slavery is an outrage. It is a sin. Let us pledge ourselves to use all the legal means within our power by preaching, praying, and voting against this unchristian institution." To him, liberty was a living thing, not something abstract or theoretical. Feeling deeply about the rights of any minority group, he opened his home to the poor, the Indians, and the Blacks. On his farm he provided a "station" for the underground railroad, an organization to help black people fleeing from slavery. Stations along this "railroad" from the South to the North were homes, barns, and sometimes an attic or cellar. It was dangerous business, but John Byington, with his keen sense of right and wrong, fearlessly offered what facilities he had available.

These pioneers all had something in common—conviction and determination! So it is and must always be!

Other factors that made them different from the crowd can be identified. The second coming of Christ gave meaning and direction to their lives. They were unshamed of their special message and beliefs and were willing to declare them with holy boldness.

Inspired by these examples of faith, let us turn our attention to our day. I must remind you—and myself—that we have accepted a prayer target for 1979 of 1,000 souls a day. One third of the year is now history. When the results are tallied, will we have reached one third of our goal? As a result of our united efforts and the work of the Holy Spirit, we should have about 120,000 baptisms thus far in 1979. Have you personally tasted the greatest thrill that a follower of Christ can experience—the joy of seeing a soul born into the kingdom of Christ and join the church?

In these days we need to recapture the spirit of these truly great people who defied the most formidable roadblocks and conquered with and for Christ because, persuaded by the Holy Spirit, they determined to obey all that God asks, go where He leads, believe all He promises, and trust His Word.

Forever firmly an Adventist

Nanna taught me that dedicated love
plus thoroughly instilled Adventist belief
is efficacious in covering a multitude of psychological sins.

By LINDA M. DRISCOLL



“You never miss the water till the well runs dry” was one of Nanna’s sayings, but I didn’t understand. Now I do. For in the 30-year slice of life since her death, I have often wanted to talk with my maternal grandmother on a mature level. Even now I would like to call softly, as on nights long ago, “Nanna, Nanna,” and waken her to a world ringing out the fulfillment of prophecies that she believed and taught.

Ann Selina Amies was ever the different one in her large family. With seven sisters and five brothers who grew into healthy giants, she herself remained petite and delicate. And tiny Ann was the only one who heeded the counsel of her Bible-studying, merchant father: “When you find a church that baptizes by immersion and keeps the seventh-day Sabbath, join it. That will be the true Bible church.”

Ann took the first advance step in her religious life after the “death” of her mother. During a bout with pneumonia, her mother had been pronounced dead. While the undertaker waited nearby, an older daughter held a mirror before the face of the “corpse.” Condensation on the mirror sent the undertaker scurrying home, left the doctor red-faced, and saved Great-grandmother Amies the fate of being buried alive. Ann was always grateful for this providence of God, because, in the following years, she and her mother were baptized by immersion, the result of listening to a Baptist preacher “to see what cranky thing he was preaching.”

Later, after Ann and her husband, James Arthur Bra-

cey (who had also been baptized), had moved from Queensland to Tasmania, a neighbor invited their two girls to Sabbath school. A visiting minister began Bible studies in their home, and Ann and James accepted the Sabbath. From that time Ann was forever firmly a Seventh-day Adventist.

This happened during the first decade of the twentieth century, when the new Avondale School for Christian workers was growing up at Cooranbong in New South Wales. Eventually the Bracey family, now with two teen-age daughters, moved to the school for educational reasons. While they lived in Avondale, I joined the second generation of the family, and Ann appointed herself my personal guardian and governess.

It seems to me now that I first met Nanna in her garden, a large, old-fashioned plot enclosed by high wire netting. From my little “go-cart” I watched her work. The little old lady, whose skin reminded me of crumpled brown paper, was as nimble as the sparrows and wrens at her feet. Yet her two deep-blue eyes revealed the pep and personality locked in the tiny, now decidedly-hunch-backed body. As she worked, she sang of the “modest little violets” spilling themselves over the board edges of the garden beds. Many times she filled my baby hands with the bits of purple sweetness, so that violets should always speak to me of the meek and quiet spirit of the Christian.

Following the pattern set by the great parable Teacher, she had the knack of attaching special significance to each flower. The pink, white, and mauve asters meant funerals, those sweet and sad times when we would gather blooms for a homemade wreath. As her fingers

Linda M. Driscoll lives in Australia and at the time of writing was a missionary at Fulton College, Suva, Fiji.



worked, her tongue talked of the sleep of death. She always took me to the funeral, even though such services came generally under the category "not suitable for children." But Nanna was undeterred by public opinion; death was one of the inevitables that I had to face up to and understand.

Under the circumstances it was impossible for me to entertain a fear of death. True, it brought temporary tears, but it also meant love and kindness and a hope for the future. She would tell me: "One day after I die you may think you see me and hear my voice. Do not heed it, for Satan will send evil spirits to impersonate loved ones. I will meet you again when Jesus comes."

It was such incidental doctrinal teaching that made Ann unforgettable—it made Adventist theology unforgettable too. Although she never knew the word "theology," she certainly knew her subject, and she knew how to live her teachings seven days a week.

Sabbath was *the* day. "Remember the sabbath day, to keep it holy" was as engraved on my mind as it was on her own. Ann never forgot God's Sabbath.

Sabbath school was her specialty. We were:

"Always prompt and present, Sabbaths fifty-two,
With the lesson studied every day anew,"

as her unbroken collection of perfect record ribbons mutely affirmed. Offerings and memory verses were of vital importance to her. The thirteenth-Sabbath, crisp 10-shilling note, and the weekly, shining, new 2-shilling piece taught me that God deserves our most and best always.

And those memory verses! "One day you may have your Bible taken from you," she would say; "then the

Holy Spirit will bring back to your memory the texts you have learned."

Following words with actions, she drilled me for my first public platform appearance—the recitation of the quarter's 13 verses in the "big" Sabbath school. I was 4 years old. From then on, she perseveringly emphasized cultivation of talents to perfection, always for the service and glory of God and in reference to preparing to meet Jesus.

"Eschatology" was another word she wouldn't have recognized. But she taught me about the union of churches, the seven last plagues, the close of probation, the great final deception of Satan, the time of Jacob's trouble, and boycotts that would occur in connection with Sunday legislation.

She gave special emphasis to the significance of the resurgence of Roman Catholicism, yet left me without personal bias, for one of her dear friends was a Roman Catholic. The Catholic friend was a cultured lady, married to a timber cutter, who always cordially welcomed Nanna and me when we visited with flowers and a copy of *Signs of the Times*.

Keep "thy foot from thy neighbor's house" was regular instruction, yet she was no recluse. For me, our most fascinating regular visit was to a lonely, elderly spinster, as obese as Nanna was thin. The special feature in the spinster's large, Victorian house was "Sister White's chair." As Nanna and her friend chatted and chirruped, I was privileged to curl up in that chair and sleep with my head on its broad arm, where so many precious Spirit of Prophecy manuscript pages had their beginning.

Nanna had her own pet aversions. People of doubtful or loose morals invariably evoked her scorn, as did also any sign of disloyalty to the church. In her last foggy months a neighbor took Ann home and introduced her to a prominent offshoot leader. They wanted her to join with them and give her support to their movement. But Ann was adamant. "I have been an Adventist for 30 years, and I will die an Adventist." And she did—in the sure and certain hope of the resurrection.

In retrospect I see Nanna as a product of her age. In certain areas she held quaint, almost superstitious, ideas, but these only underlined her sound understanding of the fundamentals of the faith. In the gentle art of child training she was not always in accord with modern thinking, but her deviations teach me, even now, that dedicated love plus thoroughly instilled Adventist belief is efficacious in covering a multitude of psychological sins.

I owe her a double debt. Not only did she pass on to me a priceless Adventist heritage, but she gave me a faithful, practical mother. And remembering them both makes me homesick for heaven, where they will receive their reward with the countless mothers and grandmothers who have quietly devoted their lives to the upbuilding of the Seventh-day Adventist denomination. □

On being disliked-2

In my last column I described the situation of a girl whom I called "Mary." She wrote that she was attending a small Adventist school and that she had no friends. She went so far as to say that "the other kids can't stand me." Then she went on to state that she tries to live a careful Christian life; she enumerated her customs, such as reading her Bible, saying a blessing before eating her lunch, and eating healthful food. She also described at some lengths her musical talents and stated that her mother feels the other students are jealous of her accomplishments.

While jealousy certainly may be one of the factors in the situation, I discussed the fact that sometimes a Christian wears his convictions like a massive chip on his shoulder; when someone gives it a nudge, there's trouble. But I also recognized that in a peer group, when the majority become careless in their attitudes, they bitterly resent anyone who is more conscientious. After my having said all this, the most important thing still remains—that of giving specific suggestions as to how Mary might make a new start in a new school.

First, it's best not to "come on too strong." It isn't necessary to express verbally all your specific religious convictions the first time you meet someone. In fact, it's usually more effective to say as little as possible about your personal-conduct standards (unless you're questioned point-blank), and let your consistent life do the speaking. Never fear that it won't! Actions have just about the loudest voices known to this world.

Then it's probably wise not to be too "evangelical" in your own group. Does that statement surprise you? The point is that in a peer group, where certain standards and values are suppo-

edly universally accepted but in actual fact vary greatly the "careless livers" know they're being careless. They will resent a "missionary" in their midst, pointing out their failures—deliberate departures from the standards, actually. This is a very tricky situation, and I am keenly aware that I could be misunderstood. But opportunities do present themselves at times for the verbal enunciation of high principles, and you need to be alert at those times and say just enough—no sermonizing, no haranguing. If someone asks why you bring such simple lunches, have a low-key answer ready. For instance: "Well, I find that I feel better on this kind of diet."

That's just a sample, and perhaps not a very good one. But in contrast, it would be pretty disastrous, I should think, to declaim to a group of teen-age friends that "the Bible and the Spirit of Prophecy tell us that this is the way to eat, and you ought to be ashamed that you're eating all that junk food." Mary, for instance, might bring a treat of dried fruits or roasted almonds one day for all her classmates, and, without making a production of it, give her classmates a chance to see what her dietary principles are all about.

Mary wondered whether her musical talent makes her peers jealous. Well, it certainly is true that many people find it difficult to sit back and enjoy the talents of their own group. Accepting the Spirit of Christ changes that, and the failure to change means that Christ has not really been given an opportunity to take over the life totally. But from a strictly practical viewpoint, an outstandingly talented person probably should never refer to his accomplishments. He shouldn't even talk about the progress he is making, or the recog-

nitition that he has received, or the prizes he's won. This only aggravates the negative attitude of his peers.

I suspect that Mary comes from a home where much has been made of her talents and skills and much praise given, and she is totally bewildered to find that the world outside her home is not so eager to make her feel special. It might be best for Mary and others in a similar situation to accept only a few of the invitations given them to perform. Here again, keeping a low profile and a lower degree of visibility for a while may make for more popularity. We don't love people for their accomplishments, but for themselves.

If it seems as though we're suggesting that one must kowtow to obviously unkind group members, remember that it is Mary who has asked for help, not the others. Since we cannot change other human beings, only ourselves, Mary is the one who will have to adjust if being liked is her paramount goal.

We've all been told that it's important to "show an interest in others," and certainly that can't be argued with—or can it? If the "interest" takes the form of constantly prying into others' business or commenting on their clothes or giving unasked-for advice, then this will only deepen the schism. There's an art to showing just the right amount of interest. If you want to know all about the lives of others in order to

use the information behind their backs, you might just as well forget about ever being really liked. Even when information isn't damaging, if you're asked not to repeat it to anyone, then *don't*. (I don't know how helpful it will be for me to state that there are probably no more than six people in the world who can and will actually keep anything confidential.)

We haven't mentioned personal cleanliness and hygiene, clean, shiny hair, gleaming teeth, immaculate clothes (even jeans ought not to be dirty), but all these items count when you're adding up a total. But even when one does everything he is told to do in order to be liked, there is no getting away from the fact that some people are just better liked than others. They have that indefinable quality called "charisma." Having said this, though, I want to reassure Mary, and all others who have friendship trouble, that one or two or three good and true friends are available to anyone who works at it. Remember, you can't accept your friends when you want them, then reject them when they need you at a time that's not convenient or appealing to you.

There's one Friend, though, whom everyone can have, one who is so faithful, so true, so loving, so kind, and so understanding, that a close relationship with Him can compensate for disappointments with other friends. You know His name. He's Jesus.



Use it or lose it

Life has been described as a business. Our abilities, our time, our personalities, are our capital. The use of these will determine our success or bankruptcy.

By LEON C. PHILLIPS

“For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath” (Matt. 25:29).

This is the conclusion of the parable of the talents told by Jesus. Why should the haves get more and the have-nots lose the little they possess? If this text were a commentary on the world economic situation, it could not have been more accurate and concise. It would present Christianity as a capitalistic system that offers nothing for the oppressed. But this text is not a political comment. Jesus steered clear of politics. He taught the principle “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (chap. 22:21).

Is the text talking about money? Talents are monetary units, and in the parable the master gave to his servants pieces of money. One received five, a second two, and a third one. But in the application of the parable, more than money is implied.

The parable emphasizes two things: (1) the uniqueness of the human personality and (2) the law of service.

All men are created equal. The fatherhood of God makes us all brothers. Americans, Englishmen, Spaniards, Africans—our destinies are linked; our fate is bound together; we are neighbors on earth. “God so loved the world”—you, me. That makes us equal. But look at us—tall, short, fat, thin, preachers, singers—distinctive in our personality. But all are servants equal in the household. The Master assigns responsibility to

each according to his ability. All leaves from the same plant are equal as far as origin is concerned, but each leaf is unique. We are not replicas of one another. Everyone is born original, valuable, distinctive. The development of my unique personality, the realization of my life’s potential, is a debt that I owe to God and to society. “The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life.”—*Christ’s Object Lessons*, pp. 329, 330.

We should learn to appreciate people and to see value in every life. Ellen G. White describes talents as follows: “It includes all gifts and endowments, whether original or acquired, natural or spiritual.”—*Ibid.*, p. 328.

We each possess the basic ingredients for personality development and for life’s fulfillment. “Life is a business,” says Mazzinni. “Any other definition of life is false.” Our abilities, our time, our personalities, are our capital. The use of these will determine our success or bankruptcy. We all have capital made possible through Christ. How will we spend it? What are we making of our lives?

When a person invests his money, he entrusts it to the care and skill of a banker who will handle it so that it will produce the maximum return. This is not an unprofitable arrangement. The banker is due certain remuneration whereby he is compensated for the way he has handled the investment, and for the energy and skill expended in producing a profitable return. In this arrangement both prosper and flourish. However, the banker or stockbroker

Missing You

By SHARON MOROUSKE PERKINS

Loved ones,

Living apart,

So many miles away,

Missing times and fun together

And you.

Keeping

Busy sometimes

Crowds out the loneliness.

But thoughts of you are always near

To me.

Someday,

On Earth made new,

I’ll wing my way to you

For night or day, an hour or week.

Often.

Leon C. Phillips is stewardship director of the Caribbean Union Conference.

is held at least partially responsible if the investor suffers loss, and the investor will not entrust further funds to one who continually fails in producing a profitable return.

So it is with God. He expects a profitable return from every person to whom He has given life. He who continually mishandles or depreciates his talents, or God-given skills and abilities, will in the end either lose them or have them taken away.

In the parable of the talents, the servant who received the one talent buried it in the earth, failing to use and develop it. He had it taken from him, and was cast into outer darkness. This servant had one basic problem. He did not appreciate what he had.

Many of us get hung up on what we do not have. We are always wishing things were different; for instance, wishing we were as bright as Jim or as handsome as

John, or could sing like Hilda. And there are some who waste their lives in fantasy. Self-rejection is a big problem with many people. A person is who he is because of his unique personality. If he refuses to develop his potential he loses it.

Psychologist Randall Harnack said: "In the 20 years I have talked with, tested, and given vocational counsel to at least 10,000 young men and women, one characteristic that almost all had was the tendency to sell themselves short. When at least three out of four sell themselves short, we are suffering a community tragedy that is compounded by the individual tragedy of an unfulfilled life."

"Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Eternal life now, immortality later

Please explain Luke 20:37, 38, which refers to Abraham, Isaac, and Jacob as living and not dead.

It is important that we see the context of this passage. The subject under discussion is the resurrection. The Sadducees, who denied "that there is any resurrection" (verse 27), posed a question they thought clinched their argument. Verses 37 and 38 are a part of Jesus' reply: "Now that the dead are raised, even Moses shewed at the bush when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

Some people use this passage to prove that in the intermediate state people will "live unto him [that is, God]" in full consciousness. But Jesus is affirming only that "the dead are raised," not that after death they continue to carry on conscious existence in another realm.

What does Jesus mean when He describes Abraham, Isaac, and Jacob—who in Moses' day had long

ago deceased—as "living," furthermore as living "unto him," that is, God? In the context of the passage, which, as I have pointed out, is not discussing the condition of man in the intermediate state, one would have to assume that Jesus calls the three patriarchs as "living" on the basis of the fact that they will rise from the dead. Their physical death did not end their existence. They are potentially living because after a brief interruption they will live endlessly with God. The passage implies that if there were no afterlife, God would not have identified Himself to Moses as the God of these patriarchs. Admittedly, the statement is enigmatic, but one must never read more into a passage than the context warrants.

There is another sense in which the dead may be considered as "living" in the period between death and the resurrection. The apostle John declares, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1

John 5:11, 12). We should notice that the verb *has* before *life* is in the present tense. The Christian *has* life. He has it *now*. Immortality he receives in the resurrection, but eternal life now.

Life is what Jesus came to bestow when He came from heaven. "In him was life; and the life was the light of men" (John 1:4)—that is, the light illuminating men, giving them hope for the future. It was this life that Adam lost in the beginning, even though physically he continued to exist. Jesus came to restore what Adam lost. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have [again the present tense] everlasting life" (chap. 3:16).

Ellen White has the following interesting comment on this concept: "'Verily, verily, I say unto you, He that believeth on me hath everlasting life.' Through the beloved John, who listened to these words, the Holy Spirit declared to the churches, 'This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life.' 1 John 5:11, 12. And Jesus said, 'I will raise him up at the last day.' Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave—not merely as a manifestation of the power

of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*The Desire of Ages*, p. 388.

Another difficult Biblical text is also understood when this concept of receiving eternal life now is grasped. On the occasion of the death of Lazarus, Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Jesus followed this immediately with the saying "And whosoever liveth and believeth in me shall never die" (verse 26). "Shall never die" can be understood in the sense of one's never losing his eternal life. By faith Christ's life has become the Christian's. Therefore, the grave cannot hold him. And if the Christian never dies in the sense of never losing his eternal life, then he can correctly be referred to as "living," even after he dies a physical death, as Luke 20:37, 38 implies.

We should notice that in all this there is not the slightest suggestion that there is consciousness in the intermediate state. That there is not is made clear in both Old and New Testament scriptures.

Send questions for this column to the Editor, ADVENTIST REVIEW.

object for which to live, no standard to reach. . . . Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress.”—*Ibid.*, pp. 331, 332.

Because we have only one life to live, we should make the most of it. It would be a terrible experience for us to reach the end of our life and then realize that we had not fulfilled our true potential. We lived, but that is all we did. We lived like too many others. Every organism has one central need in life—that is, to fulfill its own potentialities. The seed becomes a tree, the puppy becomes a dog, the kitten becomes a cat. Man must realize his potential. God expects it, and society needs it.

Let us move next to the point of service. The man traveling to a far country called his servants and entrusted to them his goods. This privilege carries with it a responsibility. “To His servants Christ commits ‘His goods’—something to be put to use for Him. He gives ‘to every man his work.’ Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.”—*Ibid.*, pp. 326, 327.

True object of life

“Christ’s followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.”—*Ibid.*, p. 326.

In our everyday relationships service must be paramount. The blessings of life, the privileges of salvation, are some of the goods we use in our service to society. Every need is an opportunity for serving man and revealing the love of God. Shall we as Christians living in today’s bruised and bleeding world bury our talents, or shall we heal the hurts, salve the wounds, of the distressed? We are each dependent upon the other. God has made us so. We have needs that can be supplied only outside of ourselves. We are interdependent.

“The infinite Father ministers to the life of every living thing. Christ came to earth ‘as he that serveth.’ Luke 22:27. The angels are ‘ministering spirits, sent forth to minister for them who shall be heirs of salvation.’ Hebrews 1:14.”—*Education*, p. 103. In nature the animals, the birds, and the vegetation contribute to the needs of human beings. Thus too the Christian, recognizing that he is a steward endowed by God with talents and placed in the world to do the special work God assigns him, will make his contribution. □

FOR THE YOUNGER SET

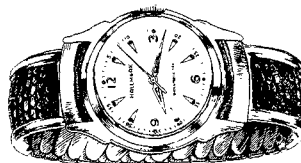
The new watch

By W. B. DE GROOT

“Mommy, you’ll never guess what,” 9-year-old Brian called as he came home from school, threw his school bag in a corner of the room, and dashed into the kitchen, where Mother was working.

“A 70-year-old man came to our school today to tell us a story. He said he would never forget his fifteenth birthday. Do you know why? Because that was when his daddy gave him a new watch. His father had said, ‘You may have this watch if you will never smoke; when you start smoking, you will have to give the watch back.’ And Mommy, do you know what? He never smoked. His daddy died long ago, but he still keeps his promise.”

“That surely is a nice story,” Mother commented.



After Brian went outside to play, Mother was still thinking about what he had said. She was not afraid Brian would be tempted to smoke. She had seen him say No to candy and other things that are not healthful; she was sure that he would have the courage to say No to cigarettes when he was older.

But Brian had another problem. He sometimes became very, very cross. Mother was aware that he needed to learn to control his temper, but he found it very difficult.

Then Mother remembered something that had happened last summer. She had promised Brian that if he would not be cross for a whole week, then she would let him invite his best friend over for an afternoon of play

and for supper. Brian remembered all that week to be sweet and patient. But, oh, the evening after his friend had left, Brian was his cross old self again. Mother wondered what would happen if she gave him a watch, a brand-new one, and told him he would have to give it back whenever he lost his temper. Maybe it would help him.

Mother talked it over with Father, and he thought it was a good idea too. Then Mother discussed it with Brian, who was absolutely delighted about the plan. However, he realized that it would be a big responsibility. They decided to buy him a watch the next day after school.

At three o’clock, when Mother came to school to pick up Brian, she noticed that she was early. The students were not out yet, but there at the school gate stood Brian with his school bag.

“Why are you out already, when no one else is?” Mother asked.

“Oh, Mommy, the teacher told me to go ahead and get my new watch. So that’s why I’m here now.”

It was quite a job to find a watch that suited Mother’s purse and Brian’s taste. Finally they selected a beautiful chrome one with all kinds of signs, numbers, and colors. When Brian went up the stairs that evening to go to bed, he noticed that the watch even had a dial that shone in the dark.

The box the watch came in was tucked away in a cupboard in Daddy’s study, ready to have the watch put in it if need be. Mother and Father were grateful for the difference the plan made in Brian’s behavior. Also, they were thankful to the old gentleman who took time to tell a group of 9-year-olds how such a plan had helped him when he was a youth.

How to beat boredom

Five suggestions designed to help young mothers overcome boredom blues

By PATSY MURDOCH

Young mothers seem especially susceptible to boredom. They tend to feel that life is just diapers, dishes, and drudgery.

Gladys Taber suggests, "Women who are bored with homemaking and being a wife and mother should take a long look at themselves. Being bored comes from within themselves. Boredom is, in fact, easily cultivated if you work at it, and it is a kind of blindness."¹

Arthur L. Bietz defines boredom as "nothing more than resting on past accomplishments instead of going out to see what other worlds there are to conquer," and adds that "it is important to stay alive, to remain dynamic, and to be constantly enthusiastic for life."²

How can young mothers find other worlds to conquer? For starters, we can get acquainted with the neighbors, visit the sick and shut-ins, write our Congressman, take a class, do volunteer work, get involved at our children's school, join a club.

Dr. Bietz helps answer his challenge by suggesting five ways to beat boredom.

1. *Appreciate your world.* Everyone likes to feel appreciated. And, interestingly, this attribute is catching.

If you told your husband, "I'm so glad you are mine! I don't know what I'd do without you," he'd probably be motivated to do a hundred and one things for you. And if your husband told you that you are a wonderful woman, you'd be much more willing to scrub those floors and cook his favorite dishes! Children react in much the same way.

Love can be killed by lack of appreciation. Andrew

was unhappy at home. His wife seemed as glum as the darkest night.

One evening, as Andrew sat in the gloom, he studied a paper that he had pulled out of his pocket. The words "Praise your wife" leaped up at him. He was amazed at such an idea. For what could he praise his wife? For being sullen and disagreeable?

He read on: "She has made your home comfortable, your hearth bright and shiny, your food agreeable . . ."

Andrew glanced at his wife, who was sewing a shirt front for him. Then he read: "A kind, cheerful word spoken in a gloomy home is like a rift in the cloud that lets the sun shine through."

It was not easy, but Andrew leaned over and said, "You are doing your work beautifully, Mary."

Mary looked shocked. Hesitantly, Andrew went on to tell her how much she meant to him, finally saying, "I love you, Mary."

After that, their home was full of sunshine, even on cloudy days.

2. *Create an atmosphere.* We create a climate of joy or unhappiness for everyone with whom we come in contact. Perhaps you remember baking bread with your mother, who made it a happy time. Or as you and your dad hoed the garden together, he made a point of talking things over. Now that you've grown, these things still bring an atmosphere of happiness to you. There's no reason why you can't do the same with your own children.

3. *Set up goals for yourself.* What about "goals"? Do you want to be the best possible mother? Do you want to combine motherhood and a career? Do you want to go back to school or to work after your youngest child enters school? As soon as you set yourself a goal, you are encouraging yourself to move ahead.

4. *Have a sense of humor.* It was indeed a wise man who wrote, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22).

When we were first married, I failed for a time to dust the top of the dresser. One day I found the words "I love you" written in the dust. Not knowing whether to laugh or cry, I laughed—and dusted the dresser regularly.

5. *Seek new relationships.* The first place to start could be in your own neighborhood. Finding that you hate to scrub floors as intensely as your neighbor hates washing walls, you may get together to "shine up" each other's home now and then.

Years ago, I found a friend who was willing to help me iron one week and let me help her the next. The arrangement gave us both a change of scenery, adult conversation, and a general feeling of happiness.

Those tasks you really want to do can serve as incentives to hurrying through those you *have* to do, thus helping beat boredom. □

Patsy Murdoch is a homemaker living in Portland, Oregon.

REFERENCES

¹ Gladys Taber, *Country Chronicle* (Philadelphia and New York: J. B. Lippincott Company, 1974), p. 171.

² Arthur L. Bietz, "How to Beat Boredom," *Life and Health*, November, 1969.

Darkness does not dispel darkness

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

Because of their great burden to see the gospel spread throughout their territory, the leaders of one local conference felt that, among other methods, an evangelistic center should be established in the principal city of their conference area. Not only would the evangelistic center fill the need of a place for evangelistic meetings, it also would provide facilities for community services.

Because the conference church membership was comparatively small and financial resources were limited for such a large undertaking, someone came up with the idea that, because the evangelistic center would be providing a wide variety of community services, perhaps the community would be interested in helping to finance it. In contacting community leaders and prominent businessmen in behalf of this project, the members discovered a definite interest. The conference leaders reached an agreement whereby the organization and the community would work together to raise funds to finance the center. The church members responded sacrificially and the fund-raising campaign in the local community was successful. Even the ministers and members of other denominational churches became involved in raising needed funds.

The spirit of cooperation became almost contagious. Adventist ministers and musicians participated in the programs of the other churches in the community. The friendliness and community spirit reached such a peak that Adventist ministers, musicians, ushers, and

Bible workers took part in the evangelistic meetings conducted by other organizations. As expected, this cooperation elicited much favorable publicity in the local newspaper.

Finally, the day arrived for the dedication of the new community center. Community leaders and even some State officials were present for this high day. The new building was proudly dedicated as a Seventh-day Adventist community center.

When the time came to choose the staff for the in-

stitution, it was decided that, because there were not enough technically qualified Adventists available, a number of well-trained persons from the community would be employed. Part of the reason that the number of Adventist workers was insufficient was that many of them were still involved in interdenominational programs in other parts of the conference.

Plans were laid for the first evangelistic series. Because of a shortage of trained Adventist personnel, non-Adventist ushers and musicians were recruited. The good community spirit enabled those in charge to obtain the services of several capable non-Adventist Bible workers. The local Adventist ministers were so busy helping with programs in the interdenominational

centers that they were unable to devote full time to the evangelistic series. As a result non-Adventist ministers were recruited to help present some of the evening lectures. The fact that they were well known in the community helped to increase the attendance.

The combination of well-trained Adventists and non-Adventists workers resulted in a smooth-running, pleasing program. Interested persons who attended the meetings were assigned to both Adventist and non-Adventist Bible workers for follow-up visitation. The attendance was remarkable, the community was well pleased, and the non-Adventist ministers highly praised the operation and program of the community center.

However, there were a few minor problems. Because they seemed to have difficulty understanding Ad-

evaluation they began to lay plans to enlarge the community center and to lay the groundwork for establishing other community centers in other cities of their territory.

Christ established health and spiritual ministries for one purpose, that of winning souls for His eternal kingdom. The operation I have described is, of course, hypothetical, but it is not far-fetched when applied to what I think is taking place in our health evangelistic centers. Both have the same primary objective—soul winning.

Every health worker, whether he is aware of it or not, is responsible for the souls, as well as the bodies, of his patients (*Medical Ministry*, p. 13). Christ expects health workers "to make the saving of souls their first work" (*ibid.*, p. 37). "Our sanitariums are to be established for one objective—the advancement of present truth."—*Counsels on Health*, p. 272.

Adventist health workers and health-care centers have the responsibility of relieving physical suffering through acute care and through the promulgation of the principles of healthful living. They also serve as a means of breaking down prejudice in the minds of patients and those in the community to our full message. They create favorable publicity and good public relations for the organization they represent. However, supremely, above all other objectives, they have the responsibility of winning souls to Christ. All secondary goals must be achieved only while these health institutions, at the same time, achieve the primary goal of soul winning. "Our sanitarium work is to help make up the number of God's people."—*Ibid.*, p. 248. "The highest aim of the workers in these institutions is to be the spiritual health . . . [of] the patients."—*Medical Ministry*, p. 26.

Our health institutions are to be primarily evangelistic centers, but too often we operate them merely as community centers. Secondary objectives are achieved, such as favorable publicity and good community relations, but often at

"The influence of the sanitarium family should be a united influence, each member seeking to become a power for good in that department in which he labors."—*Medical Ministry*, p. 202.

"Neither physicians nor helpers should attempt to perform their work without taking time to pray."—*Testimonies*, vol. 4, p. 560.

ventist doctrines, the vast majority of those attending found it difficult to accept the message. At the end of the first series of meetings, despite all the good publicity and high community spirit, there were only a few isolated converts.

As they evaluated the program of the Adventist community center, the conference officers were somewhat puzzled as to how to measure its success. In regard to publicity for the denomination and good relations with the community, they were pleased with what had been accomplished. But in regard to soul winning, they were puzzled as to why the harvest had not been larger. However, carefully weighing the pluses against the minuses, they felt the pluses had the advantage. As a result of their favorable

the neglect of our primary objective, soul winning.

Christ has chosen to carry His message of salvation to human beings by using other human beings. Our evangelistic endeavors must be based upon the concept of placing consecrated, soul-loving Adventist workers in contact with those not of our faith. Soul-winning efforts frequently involve more than one person. It takes a team of consecrated workers to carry on evangelistic campaigns. Health evangelism also takes teamwork. Teams of workers are needed who are in harmony with one another's beliefs, who carry the same message by their actions as by their words, and who have the same primary objective of winning souls. Diluting these consecrated Adventist workers with persons who have different objectives and purposes tends to neutralize the influence the workers have upon the people they are trying to help. Soul winning is too delicate and difficult a task to accomplish without adding the handicap of indifferent and negative influences.

Physical facilities, cleanliness and order, efficiency, and quality of service are factors in a health institution that exert an influence. However, the most important factor, as far as soul winning is concerned, is the type and quality of workers.

What kind of workers are needed? "Let every means be devised to bring about the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitarium." — *Medical Ministry*, p. 191.

"I was shown that physicians and helpers should be of the highest order, those who have an experimental knowledge of the truth, who will command respect, and whose word can be relied on."—*Testimonies*, vol. 1, p. 567. "We are to have only those connected with our institutions who will hear the word of the Lord, and appreciate and obey His

voice."—*Testimonies to Ministers*, p. 420.

Some might wonder whether we cannot do a large and popular work of relieving physical suffering by utilizing well-trained non-Adventist health personnel in combination with our own, then achieve our goal of soul winning by bringing in Adventist Bible workers and chaplains to strengthen the witness of our Adventist health workers and administrators.

A number of factors prevent a large harvest of souls under such circumstances. The physician is head of the health team. When his actions and words do not harmonize with or recommend the principles promoted by the health institution, his

*"I raise my voice of warning against the mingling in our institutions of the worldly element with those who believe; we have the danger signal to sound. If in our institutions persons are placed in positions of trust, they are educators. Others are taught to look to these persons for instruction, and in this is a snare to the unwary; their ideas become confused in regard to righteousness and truth. . . . And when men in the highest responsible positions make no difference between those who serve God and those who serve Him not, they evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness."—*Testimonies to Ministers*, pp. 272, 273.*

patients' minds are generally quite closed to these principles. The work of the physician, as well as the nurse, is to open the minds of the patients to the principles of our message. Non-Adventist physicians and nurses cannot open these doors for us.

Every worker in our health institutions has either a positive or a negative influence upon the patients. "The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him."—*Testimonies*, vol. 5, p. 111. "Our influence gathers with Christ or scatters abroad. We are either helping souls in the

narrow path of holiness or we are a hindrance, a stumbling block to them, turning them out of the way."—*Ibid.*, vol. 2, pp. 47, 48.

Many non-Adventist health workers are Christians and compassionate and do excellent technical work. However, the more technically qualified and the more compassionate and charming these workers are, the greater may be their influence and testimony against our message.

It is stated unequivocally in 2 Corinthians 6:14 that we are not to be "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Light dispels

surely a wonderful work done as when on the day of Pentecost the disciples received the outpouring of the Holy Spirit."—*Medical Ministry*, p. 201.

God requires a high quality spiritual work in the health work that we do. He tells us that it is "better for the work to go crippled than for workers who are not fully devoted to be employed. It is unconsecrated, unconverted men who have been spoiling the work of God. The Lord has no use whatever for men who are not wholly consecrated to His service."—*Ibid.*, p. 207. These words apply equally to Adventists who do not rightly exemplify the principles of our message.

Adventist physicians who desire to save souls must place their patients under the care of a wholly Adventist health team. Adventist health workers everywhere need to understand how important it is to be associated with the positive spiritual influence of other Adventist health workers. For them to place their spiritual influence alongside that of a negative influence is only to have their influence greatly neutralized. Not only does mixing darkness with light tend to neutralize the light, it also implies that light is not absolutely essential in reaching the objectives of the institution.

Employing non-Adventist teachers might help us to have more and bigger educational institutions. Taking on non-Adventist colporteurs might help us distribute more books. Adding non-Adventist Bible workers and ministers to evangelistic teams might enable us to conduct more evangelistic programs. Certainly, non-Adventist health workers make it possible for us to have more and bigger health institutions. We can obtain much favorable publicity and good public relations by doing this. But what about the soul-winning objective for which our health centers exist? If we utilize non-Adventist help we cannot expect them to be as successful as they should be in influencing patients to become Adventists.

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Don't lose your inheritance

Twice my parents were cheated out of money and property willed to them. One time the will could not be found, and the other time there was a long legal suit that resulted in their not receiving what had been clearly promised.

But, according to the apostle Peter, born-again Christians have been given the right "to an inheritance which is imperishable, undefiled, and unfading" (1 Peter 1:4, R.S.V.). It can never be taken from them as long as they belong to Christ. "If ye be Christ's," Paul told the Galatians, "then are ye . . . heirs according to the promise" (chap. 3:29).

From time to time we hear of improvident persons who inherit large fortunes but let the money slip through their fingers. They usually end up worse off financially than they were before they received the legacies.

By contrast, Peter describes the Christian's inheritance as "undefiled" and "unfading."

Mother Nature's hair has turned gray from ecological pollution and mismanagement, as well as from age. Everything about us in this world decays and deteriorates as a result of sin. Because of this we find it difficult to imagine a better land where nothing will hurt or destroy and where even the plucked flower will not fade.

In these days of built-in obsolescence, when the obsolescence often begins as soon as one unwraps the mechanical marvel he has purchased, it is difficult for us to conceive of the kind of permanence and everlasting stability that characterizes the unfallen universe. We can neither see this permanence nor comprehend it. But it is there. And it's there for us! Ours is a fabulous, imperishable inheritance far beyond our ability to imagine.

Not being able to wait to share the good news, Peter began his first epistle with an announcement of this glorious fact. Then he testified from personal experience that we can rejoice in this great "living hope" (chap. 1:3, N.E.B.) no matter what difficulties and trials we are called on to experience in the present life.

"This is cause for great joy," the apostle wrote, "even though now you smart for a little while, if need be, under trials of many kinds. Even gold passes through the assayer's fire, and more precious than perishable gold is faith which has stood the test" (verses 6, 7, N.E.B.).

Our faith and hope in our imperishable inheritance is not just an opiate or an expectation of "pie in the sky," as some of its detractors have labeled it. As heirs of the kingdom we are "joint-heirs with Christ" (Rom. 8:17).

Jesus has gone ahead of us to the land of our imperishable inheritance and plans to return soon to take us there.

In the meantime the enemy of souls is doing his best to convince us that it's all a fantastic pipe dream and that we'd better attempt to get all that we can in the here and now, since that's all we can really count on. He is trying to cheat us out of our inheritance, and he has had millenniums of experience and success in his nefarious endeavors. A large majority of those who have lived on earth have given up that which is eternal and unfading for the transient and unsatisfactory pleasures and trinkets of this sinful, perishing world.

Don't be fooled. Don't let yourself be cheated. You *are* an heir of the kingdom. Christ paid the infinite price of Calvary so that you may inherit the fabulous riches of eternity. Step right up today and claim what is rightfully yours, because "the God and Father of our Lord Jesus Christ, . . . according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

L. R. V.

God is in a hurry

Because Lot and his family were taking too much time, the angels took them by the hand and led them out of Sodom. In spite of the fact that the wrath of God was about to fall, Lot found it difficult to leave.

The Sodom of today—the world—is about to be destroyed. God can no longer endure its sins and follies. The night of God's patience is nearing its end. The glorious day of Christ's second coming is about to dawn. Soon there will be no opportunity for escape.

Even though God is in a hurry to put an end to sin, He is waiting patiently for those living in today's Sodom to find the way out. Unfortunately, there are few watchmen willing to explain to them why and how they must flee.

The angels are expectant. Heaven is anxious. But the reason for the delay is clear: those who profess to be waiting to flee Sodom are packing their bags in the sort of "slow motion" style that characterized Lot's actions when he was bidden to flee Sodom.

God is concerned about the slowness of His people. He is concerned about the indolence of some preachers. He is concerned about the hesitancy of both leaders and laymen. The Lord is anxious to end the history of sin. Not that He has pleasure in the destruction of the wicked. No, the point is that sin has reached a level beyond toleration.

Although God is in a hurry, the church does not always reflect His hurry: worldliness penetrates the camp of the remnant; the spirit of the pioneers seems largely to have disappeared; cracks are appearing in the foundation of unity among believers; intemperance is a problem; attachment to material things prevents the channeling of financial resources to the finishing of the work; the struggle for supremacy and position often suppresses the

motives of those who belong to a cause born to promote Heaven's interests; Wednesday- and Sunday-night meetings are poorly attended; and the number of uninvolved members increases startlingly.

On top of all that, ideas that disagree with those given by divine inspiration are being disseminated. People cast doubts on the inspiration of Ellen G. White. Others show a propensity to place science above inspiration and deny divine interventions. Still others discredit church leadership.

Such attitudes keep the remnant in the world's Sodom!

Nevertheless, the end will come. If we recognize that this event is imminent, then we need to reassess our attitudes as leaders, officers, and members of a church that is to be holy, pure, reproachless, and spotless, lest, like Lot, we find ourselves reluctant to leave. The counsel of the apostle Peter is clear: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter 3:11). God is in a hurry, and He will soon either move us forth to finish His work or spew us out. It's time for us to hasten our escape from Sodom.

R. S. L.

LETTERS Continued from page 2

realize that Christian growth takes time. I wanted everything overnight, the peace, the joy—everything. I wanted it now!

I can't fail to mention my enjoyment in reading "How to Survive Patmos." Because I am on that Isle of Patmos presently, it gave me hope. "The Fifth Happiness" is absolutely beautiful.

The February 8 issue has a permanent place in my library. How can I say thanks? It really spoke to my hungry soul!

LARENDA SIVELLS
Portsmouth, Virginia

Life exciting at 92

I have been a reader of the REVIEW for approximately 70 years. It has first place in my reading, next to the Bible. It is self-evident that a person does not continue subscribing to a periodical for 70 years unless he counts it a necessity.

At 92 I find life more exciting and satisfying than at any time since I retired. I attribute this to the everlasting love of my heavenly Father, the infinite sacrifice of my Saviour, and the inworking of the blessed Holy Spirit.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8).

J. L. SHULER
National City, California

Pictures help

Thank you for printing the pictures and names of the North American Division's local conference and union presidents (Jan. 4). Some in our office have photocopied those two pages and have put them in the front of the yearbook for ready reference. I would request that you do this at least once each year in the future.

JOYCE WILLIAMS
Southwestern Union
Conference
Keene, Texas

Christ-centered meetings

In response to the letters (Nov. 16, Feb. 15) commenting on services during Christmas and Easter, I would like to share what our church does. For the past four years during the Easter season, our church has conducted an entire week of Christ-centered meetings from *The Desire of Ages*, using a film series on the life of Christ as an added feature. With the doors of the church being open on Easter Sunday morning, many friends and relatives of our members attend.

DAN C. ROBLES
Pastor
Tucson, Arizona

Bible in back seat?

I would like to comment on a letter (Feb. 22) that stated that Adventists are sometimes considered to be members of a cult because they accept Ellen White as an extra-Biblical authority.

I believe Ellen White's books are inspired by God and that they are "the lesser light" leading to "the greater light." But I think we need to be careful not to put her books or any other books ahead of the Bible.

It seems to me that Adventists spend time reading everything but the Bible. Whenever we get together for "Bible studies" among our Adventist friends, we nearly always end up reading and studying something other than the Bible. Some of the members of our midweek prayer meeting told me they are thirsty for group Bible study.

When choosing sources and topics for sermons, ministers should keep visitors in mind. I recall the case of a young woman and her children who had been coming to church and were planning to join. One Sabbath she succeeded in getting her husband to attend church. That Sabbath the sermon was based entirely on Ellen White. He never came

back, is very much against us, and now believes we are a cult.

I don't mean to put Mrs. White's writings down at all. I love them and believe they should be studied, but the Bible should not take the back seat.

NAME WITHHELD

Death at 9

Re "Death at 9" (Feb. 22).

God wants us to labor for all His people in ways that they both understand and enjoy. This is especially true of the little ones. Surely it is easier to prevent the apostasy of our youth by showing unselfish interest in their salvation while they are young than it is to bring them back once they have left the church. Let us all take up (or, if we have, continue to take up) the responsibility of keeping children vitally interested in Christ as their Saviour.

KAREN NIEHAUS
Angwin, California

It seems to me that the real reason John did not remain in the church was misrepresented in the article. John felt "confusion and distress of mind" not primarily because he was asked to wait until he was older to be baptized, but because he was allowed to feel that in being asked to wait for baptism he was being asked to wait to respond to the calling of the Holy Spirit. He felt the call to commit his life to Christ, but was made to feel that he could not answer that call at his age because his response necessarily involved baptism, which he was being denied.

The author should perhaps have made a distinction between individual commitment to Christ under the prompting of the Spirit and actual baptism and church membership.

CAROLA MITCHEL
Angwin, California

I think we need to use good judgment and carefully consider

each individual case when a young child asks to be baptized. Unfortunately, some ministers urge young children to be baptized when these children have little idea of what baptism really means.

Many children want to be baptized simply because their friends are taking this step, or because they want to take part in the communion service. I believe these are not valid reasons for baptism. Nor do I believe that baptizing a child means he will stay in the church as he grows older.

While, as Ellen White says, children should be taught to love the Lord at an early age, it is not necessary for them to be baptized in order to serve the Lord. If they are considered for baptism, they should be examined carefully in an attempt to determine their sincerity. (One indication of their sincerity would be their desire to study their Sabbath school lesson, to pray, and to be kind and helpful to others.)

BETH NELSON
Clear Lake, Wisconsin

Recently our 8-year-old son stated he wanted to be baptized. Although our pastor visited with him and felt he was aware of what baptism means, I was worried that he was too young.

You cannot imagine my surprise when the REVIEW arrived the day after our pastor's visit. "Death at 9" was featured on the cover. I was reassured to read the Ellen White quotations that accompanied the article.

Although the article was written to challenge the church to meet the spiritual needs of children during the International Year of the Child, I want you to know it came at just the right time to assure us we had done right in letting our "baby" make his decision to follow Jesus.

BARBARA BALLMAN
Madison, Missouri

You can reduce your risk of cancer!

Noted cancer researchers say that as much as 80 percent of cancer is preventable. Would you like to know how? A special issue of the national health journal *Life & Health* gives you 10 rules (you can live with) for cancer prevention.

Read what doctors say about the relationship between diet and cancer; why some people seem to be immune to this disease; what the cancer danger signals are; and the real progress being made in dramatically improving your chances of not getting cancer. These and other helpful topics are included in a valuable 32-page booklet that belongs with the medical references in your home.

You can't make a better investment to save your life.

Yes, I want the 10 rules for cancer prevention and all the other invaluable information in the 32-page Cancer Prevention Special issue of *Life & Health*.

I enclose my check or money order for \$1.

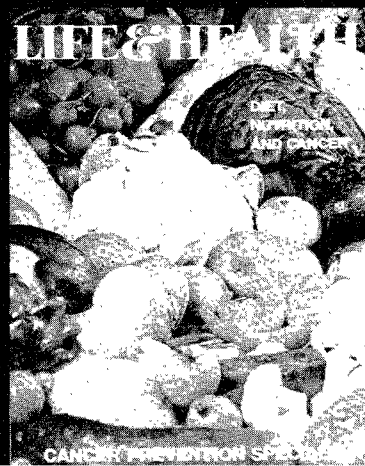
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Authorization is voted for college in Africa

By JACK MAHON

On March 29 the General Conference Committee voted authorization and a financial plan for the University College of Eastern Africa, near Eldoret, Kenya. The college will offer a full senior-college program. Affiliation with Andrews University is being studied.

On March 16 the major national papers in Kenya, including the prestigious *Nairobi Times*, gave prominent space to news of the college's development. The institution will take the place of Middle East College as the senior college of Afro-Mideast Division (see "Middle East College reopens," Back Page, March 22) and will cost about \$10 million when complete.

The 339-acre former agricultural training institute on which the development will take place was granted to the church on a long-term lease through the good offices of Kenya's president, Daniel Arap Moi. An Adventist member of the Kenyan parliament, Sospeter Mageto, acted as adviser to the president in the negotiations that preceded the granting of the land.

A group led by Percy Paul, newly appointed principal of the University College of Eastern Africa, has gone to the nearby town of Eldoret to await the imminent official handing over of the property, which was originally scheduled for March 1. Evidently the clearing up of the estate and negotiations for the acquisition of the large dairy herd of Holstein cows and the farming equipment with the Ministry of Agriculture have taken somewhat longer than scheduled.

Provisional date for the opening of the college with a limited number of teachers

and a token force of students is October, 1979. As yet there are no academic buildings on the site, only a dozen or so homes, some agricultural buildings, and a few rudimentary classrooms. During the college's second academic year, if development proceeds as planned, it is expected that at least one of the major components of the master building plan will be complete and can be utilized as a multipurpose building. By this time the number of students and faculty members is expected to have increased considerably.

The master building plan came into being in January, when division administrators and educational leaders were joined by Walton J. Brown, General Conference Education director, and E. Streeter,

of Andrews University, a consultant on educational buildings in developing countries. They went directly to the site in Kenya's Nandi Hills and spent several days looking over the terrain. After two weeks of intensive planning and discussion, the final plan was drawn up by East African Union Ministerial secretary E. H. Sequeira, who is a qualified architect.

Charles D. Watson, Afro-Mideast Division president, who, like the division secretary, F. G. Thomas, is Kenya born of British missionary parents, described the master plan as follows:

"The planning committee selected the library as the focal site of the campus, with a pedestrian mall connecting it with the student center, the auditorium, and the academic complex. In the same central area will be the administrative offices and students' supply shops.

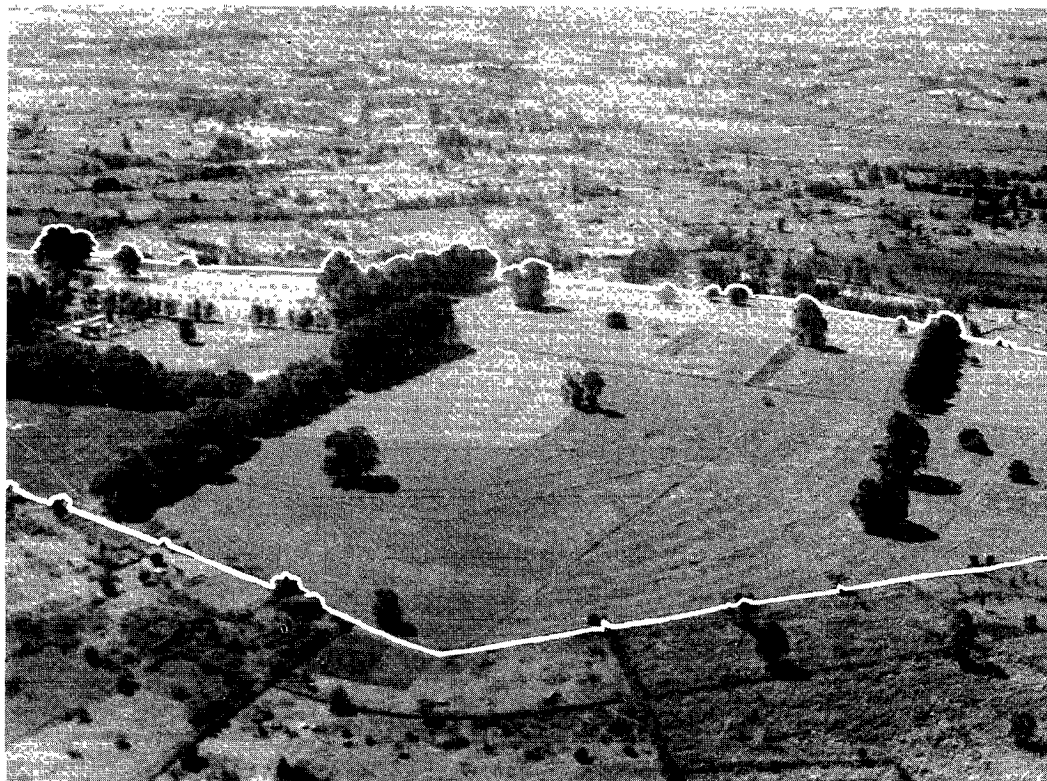
"On the south side of the mall, women's residence halls are planned. Four L-shaped buildings, each housing 64

residents, will form a quadrangle. Three such quadrangles are envisaged in the final establishment. North-northwest of the pedestrian mall will be three similar quadrangles, forming the men's residence halls. Staff and faculty residences will be built on the perimeter road.

"The sports ground and recreational area is on the west side of the pedestrian mall halfway between the men's and women's dormitories. New farm buildings and industrial and vocational centers will be built northeast of the perimeter road.

"Entrance to the campus will be by a dual carriageway between mature jacaranda trees planted some 30 years ago. In taking advantage of this esthetic feature of the estate, the planners have provided a unique and beautiful entry to the college.

"Service roads will be provided to the parking areas beside the auditorium, the rear entrance to the library, the academic complex, and the student center. The center will



The white lines outline the property boundaries of the new college to be constructed near Eldoret, Kenya.

Jack Mahon is Afro-Mideast Division communication and temperance director.

include the food services, student lounges and recreation rooms, and the home-economics department."

Asked about the need for a senior college in East Africa, Elder Thomas, who has spent much of his life there, replied, "Educational work in the Afro-Mideast Division's African territories began soon after the turn of the century with the coming of the first missionaries. A network of elementary schools developed with the approval of the various governments. Through the years a limited number of secondary schools came into being. Some of the many thousands of Adventist young people have extended their education at schools such as Ikizu, Kamagambo, Akaki, Kuyere, and Parane.

"Since fairly large numbers of secondary-school students from Adventist homes were also being processed through the government educational system, considerable pressures for an African institution of higher learning were generated. Some of the students

were able to go to the division's senior college in Beirut, Lebanon, until the escalation of hostilities on the campus brought about its closure. Others made their way to institutions overseas in an almost frantic search for higher education.

"For some years now, church administrators have been only too well aware of the need for a senior college in East Africa. Numerous attempts have been made to find and develop a suitable site, but it was not until the government of Kenya leased the Baraton site to our church that the project could be launched. Consultations with government officials indicate confidence in the church and its ability to operate a senior college."

The constituency of the Afro-Mideast Division in the East African countries exceeds 200,000. With the closing down of the church's higher educational institutions in other African countries there is at present a crisis in the educational field that will

mean a future shortage of key denominational workers in Africa. Under these circumstances the University College of Eastern Africa has a crucial role to play in educating the young people who will be future leaders of the Seventh-day Adventist Church in Africa.

NORTH AMERICA

Nutritionists adopt statement on diet

The General Conference Nutrition Advisory Committee met at Shawnee Mission Medical Center in Kansas City, January 24-26, to discuss many items of interest, such as the latest information regarding the relationship of diet and cancer, the reports of recent research, and other nutrition information.

Members of this committee are: U. D. Register, James Blankenship, and Irma Vhymeister, from the Department

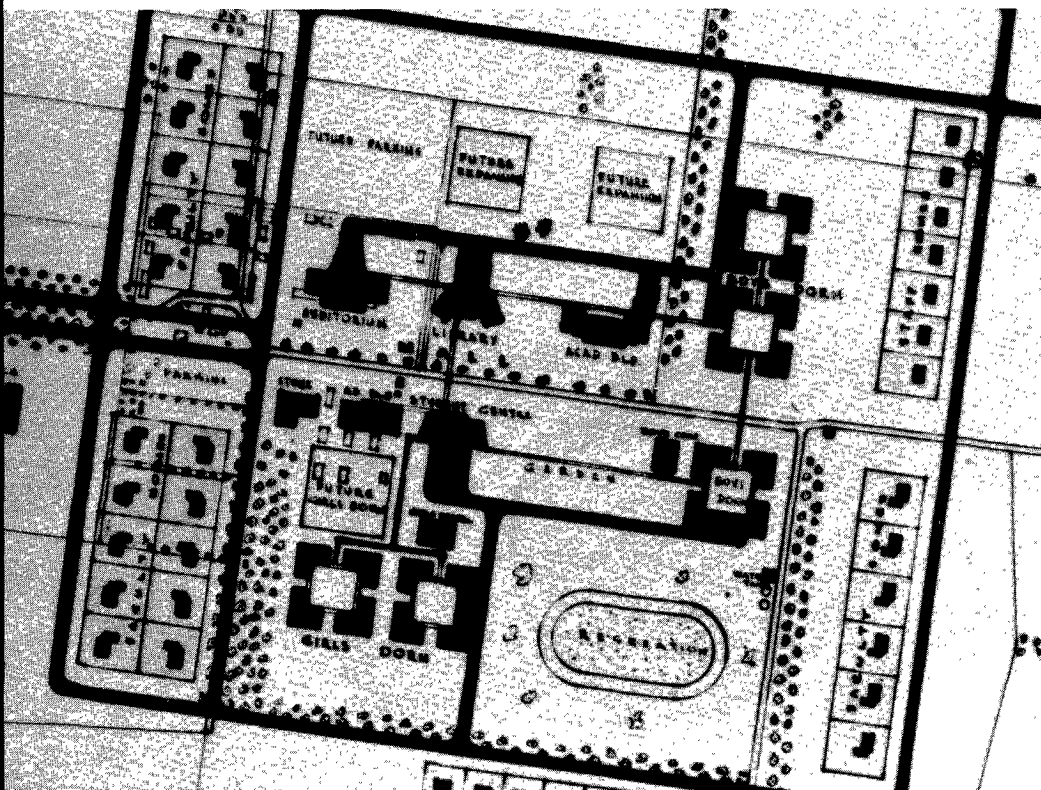
of Nutrition, School of Health, Loma Linda University; Alice Marsh, Patricia Mutch, and Fonda Chaffee, from the Department of Home Economics, Andrews University; Rose Stoia, president of the Seventh-day Adventist Dietetics Association; Oliver Miller, nutritionist of Loma Linda Foods; Allen Buller, of Worthington Foods, Inc.; John Scharffenberg, M.D.; Samuel DeShay, Albert Whiting, Wayne McFarland, and Ella May Stoneburner, from the General Conference Health Department; Robert Olson, from the Ellen G. White Estate; and Francis W. Wernick, a general vice-president of the General Conference.

Counsel from this committee about the use of dairy products and eggs is as follows:

Although the time will come when there will be no safety in using dairy products or eggs (*Counsels on Diet and Foods*, p. 356), and people everywhere should be taught how to cook without milk and eggs (*ibid.*, p. 470), cautions were given not totally to discontinue using these items until the circumstances demanded it (*ibid.*, p. 208). The counsel is that "reforms which belong to the future must not be brought into the present. We are to advance step by step. Reforms are not to be brought in as innovations, but as natural consequences. Then they will be great blessings."—Ellen G. White, letter 98, 1901. It is not believed that the time is here in which the "strictest diet"—without milk and eggs—is to be promoted. The primary point to remember is that this need not be a major issue, since this whole question will "work out its own problem" (*Counsels on Diet and Foods*, p. 206).

For those who use dairy products or eggs, certain precautions are advised concerning their use:

- (a) Use only pasteurized or sterilized milk.
- (b) In general, select low-fat or nonfat dairy products.
- (c) Use only high-quality eggs with shells that are not broken at time of purchase



Master plan for the development of the University College of Eastern Africa. Entrance is from road at left.



The General Conference Nutrition Advisory Committee in session at the Shawnee Mission Medical Center.

and that remain intact during proper home storage.

(d) Thoroughly cook all foods containing eggs, preferably to the firm-cooked stage.

(e) Keep dairy foods or eggs under refrigeration and follow hygienic precautions in handling them during preparation, service, and storage.

(f) It is suggested that if whole eggs are used, they be limited to approximately three per week. Egg whites may be substituted (two whites equal one whole egg), or commercial egg substitutes may be used in most recipes calling for eggs.

Total vegetarian diet

One who uses no animal foods, not even dairy products or eggs, is on a total vegetarian diet. An adult contemplating a change to this type of diet should obtain reasonable understanding of the requirements of good nutrition such as might be obtained from a church-sponsored course. This diet is not recommended for those in poor nutritional status or those who have chronic illnesses. It is also not generally recommended for those at high nutritional risk, i.e., growing children and pregnant or lactating women.

All known nutrients are supplied in a diet made of a variety of commonly used plant foods with the exceptions of vitamin B₁₂ and also of vitamin D (obtained from

the action of the sunlight on the skin and fortified foods, primarily milk).

To our present knowledge, biologically active vitamin B₁₂ is not found in any commonly used plant food in adequate amounts. Recognized sources are foods of animal origin such as milk, eggs, animal tissues, and microbial sources. Confusion has occurred since many plant foods have been reported in the scientific literature to contain vitamin B₁₂, which is a pseudo-B₁₂, a form that is not biologically active. Biologically active vitamin B₁₂ has sometimes been found in inconsequential amounts in mouth washings, contaminated water or food, certain greens (a bushel a day would be required for one's needs), and some fermented products. Vitamin B₁₂ may also be produced by bacteria in the intestinal tract, but we cannot always depend on this source.

There is a great deal of variation in the amount of vitamin B₁₂ that may be available to the body, stored in the body, or required by an individual. One's requirement may depend upon other components of the diet, i.e., level of protein, et cetera. For these reasons one person may remain in good health for years without any recognized dietary source of the vitamin, while another may develop deficiency symptoms in a short time. However, because

of the severe and irreversible consequences of vitamin B₁₂ deficiency, precautions to maintain adequate B₁₂ nutritional status is essential for total vegetarians.

The following precautionary counsel is offered to those who have adopted the total vegetarian diet:

(a) Have regular checkups by your physician to monitor general health. Blood indices (usually included in a complete blood count) and serum vitamin B₁₂ should be determined, especially if any deficiency symptoms of the vitamin are noted. Early deficiency symptoms and signs are fatigue, sore tongue, numbness, tingling of the fingers and toes, a low backache, menstrual irregularities, and sometimes macrocytic anemia. Later developments include irreversible spinal nerve degeneration and leg paralysis. These symptoms may also be seen from other causes.

(b) Include a wide variety of foods in the diet to provide adequate sources of all nutrients. It is important to have knowledge of the Recommended Dietary Allowances and to be familiar with the use of food-composition tables.* Consult a dietitian or nutritionist on menu adequacy. Fortified soy milk may be noted as a food that supplies nutrients commonly obtained in dairy milk.

(c) Ensure an adequate

supply of vitamin B₁₂. The Recommended Dietary Allowance is 3 to 5 micrograms daily. Although this may be obtained from foods fortified with the vitamin, total vegetarians may not commonly use these foods. To ensure adequate supply, take special food yeast containing B₁₂ (verified by the label) or a low-potency supplement of 5 micrograms daily. If a higher potency (25 micrograms) supplement is used, it should not be taken more than once a week.

ELLA MAY STONEBURNER
Associate Health Director
General Conference

REFERENCES

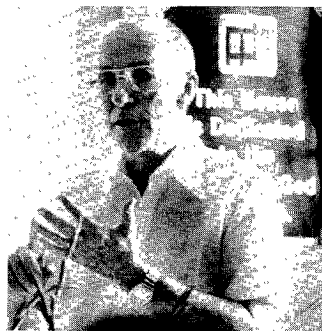
* U.S.D.A., *Nutritive Value of Foods, Home and Garden Bulletin No. 72* (Washington, D.C.: Superintendent of Documents, Government Printing Office, 1977).

U.S.D.A., *Handbook No. 456, Nutrient Value of American Foods in Common Units* (Washington, D.C.: Superintendent of Documents, Government Printing Office, 1975).

PHILIPPINES

Publishing house marker unveiled

E. A. Brodeur, publishing director of the Far Eastern Division, gave the dedicatory message on February 26 at the Philippine Publishing House in Manila, when a new marker was unveiled. Commemorating the workers'



renewal of dedication and commitment in the service of God, the solid bronze marker reads: "This House Is Dedicated to the Service of God and Man."

FLOR B. CONOPIO
Public Relations Director
Philippine Publishing House

Minneapolis member hasn't missed Sabbath school in 60 years

Reuben Zima, 79, has attended Sabbath school regularly for 60 years. He has never been absent. He has never been late. And he studies his Sabbath school lesson daily.

A member of the Stevens Avenue church in Minneapolis, Minnesota, Mr. Zima was baptized in 1918. He missed Sabbath school just once that year, owing to car trouble. The 18-year-old boy was making a 60-mile trip with friends from Mason City, Iowa, to Fredericksburg, Iowa. They left at 6:00 A.M. and planned to be in Fredericksburg in time for Sabbath school, but they had 38 blowouts along the way. After purchasing five tubes and seven casings, they arrived at their destination on two rims at 9:00 P.M.

So many blowouts in one day? "Nobody ever did find out why," Mr. Zima said. "In those days the 37-by-5-inch tires carried 80 pounds of air pressure, and cars had a lever-operated pump on the side of the engine."

Never since that day in 1918 has Mr. Zima missed Sabbath school. Once, after emergency surgery, he persuaded the doctor to release him from the hospital for two hours so that he could teach his Sabbath school class.

Mr. Zima also cares for Sabbath



Reuben Zima

school members who cannot attend. Each week as he teaches, he records the class discussion. He takes the tapes to the sick and to non-Adventists. He began doing this when his friend Loren Pettis fell off a ladder in 1947 and became paralyzed from the waist down.

Mr. Zima started the Special Audio-Visual Equipment Company (SAVE), producing projectors with a built-in tape recorder. He worked through "Fishers of Men" clubs and Bible study groups, providing 30 basic Bible studies by Elmer Walde on 15 cassettes.

One woman, Emma Phillips, who left the hospital with a serious heart condition and was given only six months to live, used the equipment to give Bible studies that resulted in the baptisms of more than 200 people who have remained loyal to the Adventist Church. In one dark county, she and a doctor established a new church.

Mr. Zima says of his ministry to others, "I learned from S. S. Will to roll out of bed in the morning onto my knees, to ask God to unfold His plans; and there isn't a time goes by but a name flashes into my mind. The Lord always brings me into contact with somebody I can be a help to."

Mr. Zima believes in supporting missions at home and abroad. Every year for the past 38 years he has increased his weekly Sabbath school offering by a dollar. "I've been blessed by doing it," he says.

VICTOR COOPER
Associate Communication Director
General Conference

ANTILLIAN UNION

Literature sales high in 1978

More than 400 literature evangelists of the Antillian Union attended institutes in the four local fields in January.

A special feature was a speech choir, composed of literature evangelists of the Central Dominican Conference, presenting the chapter "God's People Delivered" from *The Great Controversy*.

Miguel Chollet, veteran literature evangelist of the East Puerto Rico Conference, delivered \$53,161 worth of literature last year; Freddy Hernandez, of the West Puerto Rico Conference, reported a sales total of \$40,671 and seven persons won for Christ. Gregorio Medina, of the Central Dominican Conference, related his experi-

ences in the interior of the country that resulted in 21 persons being baptized.

Such dedication by the literature evangelists and the successes they achieved in 1978 give the publishing directors confidence that the Antillian Union's \$3 million goal for deliveries in 1979 will be surpassed.

RICARDO A. RODRIGUEZ
Publishing Director
Antillian Union

AFRO-MIDEAST DIVISION

AMD receives record offering

On behalf of the division's 209,000 members, the Afro-Mideast Division executive committee has expressed appreciation for the Thirteenth Sabbath Special Projects Offering for the third quarter, 1978. Of the total of

\$1,170,319, the largest on record for the third quarter, the Afro-Mideast Division received \$292,580 slated for three projects: Parane Secondary School in Tanzania; workers' housing in Ethiopia; and church schools in Egypt.

F. G. THOMAS
Secretary
Afro-Mideast Division

TRANS-AFRICA

Workers attend annual meeting

The ministers of the South-East African Union recently met for their annual workers' meeting. The program, organized by Harold Johnson, union Ministerial secretary, involved ten days of hard work and study beginning at six each morning.

Participating were departmental secretaries of the

Trans-Africa Division. A. M. Long, Ministerial secretary, gave a series of studies using the book *Thoughts From the Mount of Blessing*.

Stewardship director of the Trans-Africa Division, Glenn E. Smith, led in a study of God's plan of stewardship for His people.

"Revelation, Inspiration, and the Word of God" was the theme for topics presented by Gordon Doss and David Greenlaw.

F. E. Wilson, union director, challenged all pastors to lead their district members in helping to reach the goal of MK100,000 (US\$80,000) for the building of a representative church in the capital city of Lilongwe, Malawi. The building will serve as a headquarters for evangelism and medical work.

P. J. SALHANY
Communication Director
Trans-Africa Division

CENTRAL AMERICA

More than 3,000 crusades spawn baptisms

As a result of "Evangelism Explosion '79," the number of persons baptized in the Central American Union has almost doubled. Responding to the program being implemented throughout the Inter-American Division, men and women in Central America are conducting more than 3,000 evangelistic crusades with a budget of only \$50 each, ministers are spending a minimum of 24 weeks in public evangelism, and church members are supporting several large crusades in the capitals of the Central American countries. Nearly 2 million Bible correspondence

lessons were made available to the church members to prepare the way for this evangelistic thrust.

At a mass graduation ceremony held in Panama City on March 12, some 6,000 students received certificates signifying their completion of the Bible course. One member worked with more than 250 of these graduates by himself. This graduation has prepared the way for a crusade to be conducted by Milton Peverini, speaker for La Voz de la Esperanza (the Spanish Voice of Prophecy), assisted by B. L. Roberts.

More than 12,000 persons attended the graduation of 5,000 who had completed the Bible course in San Salvador, capital of El Salvador, on March 18. Approximately 1,000 church members went door to door delivering the

lessons. Using the same method in other cities in the country, 1,400 members are preparing the way for 118 lay-conducted crusades that began March 24.

ROBERT S. FOLKENBERG
President
Central American Union

PAKISTAN

Missionary talks about medical missionary work

Betty McFadden preached on the subject "Medical Missionary Roots" at the third annual public-health advisory council sponsored recently by the Pakistan Union of Seventh-day Adventists and hosted by Pakistan Adventist Seminary and College

(PASC). Mrs. McFadden, an experienced missionary and author of several books, discussed the history of medical missionary work in Pakistan from its beginning to present development.

She pointed out that PASC began as a training school for six young men who were to sleep under an oxcart by night, give treatments during the day, and preach Christ in the evening.

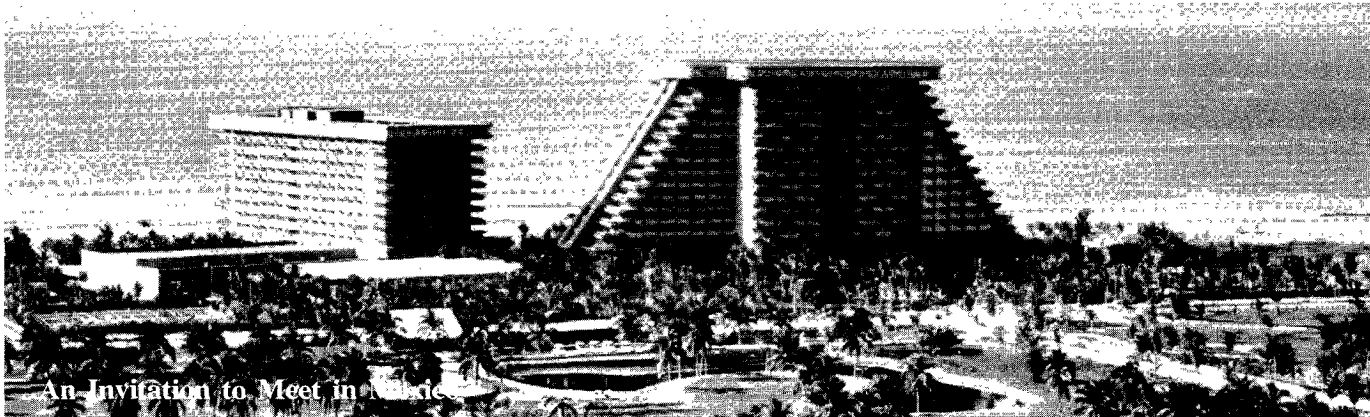
Speaking to the students currently in training as community-health workers, she said, "Do not feel that the health profession takes the place of you and me as medical missionaries. Every child of God has the right and privilege of becoming a medical missionary."

JOHN MCGHEE
Health-Education Director
Pakistan Union

Third World Congress

International Commission for the Prevention of Alcoholism

Princess Hotel, Acapulco, Mexico August 26-31, 1979



Seventh-day Adventists have taken strong measures through education, prevention, and rehabilitation programs to encourage "Diversionary Strategies Toward Prevention," the congress theme.

That's why Adventists, along with people of all cultures and creeds who are eager to place their emphasis on better living without alcohol and drug dependency, are invited to share their views and participate in the Third World Congress for Prevention of Alcoholism and Drug Dependency.

Authoritative world lecturers, plus group meetings and opportunity for recreation in one of the world's most fabulous conference facilities, are on the program.

For information concerning accommodations and registration, please write today to: ICPA
Executive Director Ernest H. J. Steed, 6830
Laurel Street NW., Washington, D.C. 20012
U.S.A.



Afro-Mideast

• A 45-minute television program, the National Kenya Broadcasting Authorities' Voice of Kenya Press Conference, on March 15 featured Jack Mahon, Afro-Mideast Division temperance director, and David Syme, East Africa Union temperance director. The two major national papers featured the program on their center pages under the titles "Rising Crime Rate in Kenya Due to Alcohol" and "Warning on Alcoholism." After the telecast Pastor Syme was informed that material he had outlined for a series of ten half-hour programs had been accepted. John Omwega, of the Nairobi Seventh-day Adventist Medical Service, will take part in the programs, which will include excerpts from films produced by the temperance department.

• The Middle East Union reports the highest percentage gain in literature sales of all unions in the Afro-Mideast Division for 1978—83 percent more than the previous year.

Euro-Africa

• The Yugoslavian Signs of the Times audio-visual department in Belgrade prepares tapes in various languages to be broadcast by Adventist World Radio. Since the beginning of the year a 15-minute program is being aired each Sunday morning in Albanian.

• Pavle Borovic, Yugoslavian Union publishing director, made a special visit at the end of the year to Australia. He was the main speaker at the biennial meeting of Yugoslav Adventists in Goulburn, New South Wales, and spoke to Yugoslav congregations in several other cities.

Far Eastern

• The Korean Union saw a 210 percent increase in tithe during the past four years and

9,958 persons baptized, bringing the total membership of the union to 38,070 on December 31, 1978. The union reports the organizing of 50 new churches during the past four years. Although no reports have been received in recent years from the church in North Korea, where the work was strong before the partition of the country, it is believed that many have remained faithful.

• Korean Union College held its thirty-eighth graduation exercises February 18, when 59 students graduated from the following courses: theology, 26; English, 14; agriculture, 1; and nursing, 18.

Northern Europe-West Africa

• The West Nordic Union (Denmark and Norway) broke the 5-million kroner barrier this year in Ingathering, reports A. C. Berger, union lay activities director. The exact figure is 5,046,727 Norwegian kroner (US\$952,213). This is a per capita total of NKr543.77 (US\$102.60). Since the Ingathering-appeal pamphlets contain a spiritual message, as well as enrollment forms for the Bible correspondence schools in Denmark and Norway, the impact of the campaign will go far beyond the receipt of these welcome funds. The Swedish Union also broke all previous Ingathering records, receiving more than 1.9 million Swedish kroner. According to Rudolf Pohl, union lay activities director, this is a per capita total of US\$115.28.

• With Aimo Helminen having been appointed the first student missionary from Toivonlinna (Finland Junior College), all colleges in the four Nordic countries have entered the plan of sending volunteer workers to mission areas. The Finland Junior College choir is giving concerts to raise funds for Mr. Helminen's mission service.

• Robert Hayward, an enthusiastic church member in Cardiff, Wales, has received

worldwide newspaper coverage regarding his offer of 2,000 pounds sterling (US\$4,000) for a text in the Bible that proves that Sunday is the Sabbath day.

Trans-Africa

• E. Ntakirutimana, Central African Union lay-activities director, reports good results from the witnessing seminars held at Rusorora church in 1978. In one place 78 persons made decisions for Christ.

• Duane McKey, Zaire Union lay-activities director, reports 2,118 witnessing bands functioning as Sabbath school action teams.

• Paul Cordray, Zambesi Union publishing director, reports outstanding success on his first trip with a new publishing truck named "Revelation 18:1." Ten literature evangelists equipped with books and magazines to sell, bedrolls, and food entered new areas in a group canvass.

North American

Central Union

• Eight students from Union College have been accepted to begin their study in medicine at Loma Linda University in August, 1979.

• On March 19 a PREACH seminar was held at Shawnee Mission Medical Center in Kansas. Sixty-nine ministers from 14 churches attended. The medical center provided a vegetarian meal.

• Seven new members were added to the Torrington, Wyoming, church at the close of meetings held there by Edwin G. Brown, evangelist, and the pastor, James Van Horn. Eleven more are studying in preparation for baptism.

Columbia Union

• Elementary students in Hamburg, Pennsylvania, who recently sent 15 Bibles—all the law would allow—to Pa-

kistan, are now working to raise \$500 for a lamb shelter in the Far Eastern Division.

• Constituents and students in Pennsylvania have raised \$37,500 to establish a curriculum resource center in a 25-foot van to serve the schools of the Pennsylvania Conference.

• More than 100 delegates from Mount Vernon and Spring Valley academies in Ohio heard Robert Zamora open the Bible Conference conducted there recently.

• A kids' crusade was conducted April 22-28 by Mifflintown, Pennsylvania, church-school children. Their first crusade, a year ago, attracted more than 20 first-time visitors to the Adventist Church.

• Sixty Bethel youth, of Cleveland, Ohio, witnessed to the people on the city square recently, telling them that they are out to change their world.

• The former Paterson, New Jersey, church, which has moved to suburban Wayne, will be dedicated debt-free on Sabbath, May 12.

• Louis Venden and Benjamin Reaves were cospeakers during Columbia Union College's sixteenth annual H. M. S. Richards Lectureship on Preaching, which drew more than 100 ministers from the Columbia Union.

Lake Union

• The Detroit Area Health Council, an organization of the Detroit, Michigan, district, planned four Bible seminars recently as a follow-up program for stop-smoking clinics and cooking schools. A total of 176 non-Adventists attended the Bible seminars, which focused on the relationship between health and Christian living, according to Henry F. Mattson, chairman of the health council. Many people who attended requested further information and Bible studies.

• Two temperance contests were conducted recently in public schools by the Cicero,

Indiana, Community Services Center workers and students from Indiana Academy.

- Two people were baptized and joined the Tomah, Wisconsin, church on March 3.

North Pacific Union

- Bills in the Oregon legislature with religious implications get close scrutiny from Glenn Patterson, who is in his ninth year as a lobbyist for the Adventist Church. Previous to this, while serving as a pastor in the Washington Conference, he worked with the legislature in that State for several years.

- After evangelistic meetings in the Molalla, Oregon, church by Arnold Scherencel, Oregon Conference evangelist, 16 people joined the church.

- The Total Health Foundation, Yakima, Washington, a privately operated "Center for Life-Style Change," is now an official institution of the Upper Columbia Conference, following a vote by the North Pacific Union executive committee. The foundation treats diseases related to a person's life style such as atherosclerosis, obesity, hypertension, and depression.

- Larry Havstad, a College Place, Washington, contractor, has donated \$10,000 to the Walla Walla College school of nursing library.

- Paul Nelson, Ministerial secretary of the North Pacific Union, recently concluded a series of meetings in Coquille, Oregon, where his son Dwight is the pastor. Twenty-two persons have been baptized so far. This series is one of 41 similar campaigns held in the North Pacific Union during the first three months of 1979.

Southern Union

- The Smithville, Tennessee, church was organized March 3 with 20 charter members. Ben Davis is the pastor. Smithville is ten miles from Indian Creek Youth Camp, which belongs to the Kentucky-Tennessee Conference.

- A cooking school was conducted in Woodbury, Tennessee, during January by Barbara Myers and Nancy Waggoner. When Dixie Armstrong, communication secretary of the Murfreesboro church, submitted an article to the local newspaper, the *Daily News-Journal*, one of the editors became interested in the story. As a result, a full-page presentation with pictures, totaling 140 column inches, was printed.

- Twenty-fifth anniversary celebrations were conducted at Camp Kulaqua, the Florida Conference youth camp in High Springs, during the weekend of March 23-25. Present for the occasion were former campers and staff, friends of the camp, and four of the five camp directors who have provided leadership at the 580-acre site. Camp Kulaqua was the first Adventist youth facility to hold a blind camp. Chris Etheridge, a blind camper who came to know Christ at Kulaqua and was baptized, was one of the many visitors during the anniversary weekend.

- Ilene Hall, medical-record consultant of Forest City, Florida, recently spent several weeks at the Andrews Memorial Hospital, Kingston, Jamaica, West Indies, helping to expand and upgrade the hospital medical-record system and training personnel in the use of the new International Classification of Diseases and Operations.

Southwestern Union

- On March 19 the Arkansas-Louisiana Conference committee voted to organize the Blytheville, Arkansas, company on June 2. Stanley Tomlinson, pastor, reports that all the members of this group are involved in missionary work.

- The Texas Conference Community Services department, under the leadership of Barbara Oliver, held its annual workshop in Austin on April 1. Part of the program consisted of a visit to the Texas State Emergency Operations Center, located 26

feet underground and capable of serving as a headquarters and communication center for the State in time of disaster.

- The Texas Conference Disaster Services and semi-trailer, under the direction of Barbara Oliver, Texas Conference Community Services director, was on the scene of the recent tornado in Wichita Falls, Texas, a few hours after the storm passed.

- Marvin Reeder, of the General Conference Communication Department, and George Schram, of the Southwestern Union communication department, teamed up with Robert Wood, of the Texas Conference, in conducting a communication workshop in the Grand Prairie, Texas, church. Pastors from the Dallas-Fort Worth area and their communication secretaries were present.



Finnish Lutheran Archbishop and Adventist discuss religious topics

Newly elected Finnish Lutheran Archbishop Mikko Juva, right, recently met with the secretary of the Northern Europe-West Africa Division, B. B. Beach, in the Archbishop's residence in Turku. Their discussion covered many topics, including the international organization and functions of the Seventh-day Adventist Church; current religious issues, and changes in the personnel in the World Council of Churches. They also referred to present and forthcoming dialogues between churches.

The fact that the majority of Adventist church members live outside the United States was new to the Archbishop. Dr. Beach told him that only 19 percent of our members live on the North American continent today.

Our large health program and food production were brought up by the Archbishop. He also mentioned the Hopeaniemi Sanitarium project, saying that he and his wife had visited Hopeaniemi.

Dr. Beach presented to Archbishop Juva a copy of Samuele Bacchiocchi's book *From Sabbath to Sunday* as he departed. Dr. Beach expressed his gratitude to the Archbishop, who is the ex-president of the Lutheran World Organization, for granting the appointment and for taking so much of his time for the meeting.

The Lutheran Church is the national church in Finland and the church of approximately 92 percent of the population.

TAUNO A. LUUKKANEN
Communication Director
Finland Union

Health Personnel Needs

NORTH AMERICA

Dietitian, gen.	Nurses, ICU, L.P.N.,
Electrician	OB., med-surg.,
Food-serv. superv.	staff
Housekpr., Asst. exc.	Patient serv. dir.
Housekpr.	Phys. ther. asst.
Med. transcrib.	Recr. ther.

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, ext. 337.

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

Literature Requests

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

Burma

Saya Kaung Haung, SDA Mission, Tatkone, Myitkyina, Kachin State, North Burma.

Saya Kham Min Thang, SDA Mission, Gamngai, P.O. Tiddim, Chin State, North Burma: *Signs, Reviews, Bibles.*

Z. T. Khumi, SDA Mission, Cherry Road, Maymyo, Burma: greetings cards and pictures, books, magazines, Bibles, *Index to the Writings of Ellen G. White, SDA Bible Students' Source Book.*

India

Dallian Mangvungh, Spicer Memorial College, Ganeshkhind P.O., Poona, India 411 007: Picture Rolls, Spirit of Prophecy and other religious books, greeting cards, songbooks, Bible games.

Jamaica

E. A. Hyatt, president, Central Jamaica Conference of SDA, P.O. Box 81, Spanish Town, Jamaica: small books and Bibles, Picture Rolls (two or three packages of 100).

Kenya

Pastor James Mwangi, Central Kenya Field Office, P.O. Box 41352, Nairobi, Kenya: Picture Rolls, books, magazines.

Philippines

Mrs. Jediah H. Bantigue, Bantigue Music Studio, Atis Street, General Santos City, Philippines: magazines, visual aids for children.

Pastor A. G. Bofetiado, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines 9701: magazines and pamphlets.

Mrs. Estelita C. Bofetiado, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines 9701: Bibles, songbooks, *Our Little Friend, Primary Treasure, Signs, Review, greeting cards.* Mrs. Nellie B. Diaz, Southern Min-

danao Mission, P.O. Box 152, General Santos City, Philippines 9701: *Our Little Friend, Life & Health, Listen, greeting cards, children's visual aids, songbooks, Bibles.*

Clodevio Fernandez, 854 Paredes Street, Koronadal, South Cotabato, Philippines: magazines.

Mrs. H. N. Flores, General Santos SDA Elementary School, Atis Street, General Santos City, Philippines: magazines, books, children's visual aids.

Pastor Charles T. Ojano, Northern Luzon Mission, Rosario, La Union, Philippines 0522: Bibles, greeting cards, Picture Rolls, books, and magazines.

To New Posts

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

NORTH AMERICAN DIVISION

James Richard L. Astleford (Newbold Col. '76), to serve as teacher, Seventh-day Adventist Mission High School, "The Retreat," Roorkee, India, and **Judith Margaret (Nash) Astleford**, of Berrien Springs, Michigan, left Chicago, March 18, 1979.

Willard Beaman, chaplain, Moberly Regional Medical Center Project, Community Memorial Hospital and Woodland Hospital, of Moberly, Missouri; formerly chaplain at Castle Memorial Hospital, Kailua, Hawaii.

Alan Bishop, pastor, Corinth, Mississippi; from Pacific Union College.

Jim Burrus, manager, Texico Conference ABC; formerly assistant ABC manager, Potomac Conference.

Dennis Carlson, assistant ABC manager, Illinois; formerly ABC intern, Missouri Conference.

David A. Crouch, pastor, Olean, New York, church district; formerly studying at Andrews University.

Ben Davis, pastor, Woodbury, Tennessee, church district; formerly pastor, Chesapeake Conference.

Lewis Dininny, assistant publishing director of the New York Conference, District No. 3; formerly literature evangelist, Potomac Conference.

Gerald Hamblen, pastor, Watertown, New York, church district; formerly literature evangelist, Oregon Conference.

Tom Hughes, pastor, Morgantown and Fairmont churches, Mountain View Conference; for-

merly a student at Andrews University working on his M.A. degree in religion.

Douglas Knowlton, pastor, Elizabethtown, Kentucky, church; formerly pastor, Central California.

John Loor, Jr., pastor, Covington, Kentucky, church; formerly pastor, Central California Conference.

Imre Petrick, pastor, Perth Amboy Hungarian church, New Jersey Conference; formerly a pastor in Chicago, Illinois.

John L. Portney, pastor, Lincklean Center company, and associate in the Cortland, New York, church district; formerly literature evangelist, Northern California Conference.

Clarence Simmons, administrator, Fletcher Hospital, Fletcher, North Carolina; formerly administrator, Pike County Hospital, Waverly, Ohio.

Ben Steiner, pastor, Conelson church district, Nashville, Tennessee; formerly pastor, Kansas Conference.

Lt. Meretle H. Wilson, chaplain, Camp Lejeune, North Carolina, Marine Corps Base; formerly chaplain, San Diego, California.

Regular Missionary Service

David R. L. Astleford (AUC '56), returning to serve as publishing secretary, Southern Asia Division, Poona, India, **Della May (Schueler) Astleford**, and two sons left the United States November 23, 1978.

Ann Marie (Neergaard) Caviness (Calif. St. U. of Sacramento '71), of Angwin, California, left San Francisco, January 3, 1979, to join her husband, **Leon Harold Caviness**, physician, Vellore Christian Medical College, Vellore, South India.

Kenneth Dale Flemmer (AU '75), returning to serve as English teacher, Konola Academy, Monrovia, Liberia, and **Brenda Kay (Wernick) Flemmer** (AU '73), left New York City, March 7, 1979.

William H. Jensen (AU '71), to serve as SAWS/OFASA director, Inca Union Conference, Lima, Peru, and **Clara Belle M. (Adkins) Jensen**, of Centralia, Washington, left Seattle, March 4, 1979.

David Daryl Roland (LLU '78), to serve as dentist, Hong-

kong Adventist Hospital, Hong Kong, and **Kerry (Brandstater) Roland** (LLU-LSC '76), of Loma Linda, California, left Los Angeles, March 6, 1979. They will give a period of relief service in Guam, then proceed to Hong Kong in July.

Deaths

EDWARDS, Alzo Virgil—b. Dec. 15, 1894, Healdsburg, Calif.; d. Feb. 28, 1979, Marshfield, Wis. He served as an evangelist in South Africa; superintendent of Botswana Mission Field; head of the theology department at Helderberg College; head of the Bible department and principal of Bethel Training College, Transkei, South Africa; head of Bible department, Malamulo Training School, Malawi, Africa; and head of the theology department, Solusi Training College, Rhodesia. Survivors include his wife, Vesta Mae Stemm; a son, Curtis Dean; and a daughter, Shelagh Patricia Allen.

HAYSMER, Ida L.—b. 1872, Shelby, S. Dak.; d. Oct. 28, 1978, Los Angeles, Calif. She served in the Alberta Conference Sabbath school department and worked at Portland Sanitarium, as well as for a short time in Korea. She and her husband were connected with New England Sanitarium from 1927 to 1964, where she was a nurse. Survivors include her husband, Clyde; and a brother, John Hanson.

HUDSON, George H.—b. July 20, 1904, Greenville, S. Car.; d. Feb. 15, 1979, Victorville, Calif. He was a denominational employee for 21 years, serving as superintendent of maintenance for Hadley Memorial Hospital, Washington, D.C., for several years. Survivors include his wife, Vena; a daughter, Beverly Ann Adams; a son, Thomas R.; two brothers, Frank and Edgar; three sisters, Metta and Florence Hudson, and Cora Chandler; and two grandchildren.

JACOBS, Rita B.—b. Nov. 29, 1941, Buffalo, N.Y.; d. Nov. 27, 1978, Hamburg, Pa. She served the denomination as church-school teacher for three years in North Carolina and New Jersey; dean of girls at Mt. Pisgah Academy, and secretary in the Adventist Book Centers of Northern New England, New Jersey, and Pennsylvania. Survivors include her husband, Lloyd; son, Ronald Bruce; daughter, Julie Beth; her parents; a sister; and two brothers.

JONES, Rosamond L.—b. Oct. 20, 1900, in South Portland, Maine; d. March 18, 1979, Angwin, Calif. She served with her husband, James, in Panama and later in the Philippines, where her husband was manager of the Philippine Publishing House until World War II broke out, when they were interned in a prison camp near Manila until the war was over. She later was a nurse at Paradise Valley Hospital for 12 years. Survivors include one daughter, Shirley; and four grandchildren.

REPLOGLE, Joseph D.—b. Aug. 6, 1894, Capetown, South Africa; d. March 10, 1979, Lodi, Calif. He served as a registered nurse to the Indians of Peru, started a hospital in Bolivia, was superintendent of missions in Ecuador, ran a medical launch on the Upper Amazon, and also served as associate pastor at Altaville, California. Survivors include his wife, Charlotte; daughter, Eleanora Touhey; and a brother, Leon.

Christian Record holds annual meeting

The Christian Record Braille Foundation held its annual quinquennial constituency meeting at General Conference headquarters in Washington, D.C., April 5. This meeting marked 80 years of special ministry to the Adventist Church and the public in general by the foundation. E. M. Stiles, general manager, and his associates presented reports of great progress in the activities of the Christian Record as it continues to serve the blind and visually handicapped.

The working force of the Christian Record Braille Foundation includes eight area directors, 96 district representatives, and an office and plant staff of 52. The budget totals \$3 million, including \$212,000 contributed by the Seventh-day Adventist Church.

One of the most important far-reaching steps taken in the meeting was to expand the service of the organization to include not only serving the blind and visually handicapped but also the deaf and hearing-impaired. Others who are blind, hearing-impaired, and have other physical handicaps will also be served. The constitution and bylaws were amended to make the necessary provision for this additional Christian service to thousands of multiple handicapped people.

C. D. HENRI

E. G. White books printed in Icelandic

Sigurdur Bjarnason, president of Iceland Conference for the past six years, reporting on the progress of his goal to provide Iceland with as many Spirit of Prophecy books as possible, writes: "We have now published in Icelandic *Counsels for the Church*, volumes 1 and 2, and the unabridged *The Great*

Controversy. Besides this, *My Life Today* is ready for printing. Translation has been completed on *The Desire of Ages*, and typesetting is about to start. General Conference subsidies have made publication possible."

Most, but not all, of the work of translating has rested squarely on the shoulders of Pastor Bjarnason. He also does most of the proofreading. His letter closes with a heartwarming testimony: "This has been a tremendous task, but I do not regret it. Someday when I disappear from the scene, these books will be left with the people and give their testimony until the end of time."

D. A. DELAFIELD

Relief offering to be taken May 12

The yearly Disaster and Famine Relief Offering will be taken on May 12. Because of the support of church members last year, Seventh-day Adventist World Service (SAWS) was able to fulfill the command of God as recorded in *Testimonies*, volume 2, page 24:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' . . . It is working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree."

"I was an hungred." SAWS has helped feed 300,000 hungry persons daily in Chile, Peru, Haiti, and Bangladesh. New feeding programs have been started during 1978 in Burundi, Rwanda, Ethiopia, and Upper Volta. Together we have been able to make the love of

Christ manifest in a tangible way in 46 countries.

"I was sick." Twenty-three countries benefited from \$1.3 million worth of medicines shipped last year.

"I was in prison." In every conference in North America and most overseas unions, SAWS has agencies that bring aid in the form of clothing, food, blankets, and medicine in times of disaster to prisoners of circumstance—earthquake, fire, and flood.

"I was a stranger." Refugees from Vietnam and other war-torn countries have been housed and made more comfortable through the SAWS outreach.

"I was . . . naked." More than \$2 million was spent to provide the needy with clothing and bedding during 1978. Twenty thousand pounds of commodities were shipped to various overseas areas.

R. M. REINHARD

For the Record

Redevelopment of work in Uganda: C. D. Watson, president of the Afro-Mideast Division, reports that D. K. Bazarra, Sam Biraro, and D. Syme went to Kampala, Uganda, on April 20 to plan for redeveloping the work of the church in that country.

Evangelism underway in Australia: A recent letter from K. S. Parmenter, president of the Australasian Division, gives an encouraging report on evangelism in two of Australia's cities: "J. J. Carter, one of our interunion evangelists working in the city of Melbourne, reports that a crowd of 9,500 were attracted to his weekend program. I think this is possibly the largest crowd that has ever attended evangelistic meetings in Australia. Geoff Youlden began his evangelistic program in the city of Perth, with 3,160 present. Several other smaller campaigns are underway, and we hope for a fruitful year in soul winning. Baptismal results for 1978 were 7,486."

Doctor assassinated in Nicaragua: Bismarck Es-

trada, M.D., was assassinated in his clinic in Jinotepe, Nicaragua, on April 9. Dr. Estrada, recently having returned to Nicaragua from specialty studies in medicine in Argentina, was planning to join the staff of Nicaragua Adventist Hospital in Esteli the week he was killed. His brother, an officer in the Nicaraguan Army, previously had been assassinated. It is presumed the guerrillas mistakenly associated Dr. Estrada with his brother's politics.

More than 10,000 attending meetings in Manila: More than 300 Bible-marking cottage meetings are now being conducted in Manila, Philippines, with more than 10,000 non-Adventists attending. Approximately 5,000 laymen are actively working in this program.

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